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THE

THEOLOGY OF THE BIBLE:

ITSELF THE TEACHER,

AND

ITS OWN INTERPRETER.

FIVE VERSIONS OF THE OLD TESTAMENT, AND FOUR OF THE NEW, COMPARED WITH THE ORIGINALS.

BY

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(2d Ed.n with Appendix)

The just by faith, shall live again :
Habak. 2 : 4 ; Rom. 1 : 17 ; Gal. 3 : 11 ; Heb. 10 : 38.

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For the promise cited on the Title Page, "The just by faith, shall live again; "see Habak. 2: 4, page 216; Job 14: 14, pages 278-9 under John 12: 25; Rom. 1: 17, page 607; Gal. 3: 11, page 617; Heb. 10: 38, 39, page 302-3; and see Eng. version of Acts 13: 38, 39. And see Ezek. 37: 9, p. 366, foot, 367. And see p. 14 of Index for Jay's, and Thomson's rendering of the Greek of Job 14:14.

Read the Prefatory remarks, page 1.

Read the conclusion, page 630 and following. (The Author thought that proofs should precede conclusion: that it was better to say at the end what had been proved than to promise at the beginning what would be.)

The plan of the work is simple. The Heb. word, (with its meaning), is first made familiar to the reader, and then is followed all through the Old Testament, every passage where it occurs being given, and the various words are given which are used for it in the five different versions examined, namely, the Greek (Gr.) version—called the Septuagint; the Latin (Lat.) version called the Vulgate, which the Roman Church insists is the only authentic version; the Italian (Ital.) version; the Douay version; and the English version (E. V.) For example, the Heb. word *en-phsh*—breath, for which the E. V. has about half the time *soul*, is first taken, and is followed through all the Old Testament. And the several Greek words used in the Gr. version of the Old Testament for the Heb. words examined, are followed through the New Testament. For example, *psuche*, the Greek word generally used in the Gr. version of the Old Testament for the Heb. word *enphsh*, is followed through all the New Testament, and the various words used for it in the four versions of the New Testament are given. The reader soon becomes so familiar with the Heb. words for which the E. V. has so often *soul*, *spirit*, *ghost*, &c., that it is not necessary to repeat often the meaning of the Heb. word. In other instances where a Heb. word is used (always in our own letters), the meaning of it immediately follows, so that the English may be read as if the Heb. word was not introduced. Ges. stands for Gesenius. Wherever I have given several words for a Heb. or a Gr. word, and wherever, without giving the Heb. or Gr. word I have given several words, sometimes with *or* between them, they are all definitions given in the Lexicons.

It would require a very minute and extended index to lead to all the information contained in the book. But something of the kind may aid in giving the reader an adequate idea of the work, and lead to a more thorough reading of it.

SOUL, pages 2 to 360. But many things not expected will be found in those pages.

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important to orthodoxy,—page 14; and see page 613, near the top; and see 2 Maccab. 3: 31; 7: 9, p. 393; Job 11: 20, p. 365, near top.

The *en-phsh*—breath, (English version so often *soul*,) is in the blood, Lev. 17: 11–14, pages 29–30; Deut. 12: 23, p. 59; blood of *enphsh*, Prov. 28: 17, p. 174; Gen. 9: 5, page 10; and see Jer. 2: 34, p. 186; and see p. 369, line 9, to end of paragraph.

The *soma*—body, is used both for the living person and for a dead person. The reader will find many instances of each.

For *enphsh*—breaths—of a household the Greek has *somata* (plural of *soma*)—bodies, for living persons; Gen. 36; 6, p. 16; 1 Cor.: 6, 15, p. 290; 1 Cor. 6: 19, 20, p. 291; 1 Cor. 13: 3, p. 291; 2 Cor. 10: 10, p. 293; Rom. 6: 12, 14, p. 289.

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Dead *en-phsh*, E. V. dead body, Numb. 6: 6; 9: 6, 7, 10: pages 39–40.

Dead *en-phsh*, E. V. dead body, Numb. 19: 11; page 42; and in Lev. 19: 28, p. 31, a dead, and the dead, is given for the single word *enphsh*; and the same in. Lev. 21: 1, p. 32; 22: 4, p. 33; Numb. 5: 2, p. 38; Haggai 2: 13, p. 218.

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Enphsh—breath—soul—in the entrails; 1 Kings 17: 21, 22, p. 85; Job 32: 18, p. 380, Heb. *ruach*—the breath—spirit—in the belly; Ps. 51: 10, p. 377, 2d paragraph; Ps. 103: 1, p. 150, *enphsh* in entrails; 109: 18, p. 152; in entrails; Isai. 63: 11, p. 381, who put in entrails of him; *ruach*—breath—spirit—of holiness of him; Isai. 26: 9, p. 180, *ruach* of me in entrails of me; Ezek. 11: 19, p. 378, *ruach* in entrails of them; Ezek. 36: 26, 27, p. 379, 1st paragraph, *ruach* in entrails of you, in each of these verses; Habak. 2: 19, p. 369, 2d paragraph, any *ruach* not in entrails of him—it. In Baruch 2: 17, p. 245, we have "those lying dead in the *hades* [grave], of whom is taken away the *pneuma*, breath—spirit—from the entrails of them;" and for entrails, see Jer. 4: 19, p. 187; Luke 1: 78, p. 272; 2 Cor. 7: 15, p. 293; Philipp. 1: 8, p. 294; Philemon, v. 7, p. 300, and v. 20, p. 301.

In Eccl. 24: 1, p. 241, we have wisdom commendeth *psuchen*—breath—soul—of her; E. V., wisdom shall praise herself.

E. V. *man*, where the Heb. is *enphsh adm*—breath, soul—of man; Lev. 24: 17, p. 34; and see *psuchē* of man, for man; Rom. 2: 9, 10, p. 288; *psuchē* of you, for you, 2 Cor. 12: 15, p. 294.

E. V., beast, where the Heb. is *enphsh* beme—breath—soul—of beast; Lev. 24: 18, p. 34–35; and see *enphsh* of cattle; Prov. 12: 10, p. 163.

E. V. man, where the Gr. is *psuchē*; Lev. 17: 4, p. 28–29; and see Lev. 17; 10, p. 29; Prov. 27: 7, p. 173.

Solomon's *enphsh*—Gr. *psuchē*—breath—soul [for sayings] encompassed the earth; Douay, thy soul covered the earth; E. V., thy soul covered the whole earth; Eccl. 47: 15, p. 243.

Lexicographers first give the primary, etymological, true meaning of words, as of *ephsh*—Gr., *psuchē*; *ruach*—Gr. *pneuma*, &c.; and then give the secondary senses in which they are used; see p. 251, under 2 Maccab. 1: 3.

The two Hebrew words *en-phsh chayah*—breath breathing—occur twelve times in the Pentateuch—the five books of Moses, namely: Gen. 1: 20, 21, 24, 30; 2: 7, 19; 9: 10, 12, 15, 16; Levit. 11: 10, 46. Turn to these passages, given in their order in the Book. The Douay gives *living soul* in five of these passages, namely: Gen. 2: 7, page 5, 6; Gen. 9: 10, 12, 15, 16, pages 10-11. The E. V. gives *living soul* in but one of them, namely: Gen. 2: 7; and for *enphsh chayah* see Ezek. 47. 9, p. 207.

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Enphsh of them, for, themselves; Isai. 46: 2; 44: 17, p. 182; Ezek. 14: 14, 16, 18, 20, p. 202.

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Running water is called in the Hebrew living water; Lev. 14: 50, 51, 52, p. 28; and the Heb. *enphsh chayah*—breath breathing [i. e., air in motion in and out of the lungs] is, in the Hebrew, living breath; E. V., Gen. 2: 7, living soul.

In Gen. 46: 26, p. 17, we have *enphsh*—breath—soul—out of the haunch of Jacob; and the same in Exod. 1: 5, p. 19. In Hebrews, New Test., 7: 5, p. 302, we have Greek, the *brethren* of them, although having come out of the haunches of Abraham.

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Views of Archbishop Whately, page 143, 340, 342, 349 to 353; 356, second paragraph, 583, 616, 622 under 2 Tim. 4: 8, 627, 628; and see page 248, foot.

En-phsh—breath—soul—of every breathing thing, Job 12: 10, page 99: Numb. 31: 28, page 50; Rev. 8: 9; 16: 3; page 316; Deut. 20; 16, page 60–61; Prov. 7: 23, p. 160. Prov. 12: 10, p. 163; and see Joel 1: 20, p. 211.

He shall live; *enphsh* of him shall be to him for booty; Jer. 21: 9, p. 191. Jer. 38: 2, p. 194; Jer. 39: 18, p. 195; Jer. 45: 5, p. 196.

Enphsh which sinneth shall die; Ezek. 18: 4, 5, 20, p. 203.

In Job 11: 20, p. 365, near top, the Heb. is, a breathing out of *enphsh*—breath—soul, for, death.

Forest and fruitful field said to have *enphsh* and *bshr*, breath—soul—and flesh; Isai. 10: 18, p. 178.

Meaning of the E. V. words, converting the soul; Ps. 19: 7, p. 125; Ps. 23: 3, p, 126; Ps. 35: 17, p. 129; Prov. 25: 13, p. 172; Lament. 1: 11, 16, 19, p. 198; and see Ruth 4: 15, p. 77; Judges 15: 19, under Ruth 4: 15; Acts 3: 19, p. 284; 2 Tim. 1: 16, page 299; Philemon, v. 7, p. 300; and see the different language in James 5: 19, 20, p. 305.

Enphsh, Gr. *Kephale*—head; margin, person; Isai. 43: 4, 182.

Prov. 6: 9; Rheims and E. V., I saw under the altar the souls of them that were slain for the word of God; the Greek is *tas psuchas*—those breaths, for persons; see Milton's remarks, foot of page 344.

One word used as equivalent to the accumulated words, heart, soul, mind; 2 Chron. 6: 14; 15: 15; 19: 3, p. 93; 19: 9; 20: 3; 24: 4; 31: 21, p. 94; Ps. 10: 17, p. 112; Isai. 38: 3, p. 181; Jer. 3: 10, p. 186; Jer. 24: 7, p. 192; Jer. 29: 13, p. 193; Joel 2: 12, p. 211; Zeph. 3: 14, p. 218; Acts 8: 37; 13: 22, p. 286; Mark 7: 6, p. 267; 1 Thess. 2: 4, p. 297; Hebrews 10: 22, p. 302; Rev. 17: 17, p. 316. With my whole heart and with my whole soul, is given as language used by Jehovah; Jer. 32: 41, p. 194. And swearing on *enphsh* of him, is

ascribed to Jehovah; Jer. 51: 14, p. 197. And in Zech. 11: 8, p. 218.; Jehovah says, his *enphsh*—breath—soul—was shortened. And in Matt. 12: 18, p. 263, God uses both *psuchē* and *pneuma* in reference to himself. In Acts 13: 22, p. 286, he uses *Kardia* in reference to himself And see Exod. 15: 9, p. 21; and see Isai. 42: 1, p. 182.

The Hebrews, for some centuries before Christ, held the name Jehovah so holy that it might not even be pronounced. In the Septuagint *Kurios* is used for it, which produces confusion. See page 345-6.

SPIRIT, page 360 to 433. And this word has been to some extent anticipated under the word *Soul.* The Hebrew *ruach roe*—breath bad—bad breath—is a Hebrew expression for disease, sickness; 1 Sam. 16: 14, 16, 23; in each of which verses the Douay has evil spirit, and the E. V. has evil spirit, page 387-8.

In Job 15: 30, p. 364, near the foot the Heb. is *ruach*—breath—spirit the Lat. *spiritus*; Douay, he shall be taken away by the *breath* of his own mouth; E. V., by the *breath* of his mouth shall he go away; orthodox margin, "i. e. of the Almighty's mouth"! Ezek. 18: 31, p. 203-4; 21: 7, p. 204. In Ezek. 37: 14, the Hebrew is *ruach;* the Gr., *pneuma;* the Lat., spiritus; Douay, spirit; Ital. spirito; E. V. spirit. Joel 2: 28, p. 211-12; Eccl. 34: 13, p. 242; Baruch, Epistle of Jeremy, 6: 25, p. 246; song of the three holy children, verses; 43 and 64, p. 247. In Isai. 33: 11, the E. V. has *breath;* the Heb. there is *ruach:* the Gr. *pneuma:* the Lat. *spiritus;* the Ital. *anger;* the Douay *breath.* Job 27: 3, p. 102, Heb. *ruach* of God in nostrils of me. In Gen. 7: 22, the E. V. is, all in whose nostrils (was) the breath of life died; see the Heb., Gr., Lat., Douay, and Ital. of the verse, p. 8, 9. Isai. 59: 19, p. 365, near foot, and 366—*ruach* of Jehovah; for a wind; James 2: 26, p. 304; Rheims and E. V., spirit; margin, breath; see Gesenius, at page 369, foot, and page 370.

Ruach is equivalent to *enphsh;* see page 370-1-2-3, and pages following. In Isai. 65: 14, p. 377, top, we have breaking of *ruach*—breath—spirit—with howling.

Meaning of Ps. 139: 7—whither shall I go from *ruach* of thee; see foot of page 380, and p. 381.

Ruach of prophecy; see page 384, foot, and p. 385.

Where the evil spirits, unclean spirits, devils of the Rheims and E. V. New Testament come from; see page 387, top, and 388; and see p. 457, 458, 459. In Judges 9: 23, p. 458, foot, and 459, the Heb. is *ruach roe*—breath bad; Douay, a very evil spirit; E. V., an evil spirit; margin, a spirit of dissension.

Fo Isai· 31: 3, E. V., their horses flesh and not spirit, see page 390, middle and towards foot.

Matt. 12: 45; Rheims and E. V., seven other spirits; see page 473, top.

Meaning of Gen. 6 : 3; E. V., my spirit shall not always strive with man; see page 343, foot, and p. 344.

Meaning of Luke 23 : 46; E. V., into thy hands I commend my spirit; see p. 345, and remarks by Milton, page 346.

Meaning of 2 Cor. 5 : 8, and of 2 Peter 1: 13; E. V., earthly house; this tabernacle; see page 346–7; Milton.

Though *breath* is so frequently given in the Old Testament for the Lat. *spiritus*, the Rheims (a Romish version) avoids ever giving *breath* for the Lat. *spiritus* in the New Testament, and the E. V. follows the Rheims in this respect; see page 415. For the E. V. spirit, in James 2 : 26, the margin gives breath. That soul, spirit, ghost, each mean *breath*, is shown by the E. V. itself. Read from p. 357, near foot to page 360, and Ps. 33 : 6, p. 360 near foot; and see the numerous passages cited on pages 361–2–3, showing that spirit means breath ; and Job 15 : 30, p. 364–5, before given.

Rheims and E. V., Father of spirits; Heb. 12 : 9 ; p. 425, top.

Compounds with the Latin verb *spiro*—to breathe, p. 427-8.

E. V., it is a spirit; Matt. 14 : 26 ; see page 428.

Douay; a spirit passed before me ; E. V., a spirit passed before my face; Job 4 : 15 ; see p. 428, under Matt. 14 : 26.

In Judges 6 : 34, page 306, between brackets, the Heb. is *ruach* of [from] Jehovah put on Gideon; the Douay is, the spirit of the Lord came upon Gideon; the Ital. is the Spirito ; E. V., the Spirit of the Lord (margin, a wisdom and a courage divinely inspired) came upon Gideon, and he blew a trumpet; and see 1 Chron. 12 : 18, p. 306–7. See Paronomasia, below.

All breathing creatures have spirits as well as souls, ghosts; the three words mean the same, namely breaths. See Hosea 4 : 3, page 210, where Psal. 104: 29 is cited; and see Ps. 104: 29, p. 370; Joel 1 : 20, p. 211.

Every breathing thing shall return into earth again ; Eccl. 16 : 30, p. 238

A son of man not immortal; Eccl. 17 : 30, p. 238.

E. V., "Who maketh his angels spirits." The Douay in Psal. 104: 4, has "Who makest thy angels spirits;" and the E. V. there has, "Who maketh his angels spirits." In Hebrews 1 : 7, the Rheims Romish version of the New Testament, published with the Douay of the Old Testament, has "He maketh his angels, spirits," with a comma after *angels*. The E. V. there has "Who maketh his angels spirits," with no comma after *angels*. The true Scripture is, "He maketh winds

messengers of him." See page 395, 432–3. As to who Geddes was, see page 431;

Gen. 1 : 2; Douay, the Spirit of God moved over the waters; E. V., the Spirit of God, &c.; see page 394–5–6; and 432–3; Zech. 2 : 6, page 532; Heb. *ruachut—breaths;* Gr., Lat., Douay, winds; Ital. and E. V., the four winds of the heaven: Zech. 6 : 5, p. 532; Heb. *ruachut*, breaths; Gr., Lat., Douay, winds; Ital. and E. V., spirits; Isai. 40 : 7, p. 532, latter part; E. V., spirit; margin, wind: Ps. 33 : 6, p. 512, near foot. By a word of Jehovah, yea, by *ruach*—breath—spirit—of the mouth of him; Gr., *pneuma*; Lat., spiritus: Douay, by the *spirit* of his mouth; Ital. and E. V., by the *breath* of his mouth; Amos 4 : 13, under Joel 2 : 10, p. 530; Heb. *ruach;* Gr. *pneuma;* Douay, the wind; margin, "or, spirit;" and see further as to the E. V. word angels, p. 395 and following, and page 432–3.

Meaning of Jude, verse 6, and of 2 Peter 2 : 4, see page 409–10.

Spirits in prison; see page 341 to 343, and page 344, towards foot; and see Ps. 142 : 7, and 143 : 3, p. 157–8.

SPIRITUALISM. (The word should be spiritism); see page 143, first half. I had said to the D.D., "You teach that there are spirits good and bad, and that they are in communication with us. A spiritist might ask you—why, then, should they not have the means of letting us know that they are making communications to us?" The D.D. said, he had no objection to that: but that he objected to the kind of communications pretended. I replied: "that does not affect the question whether there be spirits." [Except that the proper effect of such communications as are pretended is against the existence of spirits.] And see p. 248, foot, and remark by Whately.

GHOST; see Gen. 6 : 17; 7 : 21, 22, page 8, 9; Job 11 : 20, page 98; Jer. 15 : 9, page 189, 190; Lament. 1 : 19, page 198; Acts 5 : 5, 10, page 285; Acts 12 : 23, page 286; and see page 415, 416, for other passages where the Rheims gives *ghost*, and the E. V. the same, and see page 190, 370; and in Job 34 : 15, page 109, where the Douay and E. V. have, perished; the Hebrew verb is *ghuo*—to breathe wholly out; and in Job 36; 12, where the E. V. has die, the Hebrew verb is *ghuo;* and see Job 31 : 39, p. 105; Ezek. 21 : 7, p. 204. And in Hosea 4 : 3, p. 210, the Hebrew has the same verb *ghuo*; and see 2 Maccab. 3 : 31, p. 253. For other passages where ghost is used, see p. 416 and following.

DEATH. The meaning of this word is conclusively shown in connection with the words before given; and read page 360; Eccl. 51 : 6, p. 244; Baruch 2 : 17, p. 245; 2 Maccab 6 : 23, p. 253; Ps. 49; 11, p. 134; Job 27 : 15, p. 493, near top; Isai. 53 : 12, p. 183; Heb., he hath poured out to death *enphsh*—breath—soul of him.

Milton, at p. 363, vol. 1. of his "Treatise on Christian Doctrine," published after his death, says: "The question—is it the whole man or the body alone, that is deprived of vitality? may be discussed without endangering our faith or devotion." See page 356.

PARONOMASIA;—play of words; instances of in the Hebrew; see p. 306-7-8.

PARADISE; page 487 to 497; and see remarks of Milton, p. 494, 3d paragraph, compared with what is said on p. 493, beginning of paragraph.

HELL; page 433 to 454. This word, also, has been partly anticipated; see page 121 to 124; and see p. 442, from Habak 2: 5, down.

The abyss [equivalent to *hades*] and death, personified; Job 28: 22, p. 66, preceding Deut. 31; 29.

The grave personified; Isai. 5: 14, p. 178; and so in Isai. 14: 9, p. 322, near top; and see Isai. 14: 9, p. 321, in connection with the allegory of Dives and Lazarus; and read page 320.

Darkness used for the grave: Job 17: 13, p. 567: Job 18: 6; Prov. 13: 9, and Job 18: 18; all on page 568: Job 40: 12, 13, p. 573: Prov. 20: 20, p. 577; John 12: 46, p. 598, under John 12: 17; Colos. 1: 12, 13, p. 619; 2 Pet. 2: 17, p. 623, under 2 Pet. 2: 12; Jude, verse 13, p. 624. In Ps. 88: 12, the Heb. is, in *hshk*—darkness...in *arts*—ground, earth, land, of forgetfulness; and see 1 Sam. 2: 9, p. 449, foot.

Silence; place of, used for the grave; Ps. 31: 17, p. 574, top; Ps. 115: 17, p. 575. And the grave is called in the E. V. of Ps. 88: 12, the land of forgetfulness.

Where there is no consciousness there is no time, p. 143, first half; p. 339, Milton, under Philipp 1: 23, and p. 340; and p. 340, Whately.

Destruction and death personified; Job 28: 22, p. 322, 1st paragraph.

Sin personified; 2 Tim. 2: 26, p. 299; Matt. 13: 19, p. 473; and see Isai. 14: 9, p. 322. And in Job sin is personified, called *stn*—adversary—enemy; see p. 455; and see page 624, under Rev. 13: 7.

Destruction is equivalent to being brought to nothing; Isai. 38: 17; 40: 23, p. 181; and see the E. V. of Isai. 10: 25; and of Jer. 10: 24; E. V, Ps. 9: 5; E. V., Isai. 5; 24; E. V., Amos 8: 14; E. V., Obad. v. 16; E. V., Nahum 1: 9, 10, and Gal. 6: 8, p. 618; 2 Thess. 1: 9; see E. V.; the Gr. is, *diken*—penalty—punishment—satisfaction, *tisousi*—shall pay; *olethron*—perdition, eternal from the presence, &c.; and see 2 Pet. 2: 12, p. 623; Job 31: 3, p. 573; and in Job 31: 23, the Heb. is, for terror to me destruction of [i. e., proceeding from] God. Job's fear was fear of destruction—death as a finality. Orthodoxy has adopted the fear of its hell as a motive to seek God; but it says, we

must not be influenced by fear of it! In John 8: 51, the E. V. has, he shall never see death; and in John 10: 28, it has, they shall never perish; and in John 11: 26 it has, shall never die. See the Gr., Lat., Rheims and Ital. of these verses, p. 596, 597. In Philipp. 3: 19, the Gr. is, of whom the *telos*—end, *apoleia*, (defined), perdition, destruction, death. [Is eternal torment an end?] In Rom. 9: 22 we have E. V., the vessels of wrath, fitted to destruction.

Philipp. 1; 23; E. V., having a desire to depart, &c., the Rheims has, a desire to be dissolved; the Gr. is *analusai*, from the verb *analuō;* see page 339, 340, and remarks of Milton, &c.; 2 Tim. 4: 6; E. V., the time of my departure is at hand; the Rheims has, the time of my dissolution; the Gr. is, of my *analusis*, the noun from the same verb *analuo*, used in Philipp. 1: 23; and see the E. V. of 2 Tim. 4: 8, and remarks of Whately, p. 622; 2 Cor. 5: 6, 8, E. V., at home in the body, &c.; see page 615, foot, and 616, and remarks of Whately, and p. 346, and remarks of Milton; 2 Peter 1: 13, 14, 15, E. V., in this tabernacle;...put off my tabernacle; v. 15, after my decease, shows what Peter meant by, in this tabernacle, &c., in v. 13, 14; and see page 346, 347, remarks of Milton.

E. V., 2 Cor. 5: 6; at home in the body, absent from the Lord, p. 615, foot, and p. 616; and page 346, from Milton.

Death personified; Habak. 2: 5, p. 442; as is the grave, Isai. 5: 14, p. 178.

Death and *hades*—the grave—were cast into the lake of fire; Rev. 20: 14, p. 627; [i. e. there shall be no more death, and of course no more grave]; and see page 451, near foot and page 452–3. As is said in 1 Cor. 15: 26, E. V., the last enemy shall be destroyed—death; the Gr. is, shall be left unemployed—death. And in Rev. 21: 1, we have, E. V., a new heaven and a new earth; and in v. 4, there shall be no more death, neither sorrow, nor crying, nor pain; and in Rev. 22: 3, we have, there shall be no more *curse;* [death is the curse of the law.]

In 1 Kings 22: 22, foot of p. 385 and p. 386, is a personification of the prophetic spirit—breath; and the same in 2 Chron. 18: 20, p. 386, top.

Worm and fire; Isai. 66: 24, p. 57; and read paragraph preceding it; Eccl. 7: 17, page 235.

Moth and worms shall receive him [the wicked] as a portion; Eccl. 19: 3, page 239; but in Matt. 19: 29, p. 444, near top, the Gr. is every one who hath forsaken, &c., a life eternal shall receive as a portion.

Worm, used in Isai. 66: 24, means the worm of the grave; see Job 17: 14, p, 567, near foot: Job 19: 26, p. 569, foot.

Fire of the grave; see Ps. 140: 10, p. 575, foot.

A dead man in the grave personified, represented as opening his eyes; Job 27: 19, p. 572, middle.

Unquenchable fire; Eccl. 23: 16, p. 240; and see what Whately says, p. 349, 350, and what he says of Isai. 66: 24, on latter part of p. 350.

GEHENNA; see page 259 to 262, and 274 under Luke 12: 4, 5. In 1 Sam. 20: 31, we have Heb., for (a) son of death he; Gr., and Lat., the same. The Douay is, for he is the son of death; Ital., for it is fit that he die; E. V., for he shall surely die. In Matt. 23: 15, we have Gr., (a) son of Gehenna; Rheims and E. V., child of hell; see both, p. 444, near top.

Tartarus; see page 411.

SATAN, Devil; page 454 to 487; and see Ps. 71: 13, p. 145; 109: 20, p. 152; Eccl. 21: 27, p. 240; 1 Maccab. 1: 36, p. 249; 2 Tim. 2: 26, p. 299. The *tsr* [the Heb. word—sound it *tsar*]—Zar of Russia might just as well be called the Devil as to make the orthodox Devil from the word *stn;* see page 456, near the foot. Evil spirit, 1 Sam 16: 14, 16, 23, p. 387-8; and see Gen. 3: 15, p. 624. foot, and 625.

Flesh and *enphsh*—breath—personified; Job 14: 22, p. 100.

Bad *pneumata*—breath—spirits—personified; Matt. 12: 43, p. 473, top.

Bones personified; Ps. 35: 10, p. 129.

The grave and the dead in it, personified; Isai. 14: 9, 10, 11, p. 321.

The Hebrews frequently fell back into idolatry; page 471-2.

How the name Beelzebub is compounded; p. 471-2.

Demonology exposed by a Protestant clergyman: see page 485-6-7.

The deceptions of pagan priests exposed by Daniel; see Bel and the Dragon, p. 247-8, and see the remark of Whately, at foot of p. 248.

Depravity; Scripture meaning of; 2 Chron. 6: 36, "not a man who not sinneth," page 93.

The Heb. word rendered God in Gen. 1: 1, is *aleim*, the plural. See as to *aleim*, p. 502; and p. 503, middle.

Devils in the hogs, Page 469, commence at Matt. 8: 17, page 467: see remarks of Draper and Thomasius and Bekker p. 485-6.

Bekker's exposure of the orthodox notion of Devils, page 486-7.

DAMNATION—its meaning. What orthodoxy means by it, page 444-5-6-7; and John 5: 29, page 592.

For the E. V. word *punishment* in Matt. 25: 46, the Gr. word is *Kolasis*—cutting off; see page 586; and Donnegan's Lexicon.

HEAVEN; page 497 and following. Orthodoxy says heaven is a place; Isai. 57: 15, p. 523; see Jer. 23: 24, p. 525, top line; p. 540, 541; and read p. 562-3.

Localization of Heaven, by Pope Gregory, page 563.

Paul's ecstacy, 2 Cor. 12: 2, 4; E. V., caught up to the third heaven; caught up into paradise; see page 495, under John 18: 1, and page 496.

Patristic Geography and Astronomy, page 530, 531.

The E. V., the host of heaven, and the army of heaven, means the sun, moon, and stars; see Ps. 33: 6, p. 512, latter part; Ps. 136: 5, 8, 9, p. 519; Isai. 34: 4, p. 521, latter part, and p. 522; Jer. 8: 2, and 19: 13, p. 524; Jer. 33: 22, p. 525; Dan. 4: 35, p. 528, near foot; Dan. 8: 10, p. 529, middle; Zeph. 1: 5, p. 531; Dan. 7: 13, p. 529; Acts 7: 42, p. 551; Joel 2: 10, p. 530.

The moon is called the queen of heaven; Jer. 7: 18, p. 524; Jer. 44: 17, p. 525.

Exalted to the heavens; Douay and E. V, to heaven, is used for great prosperity, and for grandeur; Lament. 2: 1, p. 526; Dan. 4: 22, p. 528; Matt. 11: 23, p. 443—said of Capernaum.

Lucifer; Douay and E. V., how art thou fallen from heaven, O Lucifer. See Isai. 14: 12, p. 520, near foot, and p. 521.

Signs and prodigies in the heaven; Douay and E. V., in heaven; Dan. 6: 27, p. 529, near top; Joel 2: 10, p. 530.

The four *ruachut* [plural of *ruach*]—breaths—spirits, of the heavens, [i.e., the four winds]; Dan. 8: 8, and 11: 4, p. 529; Zech. 2: 6, p. 532, the same Hebrew; Douay and E. V., the four winds of heaven; Zech. 6: 5, p. 532, the same Heb. word *ruachut;* Douay, the four winds of the heaven; Ital., the four *spiriti* of the heaven; E. V., the four spirits of the heaven; Isai. 40: 7, p. 532, latter part; Lat., spiritus; Douay, spirit; Ital., *spirito;* E. V., spirit; margin, "or, wind." See further as to heaven, p. 562, 563.

Throne; Douay and E. V., the Lord's throne. See Ps. 11: 4, p. 512; Ps. 93: 2, p. 517, and read the rest of the page; Isai. 66: 1, p. 523; Job 26: 9, p. 540, and the preceding paragraph, and p. 541; and see Acts 7: 49, p. 551; Acts 4: 12 and 24, p. 551.

New heavens and new earth; Isai. 65: 17 and 66: 22, p. 523; 2 Peter 3: 13, E. V., we, according to his promise, look for a new heavens and a new earth, wherein dwelleth [shall dwell—present for future--very common in Scripture] righteousness [i. e., a righteous mankind. Restoration is the grand idea of Scripture]; Rev. 21: 1, E. V., and I saw

a new heaven and a new earth; and Rev. 22: 2, 3, p. 562, top: Ps. 37: 29, p. 574, preceding Ps. 49; and Ps. 102: 18, p. 575.

The kingdom; for the word kingdom, in the Rheims and E. V., the kingdom of God, and the kingdom of heaven [these expressions meaning the same thing], the Gr. is, uniformly, the *basileia*—sovereign rule, royalty, government, of [i. e., from, proceeding from; see Webster's and Walker's definitions of *of*] God, or, the heavens. See Matt. 3: 2; 4: 17; 5: 3, 10, 19, 20; 6: 33, p. 541-2; Matt. 7: 21; 8: 11; 9: 35; 10: 7; 11: 11, 12; 13: 11, 24, p. 543; Matt. 13: 33, 43, 44, 45, 47, 52, p. 544; Matt. 16: 19, the keys of that *basileia*, p. 544; Matt. 18: 1, p. 544; 18: 23; 19: 12, 14, 23, 24; 20: 1, p. 545; Matt. 21: 31, 43; 22: 2; 23: 14; 24; 14, p. 546; Matt. 25: 1; 26: 29, p. 547.

Matt. 10: 28; and fear not them which kill the body, &c., is given p. 257. See at p. 339 what Milton says of the verse, and at page 352, what Whately says of it.

A figurative way of expressing submission; Isai. 51: 23, p. 183.

RESURRECTION, page 564 and following; and there are many passages relating to resurrection not given in those pages; see Job 11: 20; p. 98, 99; Job 15: 30, p. 364, near foot, and page 365; Job 27: 8, p. 103; Job 30: 15, p. 104; 1 Sam. 2: 9, p. 449, foot; Ps. 22: 29, p. 125; Ps. 30: 3, 9, p. 127; Ps. 143: 11, p. 158; Prov. 8: 35, 36; 10: 2, p. 161; 10: 3, p. 162; Prov. 11: 30, p. 163; 23: 14; 24: 12, p. 170; 24: 14, p. 171; and see the E. V. of Isai. 10: 25, and of Jer. 10: 24; Isai. 38: 17; 40: 23, p. 181; Ezek. 18: 4, 5, 20, 27, p. 203. See E. V. of Ezek. 37: 11, 12, 13, 14; Eccl. 19: 3, p. 239; 34: 13, p. 242; Eccl. 48: 5, p. 243; Baruch 4: 1, p. 246; 2 Maccab. 7: 9, 14, p. 254; 7: 23; 9: 12, p. 255. See E. V. of Acts 13: 46. See Matt. 10: 39, p. 262; 16: 25, 26, p. 263; Mark 7: 10, p. 267; 8: 35, p. 268; John 10: 17, p. 277; 12: 25, p. 278; 17: 2, p. 280; 20: 31, p. 282. Read Rom. 6: 5, p. 493, latter part, and the remarks there made. In Hebrews 7: 25 the Gr. is whence even or also *sozein*—to bring back safe from death, *eis to panteles*—into the complete or perfect, *dunatai*—he is efficacious, those coming *dia*—through—him to God. Murdock renders the Syriac "to vivify for ever them who come to God by him;"—[to vivify is to make alive]; the Douay is, whereby he is able also to save for ever them that come to God by him, see E. V.. Hebrews 10: 39, p. 302; James 5: 19, 20, p. 305; 1 Peter 1: 9, p. 308; 1 Cor. 15: 29, p. 332, near top; the Gr. there is, if *olōs*—wholly, *nekroi* [without the article]—dead, not are awakened [i. e., if none of the dead are]; and read from p. 330, foot, to 337, where chap. 15 of 1st Corinthians is given. Heb. 10: 38, 39, p. 302.

Meaning of Rom. 14: 12; E. V., Every one of us shall give account, &c. See p. 335, foot, and p. 336; and p. 613, under Rom. 14: 9, and 614.

Meaning of Rev 6: 9; E. V., I saw under the altar the souls of them

that were slain; see p. 314, 315, and part of p. 316; and see what Milton says at foot of p. 344; Rev. 20: 4, p. 317; Milton's remark above, applies here, too.

Graves of them [the wicked], houses of them for ever; Ps. 49: 11, p. 134, and p. 138, near foot, and p. 139 and following.

Daniel 12: 2; the one text in the Old Testament from which orthodoxy strives hard to derive resurrection of all, unjust as well as just; see page 580 and 594. After reading at p. 580 what is said as to inserting the word *are*, turn to Baruch 4: 1, p. 246. The Gr. [taken from the Hebrew] there is, all those holding firmly it, to life. The Douay and the E. V. insert *shall come* between *it* and *to life*. Now why could they not have inserted *are*, or *shall come*, after *these* (the true word, but given *some* by them,) in Dan. 12: 2? In Matt. 20: 28, p. 264, we have, Gr., the son of man came to give the *psuche* of him a price paid for ransom for *many:* and in Mark 10: 45, p. 270, Gr., to give the *psuche* of him a ransom for *many*: and see under Dan. 12: 1, p. 580: Job 8: 20, 22, p. 565, near top: Ps. 31: 17, p. 574, top: Jer. 17: 13, and 51: 39, p. 579. Heb. 9: 28, p. 622, to bear sins of many.

Turn to Job 14: 14, p. 278–9, under John, 12: 25, and observe the rendering there given. Fry renders the Gr. of that v. thus—he gives the two last words of v. 13 and the 14th v., "and remember me, when there shall die a man that shall live again; all my set time will I patienty wait, till the period of my reviving shall come." [Reviving means living again;] yet the writer from whom I get this rendering by Fry of Job 14: 14 says, Fry believed the dogma, the immortal soul. I did not know of Fry's rendering of the verse till after the publication of this book. And I have just received, in a letter from a gentleman who had received a copy of this book with the first index, Thomson's rendering of the verse.# He puts a semicolon after remember me, in v. 13, and renders v. 14 thus—for though a man die he may be revived, after finishing the days of this life of his; I would wait patiently until I come again into existence. [Be revived, is, to be caused to live again. I had seen Thompson's rendering sometime before, but had forgotten the exact words of it; and that "live again" is the meaning of *zēsĕtai*, in the Gr. of Job 14: 14, see Ezek. 37: 9, p. 366 foot, and p. 367, where the same Gr. verb is used.]

For Acts 24: 15, the verse relied on as teaching the resurrection of the unjust, see page 593–4–5; and page 600 (beginning with Acts 13: 26) to 610; and see E. V. of Acts, 13: 23, 26; Gal. 3: 7, 11, p. 617; Gal. 5: 5, p. 618; Rom. 9: 7, 8, p. 612, near top. Heb. 10: 38, 39, p. 302.

John 5: 29. The verses Dan. 12: 2 and Acts 24: 15 being disposed of, John 5: 29 is orthodoxy's last resort for its tenet, the resurrection of the wicked. See p. 593, latter part, for what Olshausen says. See page 445, and 592, for John 5: 29. I add here; the Greek preposition

#Charles Thomson, Secretary of Congress during the Revolution.

used is *eis*. Its primary meaning is *in*, and, accordingly, Groves's Lexicon first gives *in* for *eis*, and then gives twenty-three other significations, and among them *unto*. Neither of the other Lexicons gives *unto* for *eis*. Now the Rheims, in John 5: 29, has *unto*, and has, *shall come forth unto* the resurrection of judgment. The E. V. has, *shall come forth unto* the resurrection of damnation. Are they to come forth dead and then be made alive unto the E. V. damnation—orthodoxy's conscious misery? Orthodoxy says that they—the orthodox souls of them—have been in conscious misery ever since what orthodoxy calls death. Again; the Latin used here is, *procedent in;* and the Ital. here gives *usciranno in*—shall go out, issue, end, in resurrection of condemnation. The verb used in the Greek here is *ekporeuō*, defined, to go out, emanate; and the Greek here is, shall go out—emanate, in resurrection of *krisis*—final issue. See Ps. 68: 20, p. 574. And after seeing what is given under the word Paronomasia, in this index, we need not scruple to believe that there is a play here upon the Gr. verb *ekporeuō*, rather than believe that the master intended to contradict, in this one verse, all other Scripture, both Old and New, and to contradict all his own other teaching. The Gr., Lat., and Ital., were so ill-suited to express the orthodox notion of resurrection of the unjust, that the Rheims thought fit to give *come forth unto;* and the E. V. followed this. As to the critical authority of the received [Greek] text of the New Testament, see p. 590. And see further (as to the meaning of John 5: 29), Rom. 8: 19, p. 611, foot; Ps. 68: 20; 71: 20, p. 574; Ps. 88: 5, and 94: 23, p. 575.

Rom. 14: 10, E. V., for why dost thou judge thy brethren? for we shall all stand before the judgment seat of Christ; see p. 613, foot, and p. 614; and Ps. 68: 20, p. 574, and 2 Cor. 5: 10, E. V., for we must all appear, &c.; see p. 616, from Whately; and 2 Tim. 4: 6, 8, E. V.; see 2 Tim. 4: 8, p. 622, from Whately, and see Philipp. 1: 23, p. 339; Philipp. 3: 10, 11, p. 619.

The E. V. of Psal. 37: 37, 38, corrected. See page 171–2, under Prov. 24: 14, and pages 44–5–6, under Numb. 23: 10, where the two verses in Psal. are given.

The true rendering of 1 Cor. 15: 22, given page 333, near the foot, and page 334. The E. V. there, is, "For as in Adam all die, even so in Christ shall all be made alive."

Conversation with a Bishop on Resurrection, page 336.

Testimony of the Catacombs, page 314, 315, under Rev. 6: 11, and page 628–9; and see Wisdom of Sol. 3: 2, 3, p. 227; Isai. 57: 1, 2, p. 579.

What translators can do by transposing words to suit a theory, see Acts 13: 48; 2 Tim. 1: 10, page 325 to 328, and Acts 4: 2, page 599.

The E. V. of Acts 13: 48, "As many as were ordained to eternal life believed," corrected, p. 328.

The E. V. of Job 19 : 25 corrected, page 569, and Job 13 : 28, page 565.
How a Doctor of Divinity learned the truth, page 626-7.

Some say they had rather live in torment than be annihilated : others say death is no punishment. See as to these ideas, p. 348, 349, 350.

The Rheims, and E. V., of James 2 : 19, corrected, p. 483-4-5.

Election; see p. 425-6; Ephes. 1 : 5; 2 : 10; 4 : 24, 30, p. 618.

Salvation means restoration from death—the grave: Ps. 68: 20; 71: 20, p. 574; Prov. 15 : 10, p. 577; Matt. 18 : 11, 14; 19 : 16, 25, p. 585; Matt. 20: 28, p. 586.

Translation of Enoch, so called; Gen. 5 : 22, 33, 34; see p. 612, 613.

Luke 2 : 29, E. V., now lettest thou thy servant depart in peace; see p. 613, near top; and what Alford there says.

1 Cor. 6 : 3, E. V., know ye not that we shall judge angels? and read the E. V. of verses 4, 5, 6; see p. 614, from Whately.

The Apostle's Creed in a single verse; Rom. 10 : 9, under 10 : 7; see p. 613.

The Hebrew has no article. See page 381, last paragraph, and page 382.

The Greek has only the definite article, *the;* and the rule given in the Greek Grammars is, that where the Greek does not use its article (i. e., *the*), our indefinite article (*a*) is signified; see Valpy's Greek Grammar, by Anthon, p. 21.

And another rule for rendering Greek into English is, that where the Greek article (i. e. *the*) is put before a noun used in an abstract sense, it is not to be rendered into English; see Prov. 15 : 11, p. 66; Matt. 6: 25, p. 257. And the reader will observe hundreds of such renderings of the Greek into English. And it is the same with the Italian, as the reader will see occur constantly; and it is the same with the French. See as to the above rules Matt. 16 : 26, p. 263.

The Latin has no article. Hence the Douay and the Rheims took the liberty of using either of our articles, or neither of them, as best suited the theory of the Romanists; and the Ecclesiastics who gave us the English version took the same liberty. Romanism made the Latin language the sacred language; see page 376, 1st paragraph, and p. 432, from near top, for remarks by Draper. See further as to supplying our article *a*, Mark 10 : 17, p. 269; and in John 20 : 22, p. 281, the effect of improperly omitting our article *a*, and improperly using our article *the*, is manifest. And almost numberless instances of improper omissions of *a* and of the improper use of *the* occur in the Douay, the Rheims, and the English version. For another example, see Isai. 26 : 19, p. 450.

The Heb. and Gr. prepositions are used in many different senses; see p. 548, latter part, and page 553, under 2 Cor. 5 : 1.

See what is said of the English version, and by whom, p. 87, last par
The writer of "The Theol. of the Bible" a member of the Church; p. 356.

THEOLOGY OF THE BIBLE:

ITSELF THE TEACHER AND ITS OWN INTERPRETER.

A NEW English version of all the Bible, however much to be desired, is not necessary for the development of what most concerns us to know,—the will and purpose of God in reference to mankind. The meaning of a few of the leading words of Scripture, in fact of any one of several of them, makes His revelation in that respect, plain, simple, and harmonious from beginning to end; just what was certainly intended; easy to be understood by the faculties he himself gave, and to which it is addressed.

The words I refer to, I take from the English version. They are the words: soul; spirit; ghost; death; paradise; hell; satan; devil; heaven; and the word and subject, resurrection; and to whom the promise is made of becoming a child of the resurrection.

The Bible is its own dictionary; its own interpreter. By its various modes of expressing the same idea, it so fixes the meaning of each of these words, as to render that meaning incontrovertible.

☞ For an Introduction read the Appendix. And read the Notices of the Book at the end of the volume. And read the small print on page 1 of the Index.

SOUL.

The first place where the word soul occurs in the English version is Gen. 2 : 7 ; in its phrase "and man became *a living soul.*" The Hebrew words there are, *nphsh hhyh*, to be sounded *en-phsh chay-ah.* I do not give the Heb. characters—letters—in these words, but express them as they are expressed in our letters by Professor Charles Wilson, Professor of Hebrew in the University of St. Andrew's ; and I sound the words according to the sounds he gives to the letters. These are two of the many onomatopoietic words found in the Heb. ; that is, words which by the sounds of them express the thing signified : *nphsh* is composed of three consonants, *n*, *ph*, *sh*, and cannot be sounded without a vowel sound ; but the letter *n* contains the short vowel sound of *e* ; it requires *en* to sound *n* ; and *nphsh* is to be sounded in two syllables, thus, *en-phsh.* Inspire, draw in, through the mouth, *en* ; and exspire, breathe out, through the mouth, *phsh*, in one syllable, giving to *ph* the sound of our *f* ; and you have the action of breathing in and out through the mouth ; the Heb. word *phh* is *mouth.* Accordingly, the Heb. *nphsh*, as a verb, is defined, to take breath ; and as a noun, is defined, breath. The other word, *hhyh*, is composed of three letters, *hh*, *y*, *h*, the first and last, consonants ; the middle letter, a vowel ; and this word is to be sounded in two syllables. Draw in, through the mouth and throat, with a strong guttural sound, *chay*, in one syllable, giving a slight hard sound to the *c*, and the rough *spiritus*—rough *breathing*—to the *h*, and breathe out the syllable *ah* ; and you have inbreathing and outbreathing through the throat and mouth : and, sounding the two words together, you have by *en-phsh*, inbreathing and outbreathing, and by *chay-ah*, inbreathing and outbreathing repeated. When the breath goes out with the last syllable of *en-phsh*, it is drawn back again with the first syllable of *chay-ah.* And the great Hebrew lexicographer Gesenius says, that the idea of the Heb. word *chay-ah* is that of breathing ; inasmuch, says he, as the life of animate beings is discerned by their breathing ; and he adds, compare *en-phsh ;* showing that the two words express the same thing. And since getting his lexicon, the late edition, I have found near fifty of these onomatopoietic words, expressly so called by him.

And certainly this was the most natural way of forming words, in the construction of a primitive language by alphabetical letters.

The Greek noun used by the Septuagint in Gen. 2 : 7, for the Heb. noun *en-phsh*, is *psuchē*—breath, from the Gr. verb *psuchō*—to breathe, to blow; and the two Gr. words there used for *en-phsh chay-ah* are *psuchē zōsa.*

I once asked a D. D., a graduate of the Princeton Theological Seminary, and who had received the doctorate from that institution, what the Gr. word was, where the E. V. had *soul*, in Gen. 2 : 7. He said he supposed it was *psuchē.* I then asked him if that Gr. word had occurred before in the Septuagint. He said he didn't know that it had. I told him it occurred four times in the first chapter, and gave him the verses. After satisfying himself as to the two Gr. words, *psuchē zōsa*, he said he had a smattering of the Heb.; and, after finding the two Heb. words in Gen. 2 : 7, and in the four verses of the first chapter, he said, "Yes, the same two Heb. words are used in each of those verses." This incident shows the strange state of things, that the very first chapter of the Bible is not read even in that so-called Theological Institution, either in the Heb. or in the Gr.

I now, before rendering the Heb. of Gen. 2 : 7, give, in their order, the places where the Heb. word *en-phsh*—Gr., *psuchē*, occurs in the first chapter of Genesis:

Heb. And said God, Let multiply those waters reptiles *en-phsh chay-ah*—breath breathing. [Most interpreters take *chay-ah*, in this connection, to be the adjective or participle, which gives for the two words, *breath breathing.* Our word *living* is not a synonym with breathing; but is an equivalent; because *to breathe* is *to live*, and *to live* is *to breathe.* Hence the Romish Douay version, and the E. V., where it suits them, give *living* instead of *breathing;* which gives, for the two words used here, *breath living*, i. e. living breath. The Heb., the Gr., the Lat., and the Ital. put the noun before the adjective, and before the participle; we put the noun after them. And if we give *living breath* here, the preposition *of* must be inserted, so as to read, *reptiles of living breath.* But Gesenius takes *chay-ah*, in this connection, to be the genitive of the noun *chay-ah;* and he gives for the two words *en-phsh chay-ah*, "animal of life," i. e., says he, endued with life; "living creature;" citing Gen. 1 : 21, 24, and Gen. 2 : 7; 2 : 19, and others; giving also the German, living *seele* (defined by the German and English dictionary, *soul*, among other

Gen. i. 20.

significations), equivalent, says he, to the German, living *wesen* (living *being*). So that Gesenius renders the Heb. *en-phsh chay-ah*, in Gen. 1 : 20, 21, 24, 30, and in Gen. 2 : 7, and other places, "animal of life;" "living creature." The Lat. word *animal* is from the Lat. noun *anima*, breath, and signifies, a breathing creature; and our word animal is the Lat. word, and signifies the same.] The Gr. in Gen. 1 : 20, gives, reptiles *psuchōn zōsōn* [genitive plural of *psuchē zōsa*]—reptiles of breath breathing [*zōsōn* being the participle of the verb *zaō*, to breathe]. Before I had met the word *onomatopoietic*, it had occurred to me, that the sounds of this Gr. verb *zaō* expressed inbreathing and outbreathing; especially through the nose. Sound it in two syllables, *za-ō:* draw in *za*, somewhat hard, making a sound in the upper part of the nose: the exspiration is the sound of the long *o*. The Rom. Lat. version gives, in Gen. 1 : 20, reptiles *animæ viventis* [genitive singular of *anima vivens*], reptiles of breath living—living breath. The Rom. Ital. version gives, reptiles (that may be) *animali viventi*—animals living. The Douay, published in 1609, three years before our E. V. was published, gives in this verse, "the creeping creature having life." The E. V. gives, "the moving creature that hath life."

Gen. i. 21. Heb., . . . and every *en-phsh chay-ah*. Gr., and every *psuchēn zōōn*—every breath of breathing creatures [*zōōn* is the genitive plural of *zōon*, which Donegan defines, a living creature, an animal; *animal*, as before said, means a breathing creature]. The Lat. is, and every *animam viventem*. Ital., and every *animal vivente*. Douay, and every *living* and moving *creature*. E. V., and every *living creature* that moveth.

Gen. i. 24. Heb., . . . *en-phsh chay-ah*. Gr., *psychēn zōsan*—breath breathing. Lat., *animam viventem*. Ital., *animali viventi*. Douay, the living creature. E. V., the living creature.

Gen. i. 30. Heb., And to every . . . . which in it *en-phsh chay-ah*—breath breathing. Gr., which hath in itself *psuchēn zōēs*—breath of life. [The Greek here agrees with Gesenius in making *chay-ah* the genitive of the substantive *chay-ah*. But in verses 20, and 24, it gives the participle of *zaō;* showing that the Hebrews who translated the Heb. Scriptures into Gr. understood that *chay-ah* might be either the participle of the verb *chay-ah*, or the genitive of the noun *chay-ah*.] The Latin in 1 : 30, is, in which is *anima vivens*. Ital., in which (is) *anima vivente*. [Graglia, in his Ital. and English dictionary, gives

but one word for the Ital. *anima;* and that word is *soul.* I do not know what he would have us understand by the word *soul.* It is probable he means the Romish dogma, the immortal soul, with which Romanism has ruled so-called Christendom for more than 1500 years. Rendering the Ital. word *anima* according to Graglia's definition of it, we have in the Ital. of this verse: But to all the beasts, and to all the birds of the heaven—the sky—the air, and to all the animals that creep upon the earth, in the which is soul living—living soul.] The Douay of this verse is: And to all the beasts, and to every fowl of the air, wherein there is life. E. V., of the air, etc., wherein (there is) life.

Heb., And fashioned (as a potter fashioneth clay, says Gesenius, under *itsr*), Jehovah, that man [referring to man in Gen. 1 : 26], dust, or, of dust, of this earth, or, ground; and *iphhh*—blowed, breathed, into the *aphi* of him—the breathing members—breathing places—of him, *nshme*—breath—spirit—soul—*hhiim*—of lives [plural; but uniformly rendered life], and lived—existed—that man *l* [a Heb. preposition, defined, in; by reason of; into; unto], *in*—by reason of—*en-phsh chay-ah;* or, was made that man into, unto, *en-phsh chay-ah.* [The Heb. word *iphhh*, in this verse, is a contraction of *inphhh*, the future tense of the verb *nphhh*, converted into the preterite by the preceding *u*; called, in such position, the *u* conversive. The verb *nphhh* is an onomatopoietic, says Gesenius; sound it *en-phach.* The noun *nshme* used in the verse is defined by Gesenius, "breath; spirit; soul; by metonymy, says he, "that which has breath, a living creature, Lat., *animans;*" equivalent, says he, to the Heb. *en-phsh*, Gr. *psuchē.* We have in this verse the same two Heb. words, *en-phsh chay-ah*, used in each of the four verses in the first chapter, before given.] The Gr. of Gen. 2 : 7, is, And figured—made an image of—fabricated (especially in clay, says Donnegan's Gr. Lex.)—God *ton*—that—man, earth, or a heap of earth, out of this earth—ground; and inspired—blew into—inflated—the *prosōpon*—face—person—of him [face is often used for person, as we shall see] *pnoēn*—breath—*zōēs*—of life; and lived—existed—that man in—in consequence of—*psuchēn zōsan* [the same two Gr. words, and in the same case, used in Gen. 1 : 24]; or, was made that man into—up to—even to—*psuchēn zōsan.* The Lat. is, moulded—fashioned—built—therefore—then, —Dominus Deus, the man out of mud—slime—clay, of the earth —ground; and inspired—inbreathed—into the face—make—fash-

Gen. ii. 7.

ion—stature—outside form—of him *spiraculum vitæ*—breathing vent of life; and was made the man to—for—into—until—*animam viventem.* [The same two Lat. words used four times in the first chapter, twice in the same case as here, namely, Gen. 1 : 21, and 24; once in the genitive, v. 20; and once in the nominative, v. 30.] The Ital. is, And the Lord God formed the man (of the) dust of the earth—soil, and to him breathed at the nostrils a breath vital—alive, and the man was made *anima vivente.* [The same two Ital. words, and in the same case, as in Gen. 1 : 30.] The Douay of the verse is, And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul. The E. V. is, And the Lord God formed man (of) the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. [The expression "breathed into his nostrils," used here in the E. V., falls short of the expression used in the Heb., and short of that used in either the Gr., the Lat., the Douay, or the Ital. version; and is inadequate; for it is plain that such a working of the internal organism, the lungs, heart, liver, blood, and its circulation, must have been produced by inflating the breathing members (as the Heb. has it), as to cause breathing, inspiring and exspiring, without volition—act of will, else the man's first sleep would have been his last. In sleep he would forget to do that act of will. The Ital., the Douay, and the E. V. take no notice of, give nothing for, the preposition used by the Lat., the Gr., and the Heb., respectively, before their respective words, *animam*, *psuchĕn*, *en-phsh.*] In 2 Esdras, which I find in the so-called Apocrypha, given in the E. V. I am using, not given in my copy of the Heb., I find this verse, ch. 3 : 5 : And gavest a body unto Adam without soul [the Heb. word would be *en-phsh*, the Gr., *psuchĕ*—breath, and the E. V. word soul used here in the E. V. means breath, as the rest of the verse shows], which was the workmanship of thine hands, and didst breathe into him the breath of life, and he was made living before thee. [Esdras was the same man, Ezra, who wrote the book of Ezra, given as canonical.]

Gen. ii. 19. Heb. And fashioned, as a potter fashioneth clay, Jehovah God, out of this earth—ground—all *chay-t* for *chay-ut*, plural of *chay-ah*, all breathing, of those fields, and every winged of those heavens, and brought to that man, for to see what he will—[for, would; the Heb. has no subjunctive mood; the future tense of the indicative is used for the subjunctive mood]—would name for them; and whatever named for

them that man, *en-phsh chay-ah*, *that*, name of them [i. e. whatever that man named any *en-phsh chay-ah*, *that* (was) the name of him: the Heb. has no neuter gender; the masculine is used for the neuter; sometimes the feminine is so used]. (Gesenius, under *nphsh*, says: Interpreters have differed in their renderings of the last clause of this verse; he renders it thus: "and whatsoever Adam called them, *the living creatures* [for the Heb. *en-phsh chay-ah*], that was their name"). The Gr., in this verse, has *psuchēn zōsan*, the same two words, and in the same case, as in Gen. 1: 24 and 2: 7; Lat., the same two words, *anima vivens*, used in the four verses of chap. first, and in 2: 7; the Ital., in 2: 19, gives, and whatever name Adam should put to each *animale* [for the Heb., *en-phsh chay-ah*; Gr. *psuchē zōsa*; Lat., *anima vivens*] it should be his name. The Douay of the verse is, And the Lord God having formed out of the ground all the beasts of the earth, and all the fowls of the air, brought them to Adam, to see what he would call them; for whatsoever Adam called any *living creature*, the same is its name. E. V., and whatsoever Adam called every *living creature*, that (was) the name thereof.

Gen. 2: 20; Heb., *u*—Then named that man names to every that domestic animal, and to winged of those heavens, and to all beasts of those fields. [The same creatures called in v. 19, *en-phsh chay-ah*; for which, in Gen. 2: 7, the Douay, and E. V., give living soul.]

Gen. 6: 6; Heb., *u*—Then—*inhm*, panted, Jehovah that he had made man on earth [*inhm* is the future of the verb *nhm*, converted into the preterite by the *u*, preceding: Gesenius defines *nhm*, to pant, and says it is an onomatopoietic word: sound it *en-chm*: it is, like *nphsh*, composed of three consonants, and, of course, cannot be sounded without a short vowel sound; there is a short vowel sound in *n*—*en*: by sounding *en* short in the first syllable, the second syllable *chm* can be sounded without the short vowel sound in *m*—*em*, or with it: the sound of the *e* in *m*, sounding the last syllable very short, would be hardly perceptible: and, sounding both syllables short and quick, we have the sounds of panting.] The Ital. in this verse is: And he repented. The Douay is: It repented him. E. V., And it repented the Lord.

Gen. 6: 7; The Heb. has the same verb *nhm*—*en-chm*. Ital., I repented. Douay, for it repented me. E. V., for it repented me.

Gen. 6 : 12; Heb., *kl bshr*—every flesh [i. e. every *breathing* flesh]. (Gesenius, under *bshr*, gives, for *kl bshr*, all living creatures, citing Gen. 6 : 13, 17, 19; 7 : 15, 16, 21; 8 : 17; specially, says he, all men, the whole human race, citing this verse Gen. 6 : 12; Ps. 65 : 3, E. V., v. 2; Ps. 145 : 21; Isa. 40 : 5, 6.) The Gr., in Gen. 6 : 12, is, every flesh [flesh is used here as equivalent to *en-phsh*—breath, as we shall see it frequently used. They are both used, by Synecd., for the whole corporeal, breathing, and thereby living, creature].

Gen. 6 : 17; Heb., For I, surely I, causing to come in [the participle of the causative form of the verb, used for, I will cause to come in] that inundation of waters upon this land, —country—earth, for to destroy every flesh which in it *ru-ach chay-im* [plural of *chay-ah*, some nouns have both *ut*, and *im* in the plural]—breath of lives—life—from under those heavens; every which on land—country—earth—*ighuo*, shall breathe out—exspire. [The verb *ghuo* is plainly an onomatopoietic. Breathe out *ghu*, giving a slight hard sound to the *g*, and the rough *spiritus*—breathing—to the *h*, making one sound outwards for *ghu*, and continue the outbreathing with the sound of the *o* long, and you have the sounds of exspiring—breathing out the last breath. This Heb. verb is the verb used in verses where the E. V. uses its phrase *gave up the ghost*, as in Gen. 25 : 8 and 17; 35 : 29, and other places; all which will be given under the word ghost; *ighuo*, in the verse, is in the future tense of *ghuo*.] The Gr. in Gen. 6 : 17, has *pneuma*, for the Heb. *ru-ach ;* and *teleutēsei*—shall end—terminate, for the Heb. *ighuo* [that being the sense]. The Lat. has *spiritus*, for the Gr. *pneuma*, and has, shall be put an end to, for the Gr. *teleutēsei*. The Ital. has *alito*—breath, for the Lat. *spiritus*, and has *shall expire*. The Douay is, to destroy all flesh wherein is the *breath* of life under heaven. All things that are in the earth shall be consumed. E. V., to destroy all flesh, wherein (is) the breath of life, from under heaven; (and) every thing that (is) in the earth shall die.

Gen. 7 : 21; Heb., *u*—So that—*ighuo*—exspired—breathed out [gave up the ghost, using the E. V. phrase used by it in other places where the Heb. uses this single word *ighuo*], every flesh both of winged, and of cattle, . . ., and every man. [So that they all, as well as man, have an E. V. ghost to give up.]

Gen. 7 : 22; Heb., Every which *nshmt ru-ach chayim*—breath of breath of lives—spirit of spirit of lives—soul of soul of lives,

in the breathing members—breathing places—of him, of all which on the dry, died. [For *nshme*, here used, Gesenius gives breath; spirit; soul; saying, it is equivalent to *en-phsh*; by metonymy, says he, that which has breath; giving, also, the Lat. word *animans* as equivalent to it; and to show that *nshme*, the word used in this verse, is equivalent to *en-phsh*, he cites Deut. 20: 16, and Joshua 10: 14; in each of which this word *nshme* is the Heb. word.] The Gr., in 7: 22, has simply, *pnoēn zōēs*—breath of life [being the sense, in short. The Gr. noun *pnoē* is from the verb *pneō*—to breathe, to blow; and the Gr. noun *pneuma*—breath, is from the same verb. For *pneuma*, the Lat., most frequently, gives *spiritus*; and the Ital., *spirito*, which is the Lat. *spiritus*, with the Ital. termination; and these are the Lat. and Ital. words where the Douay and E. V. so often have the Anglicized Lat. word *spirit*]. The Lat., in Gen. 7: 22, is: And all in which *spiraculum vitæ*—a breathing vent of life . . . died. Douay, And all things wherein there is the breath of life on the earth died. Ital., every which had *fiato d'alito di vita*—breath of the breath of life—in his nostrils, of every that which (was) on the dry, died. E. V., All in whose nostrils (was) the breath of life, of all that (was) on the dry (land), died. [We thus see, that the E. V. word ghost means breath; and that every breathing creature has a ghost to give up. But, lest this should become apparent to the reader of the E. V., it never gives a ghost to any breathing creature but man. The Douay, in v. 21, gives "all flesh." Why so? The word *all* is necessarily distributive; for every breathing creature has its own breath. And the E. V. follows the Douay, "all flesh."

Gen. 7: 23; Heb. *u*—So that—*imh* [from the verb *mhe*] was wiped off, wiped away, blotted out, every that *iqum*—whatever lived—existed (so Gesenius, *iqum*, citing this verse, and Gen. 7: 4; he says the root is *qum*, for which he gives, to stand; to build up; and for *iqum* he gives "whom God sets up) [so that the meaning in this verse 7: 23 may be, every erection—stature] on the face of this *adme*, land, region, country, earth, from man even to cattle," &c. The Gr. gives: failed—went out [like a candle], every *to anastēma*—that, or, the, erection—stature, or, every erection—stature [if the Gr. *to* is here taken to be the Gr. article; for its article is not to be rendered where it is used before a noun used in an abstract, general sense], which was on *tes*—that, or, the, land—earth, from man even to cattle, &c.

Gen. 9 : 2, uses literal language : E. V., every beast, every fowl of the air [Heb. of those heavens], all the fishes of the sea.

Gen. ix. 4. Heb., But *bshr*—flesh—in, with, *en-phsh*—the breath—soul—of it, *dm*, the blood, of it, ye shall not eat—eat not [the future tense is frequently put for the imperative mood] (as in the commandments, says Gesenius) : Gr., But flesh in—with—blood of *psuchē* eat not. Lat., Except that flesh with the blood you shall not eat. Douay, Saving that flesh with blood you shall not eat. [Neither the Lat. nor the Douay gives any word for the Heb. *nphsh*—Gr. *psuchē*, in this verse.] Ital., But yet eat not the flesh with its *anima* [Graglia, soul] (which is) its blood [i. e. which its blood is ; the blood is the *anima* of it]. E. V., But flesh with the life thereof (which is) the blood thereof [i. e. which the blood thereof is], ye shall not eat.

Gen. ix. 5. Heb., And besides, *dm*—the blood—of you for *en-phsh* of you [i. e. which is necessary for, maintains, the *en-phsh* of you], I will demand ; from the hand of every *chay-ah*—breathing—I will demand it ; *u*—yea, from hand of that man ; from hand of man brother of him, I will demand *en-phsh* of that man. The Gr. has *psuchē* twice. The Lat. has *anima* twice. The Ital. has, first, your blood of your PERSONS ; and, next, I will ask again (account) of the life of the man. Douay, For I will require the blood of your *lives* at the hand of every beast, and at the hand of man, at the hand of every man, and of his brother, will I require the *life* of man. The E. V. gives, first, your *lives* ; and, next, the *life*.

Gen. ix. 10. Heb., And with *en-phsh He chay-ah* which with you, of fowl, and of cattle. Gr., every *psuchē zōsa*. Lat., every *animam viventâm*. Ital., And with every *animal vivente*. Douay, And with every *living soul* that is with you, as well in all birds, as in cattle, &c. E. V., And with every *living creature* that (is) with you, of all fowl, &c.

Gen. ix. 12. Heb., . . . every *en-phsh chay-ah* which with you. Gr., every *psuchē zōsa*. Lat., every *anima vivens*. Ital., all the *animali viventi*. Douay, and to every *living soul* that is with you. E. V., and every *living creature* that (is) with you.

Gen. ix. 15. Heb. Every *en-phsh chay-ah* of every flesh [breathing flesh, of course ; flesh is here, as in many other places, used, by Synecd., for the whole corporeal breathing (and thereby living) creature ; as we shall see that *en-phsh*—breath, alone, is, by

the same figure, used to express the same thing: flesh, i. e. the animal organism, and *breath*, being the two component parts, each essential, of the breathing creature]. Gr., every *psuchē zōsa*. Lat., every *anima vivente* which quickeneth—maketh alive—a flesh. Douay, and with every *living soul* that beareth flesh. Ital., and every *animal vivente* of whatever flesh. E. V., and every *living creature* of all flesh.

Heb., . . . every *en-phsh chay-ah* of every flesh which upon this earth. Gr., *psuchē zōsa* of every flesh. Lat., every *anima vivens* of, &c. Douay, and every *living soul* of all flesh which is upon the earth. Ital., and every *animal vivente*, of whatever flesh that (is) upon the earth. E. V., and every *living creature* of all flesh that (is) upon the earth. Gen. ix. 16.

Gen. 9 : 17; Heb., . . . between me and between every flesh which upon this earth [every *flesh*, here, means, of course, every breathing flesh; and is equivalent to the idiom, every *en-phsh chay-ah of every flesh*, in verse 16. The Heb. uses *between* twice as above.] The Gr. is, between me and between every flesh. Lat., between me and every flesh. Douay, between me and *all flesh* upon the earth. Ital., between me and every flesh that is (upon the earth). E. V., between me and *all flesh* that (is) upon the earth.

[We thus see, that in the first nine chapters of the Bible, the Heb. uses its idiom, *en-phsh chay-ah*, ten times, namely, Gen. 1 : 20, 21, 24, 30; Gen. 2 : 7; 2 : 19; 9 : 10, 12, 15, 16. That in every one of these verses the Gr. uses its word *psuchē;* and in all but Gen. 1 : 21 and 30 uses *psuchē zōsa;* using in Gen. 1 : 21, *psuchē zōōn*, and in Gen. 1 : 30, *psuchē zōēs*. That in every one of the ten places the Lat. has *anima vivens*. That in five of them the Douay gives, *living soul*, namely, Gen. 2 : 7; 9 : 10; 9 : 12, 15, 16. That the Ital. gives, *anima vivente* in Gen. 1 : 30, and the same two words in Gen. 2 : 7; and gives *animal vivente* in the others, except in 2 : 19, where it gives its word *animale* alone. And that the E. V. gives *living soul* but once, namely, in Gen. 2 : 7. And we see, that, in nine of these ten places, the Heb. idiom *en-phsh chay-ah* is applied to all breathing creatures of every grade. We shall see in the sequel that, after having thus given ten times its idiom *en-phsh chay-ah*, the Heb. uses very frequently its one word *en-phsh*—breath (E. V. *soul* in Gen. 2 : 7), alone, to signify the breathing creature, leaving its word *chay-ah* to be understood; as our ecclesiastics, after using their words *immortal soul* sufficiently, use their word *soul* alone, leaving their word

immortal to be understood. Indeed, in common conversation, among self-styled orthodox of every class, the single word *soul* is used to express the tenet, *the immortal soul.*]

Gen. xii. 5. Heb. And took Abram Sarah, wife of him . . . and those *en-phsh* which they had acquired in *hhrn*—Charen, and they went forth to go into *arts*—the land—Canaan. Gr., every *psuchē* which, &c. Lat., and the *animas* which. Ital., the PERSONS that they had acquired in Charan. Douay, and the *souls* which they had gotten in Haram. (Gesenius, under *nphsh*, renders, "and the slaves which they had obtained," citing this verse.) E. V., the souls, &c.

Gen. xii. 13. Heb., . . . so that it may be well for me, and may breathe —live—*en-p̀hsh*—the breath—soul—of me on account of thee. Gr., the *psuchē* of me. Lat., my *anima.* Ital., and life to me may be preserved. Douay, and that *my soul* may live [i. e. that *I* may live]. E. V., and *my soul* shall live because of thee.

Gen. xiv. 21. Heb., . . . give to me those *en-phsh.* Gr., give to me those *men* [for the Heb. *en-phsh*]. Lat., give me the *animas.* Douay, give me the *persons.* Ital., give me the *persons.* E. V., give me the *persons.*

Gen. xvii. 14. Heb. *u*—But—uncircumcised male, whose, &c., *u*—even—*nkrte* [from the verb *krt*] shall be extirpated, destroyed, killed, cut off, perish, fail, that *en-phsh* [the uncircumcised male] out of the people of her. Gr., *exolothreuthēsetai* [from the verb *exolothreuō*]—shall be annihilated, exterminated, destroyed fundamentally, be lost, come to nothing, that *psuchē.* [See Donnegan's and Groves' Lex., *exolothreuo.*] Lat., *delebitur* [from *deleo*]—shall be blotted out, expunged, destroyed, abolished, extinguished, that *anima.* Ital., let such a *person* be *ricisa*—shortened, cut short, cut off, from his people. [What more significant than, to shorten, cut short, cut off a breath.] Douay, that *soul* shall be destroyed out of his people. E. V., that *soul* shall be destroyed from his people.

Gen. xix. 17. Heb., . . . slip away, escape, on *en-phsh* of thee, . . . escape, lest *thou* perish. Gr., saving, save thine own *psuchē*, [i. e. thyself.] Lat., save thy *anima*, . . . save thyself, lest also thou at once *pereas* [from *pereo*] be annihilated, cut off, killed, perish. Ital., escape, on thy *anima*, . . . escape toward the mountain, that sometime *thou* perish not. Douay, save THY LIFE: . . . save *thyself* in the mountain, lest thou be consumed. E. V.,

escape for thy *life;* . . . escape to the mountain, lest thou be consumed.

Heb., . . . the kindness which thou hast done by *me* in this keeping alive *en-phsh* of me; *u*—but—*I* shall not be able to escape to that mountain, for fear may come upon me which bad, hurtful, and die *I.* Gr., which thou didst by *me*, of the to cause to breathe—live—the *psuchē* of me; but . . . *me* and *I* die. The Lat. has, first, that thou mightest save my *anima;* and then has, *I* . . . *me* . . . I. Ital., toward me by preserving in life the my *person;* but *I* shall not be able to escape . . . that the harm not to *me* reach, whence *I* die. Douay, to *me* in saving my *life*, and I cannot . . . lest some evil seize me, and *I* die. E. V., unto *me* in saving my *life;* and *I* cannot escape . . . lest some evil take *me*, and *I* die. Gen. xix. 19.

Heb., . . . let escape now thither, *u*—so that—may live *en-phsh of me*—the breath—soul—of me. [It is the *en-phsh of him*, used for *he*, that is to escape and live. The Heb. mode of expression here is equivalent to, let *me* escape, so that *I* may live.] (Gesenius under *hie*, for the last two Heb. words in this verse, gives, "my soul liveth," i. e., says he, I remain alive, citing this verse, and Gen. 12 : 13; Isa. 55 : 3; Jerem. 38 : 17 and 20.) The Gr. in Gen. 19 : 20 is, the *psuchē* of me. The Lat. is, and I shall be saved in it . . . and shall live my *anima.* Ital., (let) that I me save there, . . . and my *person* shall remain in life. Douay, and I shall be saved in it, and *my soul* shall live. E. V., O let *me* escape thither, and *my soul* shall live. Gen. xix. 20.

Heb., . . . if it be *en-phsh*—the breath—soul—[for desire] of you. Gr., if you have in the *psuchē* of you. Lat., If it please your *anima.* Douay, if it please *your soul.* Ital., if ye have in the mind—in mind [without our article]. E. V., If it be your mind. Gen. xxiii. 8.

Heb., And make for me seasoned food like what did love I, and bring to me *u*—that—I may eat, so that may bless thee *en-phsh* of me, *the breath of me*, before that I die. Gr., that may bless thee the *psuchē of me* before the to die me. Lat., and *my anima* may bless thee. Douay, and my *soul* may bless thee before I die. Ital., that my *anima* thee may bless before that I die. E. V., that *my soul* may bless thee before *I* die. Gen. xxvii. 4.

Gen. 27 : 7; E. V., that I may eat and bless thee before my death.

Gen. 27 : 10; E. V., that he may eat, and that he may bless thee before his death.

Heb., . . . eat of hunting of me, that may bless me *en-phsh* of thee. Gr., that may bless me the *psuchē* of thee. Lat., thy *anima*. Ital., thy *anima*. Douay, that thy *soul* may bless me.

Gen. xxvii. 19.

Heb., . . . that may bless thee *en-phsh* of me. Gr., that may bless thee the *psuchē* of me. Lat., my *anima*. Ital., my *anima*. Douay, that my *soul* may bless thee.

Gen. xxvii. 25.

Heb., . . . that may bless me *en-phsh* of thee. Gr., that may bless me the *psuchē* of thee. Lat., thy *anima*. Ital., thy *anima*. Douay, that thy *soul* may bless me.

Gen. xxvii. 31.

Gen. 27 : 33 ; E. V., . . . and I have blessed him. 27 : 34, E. V., . . . bless me also, O my father. 27 : 36, E. V., . . . hast thou not reserved a blessing for me ?

Heb., v. 31, . . . and was delivered—saved—*en-phsh* of me. Gr., and was saved from death the *psuchē* of me. Lat., and safe *facta est*—was made [the Lat. passive]—my *anima*. Douay, and *my soul* has been saved. Ital., v. 30, and yet the life to me is been saved—preserved. E. V., v. 30, and my life is preserved.

Gen. xxxii. 30.

Heb. And was glued *en-phsh* of him to Dinah, *u—yea iaheb*—he breathed after [for, earnestly desired] that girl. [The verb is, *aheb*, and is, plainly, an onomatopoietic. The Heb. *He* is the middle letter, and is sounded with an aspiration as our *h* in holy ; sound the word in two syllables *a-heb ;* inspiring *a*, sounded as in our word far, and exspire *heb*.] The Gr. uses *psuchē*. Lat., And *conglutinata est* [Lat. passive]—was glued the *anima* of him with—together with—her. Ital., And his *mind si apprese* [Ital. passive]—*was drawn* to—Dinah . . . and he loved that young person. Douay, And his *soul* was fast knit unto her ; and he comforted her. E. V., And his *soul* clave unto Dinah, and he loved the damsel.

Gen. xxxiv. 3.

Gen. 34 : 19 ; E. V., . . . because he had delight in Jacob's daughter [Dinah].

Heb. And it was—it occurred, in—with—*tsat* [from the verb *itsa*], to go out—go forth—*en-phsh* of her, for died she, that she called name of him, *bn auni*—son of misfortune—sorrow—of me. [We say, with her last breath she said so and so.] The Gr. is, In the to let go her [we say, in her letting go] *tēn psychēn* [the accusative], the breath. Lat., in, or, with, the going out *anima* by reason of pain she called, &c. Ital., And as her *anima* departed, for she died, she put name to

Gen. xxxv. 18.

that son, Ben-oni. Douay, And when her *soul* was departing for pain, and death was now at hand, she called the name of her son Benoni. E. V., And it came to pass, as her *soul* was in departing, for she died, that she called his name Ben-oni. [I once asked the graduate and D. D. before mentioned, if he recollected the Gr. of this verse (I did not ask him if he had ever seen it). He said he did not. I gave him the Gr., and asked him how he would render it. He said he did not know what to do with *tēn psuchēn* in the accusative; and asked me to repeat the Gr. I did so. He again said, he did not know what to do with *tēn psuchēn* in the accusative (her *soul* in the E. V., is in the nominative, as if active). After a pause, he asked me how I rendered the Gr. I then rendered it thus: in her letting go the breath, for she died, she called, &c. He then said, he had no doubt I rendered it right. It should be stated, that this gentleman, after graduating at Princeton College, and before entering the Seminary, enjoyed the advantage, which very few enjoy, of being a tutor in the college, and of giving, in that capacity, lessons in Gr. I cite here Ps. 146: 4, Heb., Shall go out, —go forth—or, going out—going forth (the same verb *itsa* used in Gen. 35: 18), *ru-ach* of him—the breath of him, he returneth, or, shall return, to the ground—the earth—of him. The Gr. here is, shall go out—go forth—the *pneuma* of him. Lat., shall go out—come out—end—*spiritus*—the *breathing*, or, breath, of him. Douay, His *spirit* shall go forth, and he shall return into his earth. Ital., His *fiato*—breath—shall go out—end, and, etc., E. V., His breath goeth forth, etc. The Psalter version, given in the Prayer Book, for the thirtieth day is, For when the breath of man goeth forth, he shall turn again to his earth. [The Heb. *ruh*, sounded in two syllables, *ru-ach*, is an onomatopoietic. Gesenius defines the verb *ruh*, to breathe, especially, says he, with the nostrils, an onomatopoietic, says he, like the cognate *phuh* [the two syllables of which are *phu-ah*], especially with the mouth, says he; and he defines the noun *ruh*—*ru-ach*, breath, spirit, [the Lat. word *spiritus*, the Lat. termination *us* struck off], breath of the nostrils, snuffing, snorting, citing Job 4: 9; Ps. 18: 16, E. V., v. 15; Zech. 6: 8; Prov. 29: 11 and others; and gives for it, also, breath of the mouth, air in motion, wind.]

Gen. 35: 19; Heb. *u*—So that *died rhl*—*r*, *ach*, *el*—Rachel; and was buried in, etc. [equivalent to, she let go the *en-phsh*, Gr., *psuchē*, in v. 18]. Gr., died, indeed, Rachel. Lat., died then Rachel. Douay, so Rachel died. Ital., and Rachel died. E. V., and Rachel died.

Heb. And took Esau the wives of him, etc., and all *en-phshs*—
Gen. xxxvi. 6. the breaths—souls—of him of the house—household—of him (for *persons* living together in a house, says Ges., under *bit*—house, citing this verse and others). The Gr. has here, and all the *somata*—bodies—persons, living persons, [for the Heb. all *en-phshs;* both *soma*, and *en-phsh*, being used by Synecd., for the whole corporeal, breathing person.] Lat., and every *anima* of his house—household. Douay, and every *soul* of his house. Ital., and all the *persons* of his house. E. V., and all the *persons* of his house.

Heb., . . . let us not smite of him *en-phsh*, the breath—soul.
Gen. xxxvii. 21. Gr., . . . let us not smite him in—to—*psuchē*. [The whalemen say, strike him where he lives, i. e. where he breathes, his lungs.] Lat., let us not slay—kill—*anima*—the breath, —soul—of him, *nec*—no not—shed blood. Ital., let us not smite him to death. Douay, Do not take away his life nor shed (his) blood [nor shed blood]. Douay, (his) blood, is not in the Heb., nor in the Gr., nor in the Ital. (Ges. under *nke* gives "let us not smite him as to *life*, so that he may lose his *life*." [Heb., *en-phsh*,] i. e., says he, let us not kill him, citing this verse, and Lev. 24: 18; Deut., 19: 6, 11.

Heb., . . . when saw we distress of *en-phsh*—breath—of him,
Gen. xlii. 21. [i. e., *his distress*, distress is shown in the breath.] Gr., . . . the pressure—compression (metaphorically, says Donnegan, oppression—torture—affliction—anguish) of the *psuchē* of him. Lat., seeing the narrowness—contractedness—brevity—perplexity—difficulty—distress—of *anima* of him. Ital., Since, or, in that, we saw the vexation—anguish—of the his *anima*. Douay, . . . seeing the anguish of his soul. E. V., . . . in that we saw the anguish of his soul.

Gen. 42: 22; E. V., . . . do not sin against the child . . ., also his blood [for, life, equivalent to *en-phsh*] is required.

Gen. 42: 33.; E. V., . . . the famine of your households, [we have *en-phshs* famished with hunger.]

Gen. 44: 18.; Heb., . . . and let not be kindled—burn—the nostrils [equivalent to *en-phsh*—the breath] of thee.

Heb., . . . as *en-phsh* of him [the father] is bound up in—with
Gen. xliv. 30. —*en-phsh* of him [the boy]. The Gr. has *psuchē* twice. Lat., *anima*, twice. Ital., . . . to whose *anima* the his is bound. Douay, . . . whereas his *life* dependeth upon the *life* of him. E. V., seeing that his *life* is bound up in the lad's *life*.

Gen. 45 : 7 ; E. V., . . . to save your *lives*, [Heb. *chay-ut*, plural of *chay-ah*—breaths, equivalent to *en-phsh*.]

Gen. 45 : 12 ; E. V., . . . that (it is) my mouth that speaketh unto you [my mouth, is equivalent to, *en-phsh* of me—the breath of me, and to *ru-ach* of me, the breath of me ; Lat., *spiritus*, of me ; my mouth, *en-phsh* of me, and *ru-ach* of me, each meaning, by Synecd., it is *I* that speak].

Gen. 46 : 6 ; E. V., . . . and came into Egypt, Jacob, and all his *seed* with him ; Heb., offspring, equivalent to *en-phsh*, before given.

Heb., . . . every *en-phsh* of sons of him, . . . 33. Gr., all those, or the, *psuchai*. Lat., all the *animæ*. Ital., . . . all the *persons*. Douay, all the souls. Gen. xlvi. 15.

Heb., . . . and she brought—bare—to Jacob sixteen *en-phsh*. Gr., 16 *psuchas*. Lat., 16 *animas*. Ital., 16 *persons*. Douay, 16 *souls*. Gen. xlvi. 18.

Heb. These, sons of Rachel, which she brought forth—bare—to Jacob, *en-phsh* fourteen. Gr., all those *psuchai*, fourteen. Lat., all *animæ*. Ital., in all fourteen *persons*. Douay, all the *souls*, fourteen. Gen. xlvi. 22.

Heb., . . . and she brought forth—bare—these to Jacob, every *en-phsh*, seven. Gr., . . . all those *psychai*, seven. Lat., all *animæ*, seven. Ital., in all seven *persons*. Douay, all the *souls*, seven. Gen. xlvi. 25.

Heb., Every that *en-phsh* that came into, with Jacob, Egypt, going out—going forth—of *haunch* of him, every *en-phsh*, 66. Gr., All *psuchai* which . . ., all those *psuchai*, 66. The Lat. All the *animæ* . . ., 66, [using *animæ* but once]. Ital. All the *persons*—66 [using *persons* but once]. Douay, All the *souls*—66. Gen. xlvi. 26.

Heb. And sons of Joseph,—*en-phsh* two ; every that *en-phsh* of the house of Jacob that came into Egypt, seventy. Gr. has *psychai* three times in this verse. Lat., *animæ*, twice. Ital., *persons*, twice. Douay, two *souls*—all the *souls*—were seventy. (See E. V.) Gen. xlvi. 27.

Gen. 47 : 18 ; Heb., . . . not is left,—not remains . . . except the *bodies* of us [i. e. the corporeal, breathing persons, body, being put, by synecdoche, for the whole living person, equivalent to *en-phsh*]. Gr. here has *soma*, [defined, a body, a person, a man ; and we have had the same word *soma* in the plural, *somata*, used in Gen. 36 : 6, for the Heb. *en-phsh* in that verse.] The Lat. in Gen. 47 : 18 has *corpus*, *body ;* [by Synecd., the whole man, says Donne-

gan.] Ital., . . . our bodies. Douay, . . . we have nothing now left but *our bodies* [i. e. ourselves] and our lands.

Heb. Into the sitting together (for familiar conversation, says Ges., under *sud*,) of them let not enter *en-phsh* of me; in *qel*, the gathering together [for merry-making] of them let not be joined—united together—*kbd*—the *liver* of me; for by—with—the nostrils of them [i. e. in their anger] they killed *aish*—a man, and in the pleasure—will—delight—of them they hamstrung a bull, or, rooted out a leader, or, prince. (Ges. gives *kbud*, instead of *kbd*, citing this verse; and says it is used poetically for, the heart, soul; [thus making it equivalent to *en-phsh* in the first part of the verse; which it plainly is, whether we render it liver, or heart,—soul: both *en-phsh* and *kbud*, or *kbd*, meaning here, by synecdoche, the whole living person;] if *kbud* be not equivalent, says he, to *kbd*—the liver, as elsewhere *lb*, says he, citing Ps. 16: 9; 57: 9; 108: 2.) [In Ps. 16: 9, the Heb. is, therefore rejoiced—was glad—*lb*—the heart—soul—mind—of me, *u*—yea rejoiced—was glad—leaped for joy—exulted—*kbud*—the *liver*—of me; and besides, or, also, the flesh of me (for, *I*) shall lie down in confidence. In Ps. 57: 9, E. V., v. 8, the Heb. has the same word *kbud;* the Heb. there is, Arouse,—awake,—be ardent—alert—arouse thyself, *kbud—liver*—of me; and in Ps. 108: 2, E. V., v. 1, the Heb. is, Is attentive *lb*—the heart—of me, God, I will celebrate in song, *u*—yea, shall dance *kbud*—the liver—of me. It is the natural, pulsating heart, and the natural liver, and the natural *en-phsh*—breath, which the Heb. uses figuratively, to express strong emotions. We thus see that Ges. is right in saying that *kbud* is equivalent to *lb*, in figurative application.] Ges. then proceeds to say, under *kbud*, that it is used with the feminine, like its synonym *en-phsh*, citing this verse, Gen. 49: 6, and giving in its second clause, for *kbudi*—"*my soul* was not present in their assemblies," showing that *kbud*, in this clause, is equivalent to *en-phsh* in the first clause of the verse; and Ps. 16: 9, above given, shows, that *the flesh of me* is also used for *I*. They are all instances of Synecd., a part for the whole. Ges. defines *kbd*, liver; and says, it is the heaviest of the viscera, both in weight and in importance, citing Exod. 29: 13, 22; Lev. 3: 4, 10; and Lam. 2: 11, in which the Heb. is, . . . is poured out—profusely expended—on earth—ground—*kbd*—the liver—of me. He renders it, "my liver is poured out upon the earth," hyperbolically spoken, says he, of the most severe wounding of the liver, i. e., says he, of the mind.) In Gen. 49: 6, the Gr. gives, the *psuchē* of me, for the Heb. *en-phsh* of me; and

Gen. xlix. 6.

for the Heb. *kbd* of me, gives, the pertaining to the liver of me . . . they cut the sinews of—maimed by cutting—a bull. (Donnegan, under hepar—liver, says, "the seat of violent passions, especially anger and love, in the opinion of the ancients), [and so, equivalent to *en-phsh*, and to *lb*, each of which, as Ges. tells us, is used as the seat of the various emotions of the mind.] The Lat., in Gen. 49: 6, has, first, my *anima;* and, next, my *glory*—my good name; and has, they undermined a wall. The Ital. has, first, my *anima*, next, my glory; and has, for in their anger they have slain—they slew—men, and at their will—pleasure—they have scattered—they scattered—the wall. The Douay has, Let not *my soul* [i. e. Let me not] go into their counsel, nor *my glory* be in their assembly, . . . they undermined a wall. E. V., . . . *my soul* . . ., *mine honor*. . . . they digged down a wall. (In each of the three verses cited by Ges. from Ps., the E. V. has, *my glory*.) [As to the rendering of this verse, see at end of Deuteronomy.]

EXODUS.

Heb. *u*—so that—every *en-phsh* gone out—gone forth—of haunch of Jacob, seventy *en-phsh*. Gr., . . . all the *psychai out of Jacob* were seventy, not repeating *psychai*. Lat., . . . all the *animæ* out of the thigh of Jacob. Ital., . . . all the *persons* from the haunch of Jacob. Douay, And all the souls that came out of Jacob's thigh were seventy. Exod. i. 5.

Exod. 1: 14; Heb., *u*—so that they made bitter *chay-im* [plural of *chay-ah*] the breathings—breaths—of them by hard bondage.

Exod. 1: 18; E. V., . . . and have *saved* the men children alive.

Exod. 1: 22; E. V., . . . every son that is born.

Exod. 2: 12; E. V., . . . he slew the Egyptian, and *hid* him in the sand. [The verb is *thmn*, "specially in the earth;" to bury, says Ges., citing this verse and others.]

Exod. 2: 20; E. V., . . . that *he* may eat bread.

Exod. 3: 10; E. V., . . . that thou mayest bring forth my people out of Egypt, [*en-phshs* went into Egypt.]

Heb., . . . for are dead all those men which seeking for *en-phsh* of thee. G., . . . the *psuchē* of thee. Lat., . . . thy *anima*. Ital., . . . thy *anima*. Douay, . . . for they are all dead which sought thy *life*. E. V., . . . which sought thy *life*. Exod. iv. 19.

Exod. 4 : 21 ; Heb., . . . *u*—but—I will tie fast—hold fast—make firm—*lb*—the heart—soul—mind—of him.

Exod. 6 : 9 ; Heb., . . . *u*—but—they listened not—attended not—to Moses from,—by reason of, shortness of *ru-ach*—breathing,—breath. Gr., . . . from,—by reason of—*oligopsuchia* [compounded of *oligos*—little—slender—short, and *psuchē*—breath—soul]—shortness of breath. Lat., . . . by reason of brevity—difficulty—trouble—distress—of *spiritus*—breathing, [we have this expressed with *en-phsh*, Gr., *psuchē*, Lat., *anima*, in place of *ru-ach*]. The Ital. in Exod. 6 : 9 is, . . . through—by reason of—the anguish—vexation—of the *spirito* (of them). Douay, . . . for anguish of spirit. E. V., . . . for anguish of spirit.

Exod. 10 : 3 ; E. V., . . . to humble thyself.

Exod. 10 : 7 ; E. V., . . . How long shall this man be a snare unto us [we have, a snare to *en-phsh* of *you*, i. e. a snare to you.]

Exod. 10 : 11 ; E. V., . . . for that ye did desire.

Exod. 10 : 28 ; E. V., . . . take heed to thyself.

Exodus xii. 4. Heb., . . . the family of him, at, or, as, the number of *en-phsh* ; man [for every man] according to mouth to eat of him. Gr., . . . according to the number *psychōn* [genitive plural of *psychē*] ; each one to suffice to him. Lat., . . . according to the number of *animas*. Ital., . . . of his house, with a certain number of *persons*, . . . according as each one can eat. Douay, . . . to his house, according to the number of *souls* which may be enough to eat the lamb. E. V., according to the number of *souls*, etc.

Exod. xii. 15. Heb., . . . for every eating, for, eater . . . *u*—even—*nkrte* [see Gen. 17 : 14 for the meaning of this word] that *en-phsh*. Gr., . . . *exolosthreuthēsetai* [see Gen. 17 : 14] that *psuchē*. Lat., *peribit*—shall be annihilated—lost—destroyed—thrown away—spent in vain—cut off—perish—that *anima* out of Israel. Ital., . . . that *person* shall be shortened—cut short—cut off. Douay, . . . that *soul* shall perish out of Israel.

Exod. xii. 16. Heb., . . . only what to eat for every *en-phsh*. Lat., . . . save those which to eating pertain [not using its word *anima*]. Douay, . . . except those things that belong to eating, [not using its word *soul*]. Ital., . . . that each *person* must eat. E. V., . . . save (that) which every *man* must eat.

Exod. xii. 19. Heb., . . . for every eating—eater . . . *u*—even—*nkrte* [see Gen. 17 : 14] that *en-phsh*. Gr., . . . *exolothreuthē-setai* [see Gen. 17 : 14] that *psuchē*. Lat., . . . *peribit*

[see Exod. 12 : 15] that *anima*. Ital., . . . that *person* shall be shortened—cut short—cut off. Douay, . . . he that shall, . . . his *soul* [i. e. he] shall perish.

Exod. 12 : 20 ; E. V. *Ye* shall eat nothing leavened.

Exod. 12 : 21 ; E. V., . . . take you a lamb according to your families [equivalent to, as the number of *en-phshs*, in 12 : 4. 12 : 43 ; E. V., . . . there shall no stranger eat thereof.

Exod. 13 : 17 ; [The same Heb. verb, *nhm*, is used here as in Gen. 6 : 6. See that verse.]

Heb., . . . shall be satiated of—out of—from—them, *en-phsh* of me. Gr., . . . I will satiate *psuchē* of me. Lat., . . . shall be filled—satisfied—my *anima*. Ital., . . . my *anima* shall be satiated of—from—them. Douay, . . . my soul shall have its *fill*. E. V., . . . my *lust* shall be satisfied upon them. Exod. xv. 9.

Exod. 16 : 12 ; Heb., . . . *ye* shall be satiated with bread.

Heb. This, that thing which hath appointed Jehovah, gather of it, man according to *mouth* to eat of him [i. e. of—belonging to—his family], an *omer* of going round, according to number of *en-phshs* of you . . . Let man for which [them which] in the tent of him take. Gr., . . . according to *head* [for the Heb. *mouth*], according to number *psuchōn* of you. Lat., . . . for each *head*, according to number of your *animas*. Douay, . . . a *gomer* for every man, according to the number of your *souls* that dwell in a tent. Ital., . . . an *omer* for, or, by, *head* according to the number of your *persons ;* take every one, for (them) that (are) in his tent—pavillion. E. V., . . . every man according to his eating, an *omer* for every man (according to) the number of your *persons ;* take ye for (them) which (are) in his tents. Eord. xvi. 16.

Exod. 16 ; 18 ; Heb., . . . man to mouth to eat of him gathered. Gr., . . . every one for *tous*—those of—belonging to—himself. Lat., . . . evey one, according to what they could eat [not the true idea]. Douay, . . . every one according to what they were able to eat [following the Lat. in its mistake.] Ital., . . . each one for his to eat. E. V., . . . every man according to his eating. [The same mistake the Lat. and Douay make ; or, mistaking the meaning of the Italian.]

Exod. 19 : 12 ; E. V., . . . take heed to *yourselves* . . . *whosoever toucheth* the mount shall be surely put to death.

Exod. 20 : 7 ; Heb., . . . for, not will hold guiltless Jehovah, who [for, him or her who] taketh the name of Him in vain.

Exod. 21 : 12; Heb. Smiting man [for, a, or, the, smiter of a man] *u*—so that—he die; of, or, with, death shall die.

Exod. 21 : 16; Heb. And stealing man [for, a, or, the, stealer of a man], and selling him . . . of—with—death shall die.

Exod. xxi. 23. Heb. *u*—But—if *harm* be—exist, *u*—then, thou shalt give—put —*en-phsh* for *en-phsh*. Gr., . . . *psuchē* for *psuchē*. Lat. . . . *anima* for *anima*. Douay, Ital., and E. V., . . . *life* for *life*.

Exod. xxi. 30. Heb. If expiation be set upon, *u*—then—he shall give *kphr*—redemption price of—*en-phsh* of him, according to what is set upon him. (Ges., under *kphr*, gives for the Heb. here, the redemption price of his *life* [Heb. *en-phsh*,] citing this verse, and Exod. 30 : 12; Isai. 43 : 3). The Gr. in Exod. 21 : 30 has *psuchē*. Lat., *anima*. Douay, *life*. Ital., . . . the redemption—ransom—of his *life*. E. V., . . . for the ransom of his *life*.

Exod. xxiii. 9. Heb. *u*—And, or, also, sojourner,—foreigner,—stranger—oppress not—afflict not, *u*—in that—because—you know *en-phsh* —breath—soul—[for, feelings] of that sojourner—etc. (Ges., under *en-phsh* gives, "ye know *the soul* of a stranger," i. e., says he, what sort of feelings strangers have, citing this verse, and 1 Sam. 1 : 15 [where the Heb. is, . . . woman of heavy *ru-ach*—breath (for, feelings) I, *u*—yea, or, even, wine, *u*—or—intoxicating liquor, not have drunk I; *u*—but—I have poured out—profusely expended—*en-phsh*—the breath—soul of me (in sobs—sighs—heavy breathing is, no doubt, the meaning; *en-phsh* is used to express deep feeling) to the face of—before—Jehovah. The Gr. in 1 Sam. 1 : 15 is . . . woman *he*—that—in, or, of, hard—distressing—day—life—I (am) . . . *kai*—but—I pour out abundantly—lavish—the *psuchē* of me before the face of—in presence of—*kurios*—proprietor—master. (The Gr. gives here, distressing life, for the Heb. heavy *ru-ach*). Lat., . . . woman miserable exceedingly I (am) . . . but I have spilled — poured out—shed — lavished — my *anima* — breath — in presence of Dominus—owner. Doauy, . . . for I (am) an exceeding unhappy woman, and have drunk neither wine nor any strong drink; but I have poured out my *soul* before the Lord. (The Gr., the Lat., and the Douay, do not give here their usual word for the Heb. *ru-ach*, namely, the Gr., *pneuma*; Lat., *spiritus*; Douay, *spirit*; but use other language for it.) The Ital. of 1 Sam. 1 : 15 is, . . . I (am) a woman afflicted—troubled—in the *spirito*—in *spirito* (without our article) . . . rather, or, even, I spill,—pour out—overflow—scatter—my *anima* before the Signore. [We see, that the Heb.

ru-ach, and *en-phsh*, are used to express the same, namely, the *feelings;* and Ges. gives the same significations to each of these words; and he does not scruple to use the English word *soul* for *en-phsh;* but he takes good care to shew us what it means, as already appears; and he says, under *ruh—ru-ach—*, that it is equivalent to *en-phsh, psuchē, anima.*]

The Gr. in Exod. 23 : 9 is, . . . for ye know the *psuchē* of, etc., Lat., . . . for ye know the *animas* of, etc. Ital., . . . for ye know the *hearts* of strangers. E. V., . . . for ye know the *heart* of a stranger. Douay, for you know the hearts of strangers.

Exod. 23 : 31; E. V., . . . for I will deliver the *inhabitants* of the land into your hand.

Exod. 23 : 33; E. V., . . . for if thou serve their gods, it will surely be a snare unto thee.

Heb., . . . *u*—then—shall give, man [for, every man—*person*] redemption price of *en-phsh* of him to Jehovah. Gr., . . . redemption money—price—of the *psuchē* of him. Lat., . . . price for their *animas*. Douay, . . . a price for their *souls* to the Lord. Ital., . . . the redemption—ransom—of his *anima*. Exod. xxx. 12.

Heb., . . . oblation to Jehovah for redemption price upon *en-phsh* of you. Gr., . . . *psychē*. The Lat. does not use *anima*, nor the Douay, *soul*. Ital., . . . for the redemption—ransom—of your *anime*. Exod. xxx. 15.

Heb., . . . before Jehovah for redemption price upon *en-phsh* of you. Gr., the *psychē* of you. Lat., . . . that it may appease—atone—satisfy—for the *animas* of them. Douay, . . . and he may be merciful to their souls. Ital., . . . for to make the redemption—ransom—of your *anime* [redemption, etc., without our article]. E. V., . . . to make an atonement for your souls. Exod. xxx. 16.

Exod. 30 : 38; Heb., *Man* who shall . . . *u*—even—*nkrte* [see Gen. 17 : 14] from the people of him. The Gr. here has *apoleitai* [from *apollumi*] shall become lost—destroyed totally—abolished—perish. The Lat. here has *peribit*—the same verb it gives in Exod. 12 : 15 for the Gr. verb *exolothreuo*. [Observe, this is said of *man*, here; in other places it is said of *en-phsh*.]

Heb., . . . profaning [for, a profaner of] it [the Sabbath], of—with—death he shall die. *Ki*—so that—every which laboring in it a service work *nkrte* [see Gen. 17 : 14] that *en-phsh*. Gr., *exolothreuthēsetai*, that *psuchē*. Lat., . . . *peribit* [see Exod. xxxi. 14.

Exod. 12 : 15] the *anima* of him or her Ital., ... since, or, for, whatever person shall do in it any work, shall be shortened—cut short —cut off, etc. [The Ital., does not use its word *anima* in the verse]. Douay, . . . he that shall do any work in it, his *soul* shall perish out of the midst of his people. E. V., . . . that soul, etc.

Exod. 32 : 10 ; E. V., . . . that I may consume them.

Exod. 32 : 12. ; Heb., . . . turn about—return—from heat of nostrils of thee, *u*—yea, that *nhm—en-chm*, that panting, [the same verb before used in Gen. 6 : 6 and 7] (Ges., under this verb, cites Gen. 6 : 6, 7 ; Exod. 13 : 7 ; 32 : 14 ; 2 Sam. 24: 16 ; Jerem. 8 : 6 ; Jer. 18 : 8, 10 ; 26 : 3 ;) [in each of which the same verb is used.]

Exod. 32 : 22. ; Heb. And said Aaron [to Moses], not let kindle—burn—the nostrils of lord—master—of me [*burning nostrils*, is equivalent to, hot *en-phsh*—breath ; hot *ru-ach*—breath, used for anger.]

Exod. 32 : 30 ; E. V., . . . *ye* have sinned a great sin . . . peradventure I shall make an atonement for your sin [equivalent to—the *en-phsh* of you has sinned. . . I shall make an atonement for the *en-phsh* of you].

Exod. 33 : 5 ; Heb. . . I, Jehovah, in moment one, will go up, or, lift myself up, in midst of thee, and finish—waste—consume—destroy—thee [*i. e.*, I will finish,—etc., thee in a moment.]

Exod. 33 : 14. ; Heb. And he said, *the face of me* shall go, and I will lead to—for—thee (Ges., under *phne*, says, face is used for *person*, and gives, *i e.*, I myself ; in person, will go, citing this verse and others [it is another instance of Synecd.]

Exod. 34 : 12 ; E. V. Take heed to *thyself.*

Exod. 35 : 2 ; E. V., . . . *whosoever* doeth [for, shall do, present for future, very common,] work therein shall be put to death.

Exod. 35 : 29 ; E. V., . . . every man and woman whose heart [Heb. *lb*—heart—soul—mind—feelings] made them willing.

LEVITICUS.

Lev. 1 : 2 ; E. V., . . If any *man* of you bring an offering.

Heb. *u*—But—*en-phsh* that shall offer offering of gift. Gr. But if *psuchē* offer sacrifice,—victim of sacrifice. Lat., . . . *anima.* Ital. And when any *person* shall offer. Douay. When *any one* shall offer. E. V. And when *any* will offer.

Lev. ii. 1.

Heb., *en-phsh* that shall sin. Gr., *psuchē*. Lat., *anima*. Ital., When any *person* shall have sinned. Douay, The soul that sinneth. (Ges., under *nphsh*, gives for the Heb. here, "if any soul sin," i. e., says he, if *any one* sin.) Lev. iv. 2.

Lev. 4 : 3 ; E. V., If the priest sin. 4 : 13, E. V., . . . if the whole congregation sin.

Lev. 4 : 20 ; E. V., . . . the priest shall make an atonement for *them*. 4 : 22 ; E. V., . . . When a ruler hath sinned. 4 : 26 ; E. V., . . . the priest shall make an atonement for *him*.

Heb., *u*—But—if *en-phsh* one sin. Gr., But if *psuchē* one sin. Lat., *anima*. Douay, And if *any one* of the people of the land sin. Ital., And if *any one* of the common people sin. E. V., the same. Lev. iv. 27.

Heb., *u*—But—*en-phsh* that shall sin. Gr., But if *psuchē* sin. Lat., *anima*. Douay, If *any one* sin. Ital., And when *any one* shall have sinned. Lev. v. 1.

Heb., Likewise, *en-phsh* that shall touch. Gr., *psuchē*. Lat., *anima*. Douay, Whosoever toucheth. Ital., Likewise, when *any one* shall have touched. Lev. v. 2.

Heb., Likewise, *en-phsh* that shall swear. [How swear, but with *en-phsh*—breath ?] Gr., *psuchē*. Lat., *anima*. Ital., Likewise, when *any one* shall have sworn. Douay, The *person* that sweareth. Lev. v. 4.

Lev. 5 : 6 ; E. V., . . . the priest shall make an atonement for *him*.

Lev. 5 : 7 ; E. V., . . . he shall bring for his trespass . . .

Heb., *en-phsh* that shall do covertly a perfidy [covertly seems to mean here, unconsciously]. Gr., *psuchē ;* Lat., *anima*, if making a balk in (metaphorically, says Ainsworth, boggling) ceremonies—holinesses. Douay, If *any one* shall sin through mistake, transgressing the ceremonies. Ital., When *any one* shall have done wrong, and sinned through error. Lev. v. 15.

Lev. 5 : 16 ; E. V., . . . the priest shall make an atonement for *him*. &c.

Heb., And if *en-phsh*, when she shall sin, *u*—yea, shall do one of all strifes—contentions—with Jehovah, which not he should do—may do, and not know. Gr., That *psuchē* which etc. Lat., *anima*. Ital., When *any person* shall have sinned. Douay, If *any one* sin. E. V., If *any soul* sin. Lev. v. 17.

Lev. 5 : 18 ; E. V., And he shall bring a ram [a heavy load for an orthodox soul].

The Heb. is, 5 : 21, *en-phsh*, when she shall sin. [The reader may put a, or, the, before *en-phsh*, or, use neither of our articles before it, as best suits the sense where the word occurs.] Gr., *psuchē*. Lat., 6 : 2. *Anima*. Douay, 6 : 2. *Whosoever* shall sin. Ital., 6 : 2. When *any one* shall have sinned. . . . E. V., 6: 2. If a soul sin, and commit a trespass against the Lord [Heb., Jehovah], and lie unto his neighbor. [How can one lie unto his neighbor but by *en-phsh*—breath ?]

Lev. vi. 2.

Lev. 6 : 3, . . . in any of these that *man* doeth.

Lev. 6 : 6 ; E. V., And he shall bring a ram . . .

Lev. 6 : 7 ; E. V., And the priest shall make an atonement for him.

Heb., . . . If, etc., *u*—even—that *en-phsh* that shall eat of it, the iniquity of her shall bear. Gr., *psuchē*. Lat., *anima*. Ital., . . . the *person* that shall have eaten. Douay, If any *man* eat, . . . yea rather whatsoever soul shall defile itself with such meat shall be guilty of transgression. E. V., . . . and the soul that eateth of it shall bear his iniquity.

Lev. vii. 18.

Heb., But that *en-phsh* that shall eat . . . *nkrte* [see Gen. 17 : 14] that *en-phsh* from the people of her. Gr., But that *psuchē* whichever eateth *apoleitai* [see Exod. 30 : 38] that *psuchē* out of the people of her. [The verb *apollumi* is used in the same connection, and as signifying the same as the verb *exolothreuo*, before used.] Lat., *Anima* . . . *peribit* [see Exod. 12 : 15. The Lat. uses here, for the Gr. verb *apollumi*, the same Lat. verb, *pereo*, which it uses for the Gr. verb *exolothreuo*, in Exod. 12 : 15]. The Ital. in Lev. 7 : 20 is, But the *person* that shall have eaten . . . shall be shortened—cut short—cut off—from his people. Douay, If *any one* that is defiled shall eat . . ., he shall be cut off from his people.

Lev. vii. 20.

Heb., *u*—And, or, also, *en-phsh* that shall touch . . . *u*—even-*nkrte* [see Gen. 17 : 14] that *en-phsh* out of the people of her. Gr., And that *psuchē* whichever may touch . . . *apoleitai* [see 7 : 20] that *psuchē* out of the people of her. The Lat. does not give its word *anima* in this verse, but gives *quæ*—which, —that which, referring to *anima* in 7 : 20, and gives . . . *interibit* — shall be annihilated — exhausted — extinguished — destroyed — perish—cease—die. Douay, And *he* that hath touched . . . shall be cut off from his people. Ital., Likewise, the *person*, the which having touched . . . shall be shortened—cut short—cut off from his people. E. V., Moreover, the soul that shall touch . . . . even that soul shall be cut off from his people.

Lev. vii. 21.

Heb., So that every eating—eater . . . to Jehovah, even *nkrte* [see Gen. 17 : 14] that *en-phsh* that shall eat out of the people of her. Gr., Every who eating, *apoleitai* [see v. 21] that *psuchē* out of the people of her. Lat., If *any one* eat . . . he *peribit* [see Exod. 12 : 15] out of his people. Douay, If any *man* eat . . . he shall perish out of his people. Ital., For if *any one* eat, . . ., the *person* that shall eat shall be shortened—cut short—cut off—from his people. E. V., For whosoever eateth . . ., even the soul that eateth (it) shall be cut off from his people. Lev. vii. 25.

Lev. 7 : 26 ; E. V., Moreover *ye* shall eat no manner of blood.

Heb., Every *en-phsh* which shall eat any blood, *u*—even—*nkrte* [see Gen. 17 : 14] that *en-phsh* out of the people of her. Gr., Every *psuchē* . . . *apoleitai* [see Exod. 30 : 38]that *psuchē* out of the people of her. Lat., Every *anima* which shall eat blood *peribit* [see Exod. 12 : 15] out of his people. Douay, *Every one* that eateth blood shall perish from among the people. Ital., Whatever *person* shall have eaten any blood shall be shortened—cut short—cut off—from his people. See E. V. Lev. vii. 27.

Lev. 9 : 7 ; E. V., . . . and make an atonement for thyself . . . and make an atonement for them.

Lev. 11 : 8 ; E. V., . . . ye shall not touch.

Heb., . . . and of *en-phsh he chay-ah* in the waters [i. e. every fish]. Gr., . . . *psuchē zosa* in the water. The Lat. does not give *anima* here. It gives, of *them*, which in the waters move and live. Ital., . . . all the *animali* that (live) in the waters. Douay, . . . of *those things* that move and live in the waters. E. V., . . . of any *living thing* which (is) in the waters. Lev. xi. 10.

Lev. 11 : 12 ; E. V., Whatsoever hath no fins nor scales in the waters.

Lev. 11 : 39 ; E. V., . . . he that toucheth. 11 : 40 ; E. V., And he that eateth.

Lev. 11 : 43 ; Heb., Do not pollute *en-phsh* of you [i. e. yourselves]. Gr., the *psuchas* of you. Lat., your *animas*. Douay, Do not defile your souls. Ital., Do not render abominable your persons. E. V., ye shall not make yourselves abominable.

Lev. 11 : 44 ; Heb., . . . do not pollute *en-phshs* of you. Gr., the *psuchas* of you. Lat., your *animas*. Douay, do not defile your souls. Ital., your persons. E. V., yourselves.

Lev. 11 : 46 ; Heb., This, law of those beasts, and of those winged, and of every *en-phsh he chay-ah*, breath which breathing, which crawleth in the waters, and of every *en-phsh* which creepeth

upon the earth. Gr., *psuchē* twice; giving *psuchē* alone, for the Heb. *en-phsh he chay-ah.* The Lat. gives *animantium*, genitive plural of *animans*, where the Gr. has the first *psuchē;* and every *anima vivens*, where the Gr. has the second *psuchē.* Douay, This is the law of beasts and fowls, and of every living creature that moveth in the waters, and creepeth on the earth. Ital., of all beasts, and to the birds, and to every *animal vivente* that slides along in the waters, and to every *animale* that creepeth upon the earth. See E. V.

Lev. 14: 50; Heb., . . . over waters *chay-im*—living, or, of lives. Gr., over water living. Lat., waters living. Douay, over living waters. Ital., over the water alive—brisk. E. V., over running water.

Lev. 14: 51; Heb., . . . in waters which *chay-im*—of lives. Gr., water living. Lat., in waters living. Douay, in the living water. Ital., in the water alive—brisk. E. V., in the running water.

Lev. 14: 52; Heb., . . . same as in v. 51. Gr., in that water that living, or, in the water the living, if the Gr. *to* here is the Gr. article, in which case it is to be rendered in English, in water living, without our article. Lat., in waters living. Douay, with the living water. Ital., with the water alive—brisk, water etc., [without our article.] E. V., with the running water. [Water in motion is called living water; so, breath breathing, *breathing* breath, air in motion in and out of the lungs, in Heb., *en-phsh chay-ah*, may be called living breath, E. V., in Gen. 2: 7, living soul; living, is not a synonym with breathing, but is an equivalent.]

Lev. 15: 7; E. V., And he that toucheth

Lev. 15: 10; E. V., And whosoever toucheth

Lev. 16: 17; E. V., . . . and have made an atonement for himself, . . ., and for all the congregation of Israel.

Lev. 16: 29; Heb., . . . depress—oppress—afflict—*en-phsh*—breath—of you. (Ges. gives, "afflict your souls," i. e., says he, fast; citing this verse, and Lev. 23: 27, 32; Numb. 29: 7.) The Gr. in Lev. 16: 29 is, lower—humble—depress—weaken,—reduce—the *psuchas* of you. The Lat. is, afflict—trouble—perplex—vex—disquiet—your *animas.* Ital., afflict your *anime.* Douay, you shall afflict your souls. E. V., the same.

Lev. 16: 31; same as v. 29.

Lev. 17: 4; Heb., . . . *u*—even—*nkrt* [see Gen. 17: 14] that man from the people of him, [the same verb so frequently used of

en-phsh ; showing that *nkrt* an *en-phsh* means *nkrt* a man ; *nkrt*, masculine, is used with man ; *nkrte*, feminine, is used with *en-phsh*, as we have seen.] The Gr. here is, *exolothreuthēsetai* [see Gen. 17 : 14] that *psuchē*, [giving *psuchē* for the Heb. word *man ;* we have seen that they mean the same.] Lat., *interibit* [see Lev. 7 : 20]. Douay, shall perish. Ital., shall be shortened—cut short—cut off. E. V., that man shall be cut off.

Lev. 17 : 10 ; Heb., And man man [for, whatever man] who shall eat any blood, *u*—even—I will give—set—put—the face of me upon *en-phsh* which shall eat that blood, *u*—yea, *ekrti* [the same verb used in Gen. 17 : 14] her from midst of people of her. Gr., Man man . . . who . . ., who . . ., I will put—set—keep fixed—the face of me upon that *psuchē*, *kai*—yea, *apolō*—I will abolish,—destroy totally,—slay,—lose—cause to be lost—to perish,—to fail—her out of the people of her. Lat., *Homo*—a, or the, man, whatever, I will harden—make inflexible—my face against *anima* of him, *et*—even, or, yea, *disperdam*—I will lose—cause to be lost—throw away—waste—destroy—consume—her, etc. Ital., And if *anyone* . . ., I will put, set—the my face against that *persona*—person, and her [*persona* is feminine] will exterminate from among her people. Douay, If any man whosoever . . ., I will set my face against his soul [i. e. against him], and will cut him off from among his people. See E. V.

Lev. 17 : 11 ; Heb., For *en-phsh*—the breath [E. V., so often *soul*] of that flesh [i. e. of course, that corporeal, breathing flesh] by the blood, it, [i. e. the blood (the circulation of it) is the efficient cause of the breath ;] and I have given it [the blood] to you upon that altar [wherever victims living by blood and *en-phsh*—breath—were sacrificed] for to expiate over *en-phshs* of you ; so that blood, it for *en-phsh* may expiate. Gr., For the *psuchē* of every flesh blood of him (is) ; and I have given it [the blood] to you upon that altar of sacrifice, to propitiate—appease—conciliate—for the *psuchōn* of you ; for, or, so that, blood of him for,—in exchange for—*psuchē* may propitiate—appease—conciliate. Lat., Because *anima*—the breath—of a flesh in—in the power of,—within—with—the blood (is) ; and I have given it [the blood] to you, that upon the altar of sacrifice with it ye may expiate—atone—purge by sacrifice—for your *animas*, and the blood may be for price—redemption—of *anima*. Ital., For the life of the flesh (is) in the blood ; and therefore to you I have *ordinato*—ordered—ordained—disposed—that it [the living victim, in its blood and breath, life] be put—placed—upon the altar, for to make purging for your *anime*, since the blood

(be) that (with which) be made the purging for the *person*. [The Ital. gives *life—anima—person*. The Heb. has *en-phsh* three times; the Gr. *psuchē* three times; the Lat., *anima* three times. The Douay gives first, life; next souls; next soul.

Lev. 17: 12; Heb., . . . let not any *en-phsh* of you eat blood. Gr., any *psuchē* of you. Lat., any *anima* of you. Ital., let no one of you eat blood. Douay, No soul of you shall eat blood. E. V., no soul of you shall eat blood.

Lev. 17: 13; Heb., And whatsoever . . . which catcheth any beast or fowl that may be eaten, let him pour out blood of it . . .

Lev. 17: 14; Heb., For, *en-phsh* of every flesh, blood of him; for *en-phsh* of him it, *u*—so that—I said . . ., blood of any flesh eat not; for *en-phsh* of every flesh, blood of him it; every eating [for, eater] of it, *ikrt* [future of *krt*, the same verb used in Gen. 17: 14]. The Gr. has *psuchē* but twice, and its verb *exolothreuthēsetai*, see Gen. 17: 14. The Lat. has *anima* but twice, and its verb *interibit*, see Lev. 7: 20. The Douay has, life, and but twice, and gives, and whosoever eateth it, shall be cut off. Ital., For (it is) the life of every flesh; the blood to it is in place—room—of *anima*, and therefore I have said . . ., eat not blood of any flesh; for the blood (is) the life of every flesh; whoever shall eat of it shall be exterminated. The E. V. gives, life, three times.

Lev. 17: 15; Heb., And, every *en-phsh* that eateth. Gr., Every *psuchē*. Lat., *Anima*. Ital., And whatsoever person shall have eaten. Douay, The soul that eateth. E. V., And every soul that eateth.

Lev. 18: 24; E. V., Defile not yourselves in any of these things.

Lev. 18: 29; Heb., For every which shall do any of all these abominations, *u*—even—*nkrtu* [see Gen. 17: 14] those *en-phshs*. Gr., For, whosoever shall do . . ., *exolothreuthēsontai* those *psuchai*. Lat., Every *anima* which . . ., *peribit* [see Exod. 12: 15]. Douay, Every soul that shall commit any of these abominations—shall perish from the midst of his people. Ital., For if *anyone* do . . ., the *persons* that shall have done it shall be exterminated, etc. E. V., For whosoever shall commit any of these abominations, even the souls that commit (them) shall be cut off, etc.

Lev. 18: 30; E. V., . . . that (ye) commit not (any one) of these abominable customs . . ., and that ye defile not yourselves therein.

Lev. 19: 8; Heb., *u*—So that eating [for, the, or, an, eater] of it, sin, or guilt, of him shall bear, because holy—consecrated—of Jehovah he hath profaned, and *nkrte* [see Gen. 17: 14] that *en-phsh* from the

people of her. Gr., Truly, who eating, *exolothreuthēsontai* [see Gen. 17 : 14] those *psuchai.* Lat., *peribit* [see Exod. 12 : 15] that *anima.* Ital., And whoever shall have eaten shall bear his inquity . . ., and therefore that *person* shall be shortened—cut short—cut off. Douay, If any man shall eat, he shall profane and be guilty of impiety, and shall bear his iniquity, . . . and that soul shall perish from among his people. E. V., . . . and that soul shall be cut off, etc.

Lev. 19 : 11 ; E. V., Ye shall not steal, neither lie one to another. [We have, a lying *ru-ach*—breath ; Gr., *pneuma ;* Lat., *spiritus ;* Ital., *spirito ;* Douay and E. V., lying spirit.]

Lev. 19 : 17 ; E. V., Thou shalt not hate, etc.

Lev. 19 : 28 ; Heb., And cuttings—lacerations—for *en-phsh*—breath—soul [i. e. for a dead breath—soul, as we shall see] make not in the fleshes [for persons] of you. Gr., And incisions make not on account of *psuchē* in—on—the *soma,* body [for living body—person], of you. Lat., concerning a dead. Ital., for a dead. Douay, for the dead. E. V., for the dead.

Lev. 20 : 3 ; Heb., *u*—yea, I will put—set—the face of me on that man, *u*—yea, or, and, *ekrti* [see Gen. 17 : 14] *him* from midst of people of him.

Lev. 20 : 6 ; And that *en-phsh* which shall turn to those *abt* [plural of *aub*] breathers—soothsayers—pythons—sorcerers, and those *idonim*—spirits—breaths—of divination—of python—wizards, to commit fornication, after, or, following, them, *u*—even—I will put—set—the face of me on that *en-phsh, u*—yea, *ekrti* [see Gen. 17 : 14] *him* from midst of the people of him. Gr., And whatever *psuchē* shall follow in the train of *eggastrimuthois*—ventriloquists—talkers from the lower belly, and enchanters—those who cure by magic incantations, to go a whoring after them ; I will put—set—the face of me upon that *psuchē,* and *apolō* [see Lev. 17 : 10] her out of the people of her. Lat., *Anima,* which shall have turned to, etc., *interficiam*—I will put to death—consume—destroy—her out of, etc. Ital., And if *any person* turn himself to the *spiriti*—spirits [i. e. breaths] of Python, or to the conjurers—guessers, . . ., I will set my face against that *person,* and will exterminate her, etc. Douay, The *soul* that shall go aside after magicians and soothsayers, and shall commit fornication with them, I will set my face against *that soul,* and destroy it out of the midst of its people. E. V., And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

Lev. 20 : 10 ; E. V., And the man that committeth adultery, etc., shall surely be put to death.

Lev. 20 : 25 ; Heb., . . . and you shall not pollute *en-phshs* of you [i. e. yourselves] with, etc. Gr., the *psuchē* of you. Lat., your *animas*. Ital., and render not your *persons* abominable, etc. Douay, defile not your *souls*, etc. E. V., and ye shall not make your souls abominable, etc.

Lev. 21 : 1 ; Heb., . . . on account of *en-phsh* [i. e. a dead *en-phsh*—breath—soul, for, dead person] let them not become polluted. Gr., *psuchais*, for the Heb. *en-phsh*. Lat., let priest not be contaminated with—by—dead of his citizens. Douay, let not a priest incur an uncleanness at the death of his citizens. Ital., say to the priests, let not be contaminated (any priest) among his people by a dead. E. V., speak to the priests, and say unto them, There shall none be defiled for the dead among his people.

Lev. 21 : 4 ; E. V., . . ., he shall not defile himself

Lev. 21 : 11 ; And upon any *en-phsh mt*—[sound *mt*, *emt*, or, *emte*, as we sound empty ; the letter p, in our word empty, is not wanted as we sound the word]—breath—soul—dead—he shall not enter. [Here *en-phsh mt*, in full, is given in place of the single word *en-phsh*, in foregoing verses.] The Gr. in 21 : 11 is, And upon any *psuchē teteleutekuia*—breath—soul—ended—terminated—he shall not enter. Lat., And to *any dead* let him not enter at all. [The Lat. gives, for the two Heb. words *en-phsh dead*, Gr., *psuchē ended*, only the same one word, *dead*, which it gives where the Heb. has only the one word *en-phsh*, and the Gr. only the one word *psuchē*.] Douay, Nor shall he go in at all to any *dead person*. Ital., And let him not enter into (place where may be) somebody dead [i. e. some one dead ; we use somebody for some one ; the Ital. here is, any *corpo morto ;* but it frequently uses its single word *alcuno*, defined, somebody]. E. V., Neither shall he go in to any dead body. [See before.]

Lev. 22 : 3 ; Heb., . . . every *man* who cometh near . . ., *u*—even—*nkrte* [see Gen. 17 : 14] that *en-phsh* from face—presence—of me, I Jehovah. [Are orthodox souls in the orthodox hell *nkrte* from the face—presence—of Jehovah ?] Gr., every man . . ., *exolothreuthēsetai* [see Gen. 17 : 14] that *psuchē*. The Lat. does not give its word *anima* here. It gives, Every man who . . . *peribit*, [see Exod. 12 : 15. And is not the Lat. right ? Do not the words *man* and *en-phsh*, in the verse, mean the same ; and do not the words *man* and *psuchē* mean the same ?] The Douay follows the Lat., and

gives, Every man that approacheth . . ., shall perish. The Ital. is, If *any one* . . ., that *person* shall be shortened—cut short—cut off—from my presence. E. V., whosoever (he be) . . . that goeth unto . . ., that soul shall be cut off from my presence.

Lev. 22 : 4; Heb., Man man . . . who touching on any unclean of—by—*en-phsh* [i. e. a dead *en-phsh*—dead breath—dead soul]. Gr., And man . . . who touching any unclean of—by—*psuchē* [for, a dead *psuchē*]. Lat., Man, who shall have touched unclean of *a dead* [not using its word *anima*]. Ital., *Niuno*—nobody [i. e. no one]. Likewise, if *alcuno*—somebody—has touched whatever *person* unclean by *a dead*. Douay, The man . . ., He that toucheth anything unclean by occasion of *the dead* [giving no word for the Heb. *en-phsh*, Gr., *psuchē*]. E. V., What man soever, . . ., And whoso toucheth anything (that is) unclean (by) *the dead*.

Lev. 22 : 5; Heb., or man who shall touch. E. V., Whosoever toucheth.

Lev. 22 : 6; Heb., *en-phsh* which shall touch. Gr., *psuchē*. Lat., And *who* toucheth. The Lat. gives, v. 5, 6, And who toucheth, unclean shall become. Douay, v. 5, 6, And he that toucheth shall be unclean. Ital., v. 5, 6, Or if any one has touched, the *person* that shall have touched shall be unclean. E. V., v. 5, 6, Or whosoever toucheth . . . The soul which hath touched, etc.

Lev. 22 : 11; Heb., *u*—But priest that has bought *en-phsh*, acquisition of money of him. Gr., But if priest has bought *psuchēn* acquired of—by—money, he shall eat of it. Lat., But *whom* priest has bought. [This is all the Lat. gives.] Douay, But *he whom* the priest hath bought. Ital., But when the priest shall have bought *a person* with his money. E. V., But if the priest buy (any) *soul* with his money.

Lev. 22 : 15; E. V., And *they* shall not profane the holy things.

Lev. 22 : 21; E. V., And whosoever offereth . . . to accomplish (his) vow.

Lev. 23 : 27; Heb., . . . and ye shall afflict—depress—*en-phsh* of you [i. e., says Ges., under *one*, ye shall fast, see before]. Gr., ye shall lower—depress—humble—weaken—reduce—the *psuchas*—breaths—of you. Lat., afflict—perplex—trouble—vex—disquiet—your *animas*. Ital., and afflict ye your *anime*. Douay, and you shall afflict your souls. E. V., and ye shall afflict your souls.

Lev. 23 : 28; E. V., . . . to make an atonement for you.

Lev. 23 : 29; Heb., For every that *en-phsh* which not shall be

depressed—afflicted [i. e. not shall fast], *nkrte* [see Gen. 17 : 14], out of the people of her. Gr., Every *psuchē* which not shall [as in v. 27] *exolothreuthēsetai* [see Gen. 17 : 14] out of the people of her. Lat., Every *anima* which . . ., *peribit* [see Exod. 12 : 15]. Ital., For, every *person* that not shall . . ., shall be shortened—cut short—cut off from, etc. Douay, And every soul that is not afflicted, will I destroy from among his people. [See E. V.]

Lev. 23 : 30; Heb., And every that *en-phsh* which shall do any service work that day . . ., *u*—even—*eabdti* [from the verb *abd*]—I will cause to be lost—destroyed—to perish—slay—extirpate—cut off—that *en-phsh* from midst of the people of her. (Ges. says this verb *abd* is used of men and other living creatures as perishing, citing Ps. 37 : 20; Job 4 : 11). [Where the same verb is used; and the same verb is used in Job 4 : 9.] The Gr. in Lev. 23 : 30 is, And every *psuchē* . . ., *apoletai* [see Lev. 7 : 20] that *psuchē* out of the people of her. Lat., Every *anima* . . ., *peribit* [see Exod. 12 : 15] from among his people. [The Lat. uses *anima* but once in the verse.] Ital., And if any *person* do in that day any work, I her will cause to perish—be cast away—from amidst her people. Douay, And every soul that shall do any work, the same will I destroy from among his people. [See E. V.]

Lev. 23 : 32; Heb., . . . and afflict—depress—ye *en-phshs* of you [i. e., fast ye]. Gr., lower—depress—humble—weaken—reduce ye the *psuchas* of you. Lat., [as in v. 27] your *animas*. Ital., and afflict ye your *persons*. Douay, And you shall afflict your souls [i. e., yourselves]. See E. V.

Lev. 23 : 35; E.V., . . . ye shall do no servile work (therein) [v. 30 is, *en-phsh* which shall do, &c.]

Lev. 24 : 15; E. V., . . . whosoever curseth,

Lev. 24 : 17; Heb., And man that shall smite, pierce through—kill,—slay,—any *en-phsh adm*—breath,—soul—of man [for, any corporeal, breathing person], of—with—death he shall die. Gr., And man whosoever shall smite *psuchēn anthrōpon*—breath—soul of man [for, any person], and he die, in, or with, death let him die. Lat., Who [for, he or she, who] shall have smitten and killed *man*, in,—with—death let him die. [The Lat. gives man, for the Heb. and Greek, breath—soul—of man]. Ital. likewise, who shall have smitten to death any *person*, wholly let him be caused to die. Douay, He that striketh, and killeth *a man* shall surely be put to death: E.V., And he that killeth *any man* shall surely be put to death.

Lev. 24 : 18; Heb., And smiting,—piercing through,—killing,—

slaying [for, a, or, the, smiter, &c., of] *en-phsh beme*—breath,—soul—of domestic animal, shall requite,—recompense—for her *en-phsh* for *en-phsh*. The Gr. gives, first, simply, *ktēnos*,—domestic animal, for the Heb. *en-phsh beme*, that being the sense; and then gives *psuchē* for *psuchē*. Lat., Who shall have killed *animal*,—an animal . . . *anima* for *anima*. Ital., And who shall have smitten any beast [Heb., *en-phsh beme*] to death, shall pay her; *animale* for *animale*. Douay, He that killeth a *beast*, shall make it good; that is to say, shall give *beast* for *beast*. E. V., And he that killeth a *beast* shall make it good; *beast* for *beast*.

Lev. 25: 48; E. V., ... he may be redeemed again; 25: 49, E. V., or, if he be able he may redeem himself.

Lev. 25: 51; E. V., ... he shall give again the price of his redemption out of the money that he was bought for [we have had an *en-phsh* bought.]

Lev. 26: 11; Heb., ... and not shall loathe, *en-phsh*—the breath,—soul—of me you [i. e., I will not loathe you]; though here *en-phsh*—breath is less figurative than in other places; for it is the breath that loathes a bad smell. It is Jehovah who speaks here. He is represented as speaking according to the Hebrew idiom, meaning [I will not loathe you]: the Gr. has, the *psuchē* of me: Lat., my *anima:* Ital., and my anima not you shall disdain. Douay, my soul. E. V., and my soul shall not abhor you.

Lev. 26: 15; Heb., *u*—But—if at—in respect to—ordinances of me ye contemn, *u*—yea, if justnesses,—things according to law—of me shall loathe *en-phsh* of you, so that not, &c. Gr., the *psuchē* of you. The Lat. does not use its word *anima:* it gives, simply, and my judicia—decrees—ye contemn,—regard not: [*ye* is literal language, for the Heb. *en-phsh of you:* Gr., *psuchē* of you]: Douay, simply, If you despise my laws, and contemn my judgments: Ital., And if ye despise the my statutes, yea, if your *anima* disdain,—despise—the my laws, [ye, and your *anima*, mean the same:] E. V., And if ye shall despise my statutes, or if your soul abhor my judgments.

Lev. 26: 16; Heb., . . . I will *u*—even visit upon you *bele* (Ges., under *bele*, says, *kat' exochēn*, [by way of eminence] for, sudden destruction, citing Isai. 65: 23, [where the Heb. word is *bele*]), that consumption, *u*—yea, that burning fever consuming,—wasting—eyes, *u*—yea, pining away of *en-phsh:* Gr., liquefying,—dissolving—the *psuchē* of you (metaphorically, says Donnegan, causing to dissolve in tears). [What is it that dissolves in tears? Is it the

orthodox soul? Is it not the breath?]: Lat., and spend lavishly your *animas:* Douay, I will quickly visit you with poverty and burning heat, which shall waste your eyes, and consume your lives. [Lat., *animas.*] Ital., I will send against you the terror, the phthisic, the burning heat, and to you they shall vex,—grieve,—trouble,—torment—the *anima:* E. V., that shall consume the eyes, and cause sorrow of *heart.* [The Heb. is *en-phsh*, the Gr., *psuchē;* the Lat., *anima;* the Ital., *anima;* the Douay, *lives;* E. V., *heart.*]

Lev. 26: 17; E. V., And I will set my face against you, and ye shall be slain, ... they that hate you.

Lev. 26: 30; Heb., . . . and shall loathe *en-phsh* of me you: Gr., the *psuchē* of me: Lat., my *anima:* Ital., and my *anima* you shall have, [i. e., I will have you] in abomination,—detestation,—hate: Douay, and my soul shall abhor you: E. V., ... the same.

Lev. 26: 36; Heb., . . . and I will cause to fall fear—timidity—on the *lb*—heart,—soul,—mind,—senses,—feelings—of them [i. e., on them]. (Ges. says, *lb* is equivalent to *en-phsh;* and he gives the same definitions to both.) [The various feelings and emotions are manifested in the *en-phsh*—breath]: The Greek here uses its word *kardia* [defined by Donnegan, heart; soul; mind]: the Lat. uses its word *cor*, defined by Ainsworth, "heart, mind, by Synecd. the whole man:" the Ital. word here is, *cuore*, defined by Graglia, heart, soul, mind, life: Douay I will send fear in their *hearts:* E. V., I will send a faintness into their *hearts.*

Lev. 26: 38; Heb., And *you abdtm*—shall be [see Lev. 23: 30] in,—among the nations, or, heathen, *u*—yea, shall eat up,—devour,—consume—you the *arts*—land—of the enemies of you [i. e., your graves in the land of your enemies shall eat up,—devour,—consume—you].

Lev. 26: 43; Heb., . . . and they shall bring quickly,—cause to hasten, sin,—guilt—of them [i. e., the punishment of the sin,—guilt of them] *ion u bion*—because and because, (so given by Ges., under ion, citing this v., and Ezek. 13: 10; 36: 3,) for judgments,—justnesses, [things] according to law of me—they have, for, will have, contempt [the present is often used for the future tense]; *u*—yea, ordinances of me, loathed *en-phsh* of them [i. e., they loathed]: Gr., and at,—with—my ordinances were angry in,—with—the *psuchē* of them [anger is shown in the breath]: the Lat. does not use its word *anima:* it has, simply, and my laws they despised [literal language, expressing the sense]: the Douay gives . . . . and they shall pay for their sins, and *they* despised my laws: Ital., and

they will have requited with good will the their iniquity, for they will have despised my laws, *e*—yea, the *anima* of them will have disdained the my statutes: E. V., .. . and they shall accept of the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred my statutes. [It is plain, that *they*, and *their* soul, mean the same.]

Lev. 26: 44; E.V., . . . neither will I abhor them. [See Lev. 26: 30, Douay and E.V., . . . my soul shall abhor you.]

Lev. 27: 2; Heb., . . . man,when he shall consecrate *ndr*—vowed sacrifice, (see Ges., *ndr.*, citing Lev. 7: 16; 22: 18, 22; Deut. 12: 6;) [see also Lev. 22: 19], according to the estimation,—assessment of thee (i. e., says Ges., under *ork*, the priest's assessment of the person offering, citing Lev. 5: 15, 18; 27: 12), *en-phsht*—the breaths, —souls, [i. e., the victims sacrificed are] to Jehovah [i. e., are consecrated holy] to Jehovah. The reader has already perceived, that the Heb. does not use the substantive verb, to be; hence the numberless insertions in Italics, in the Douay, the Italian, and the E. V. of *is*, *are*, *shall be*, *was*, &c. The above appears to me to be the true rendering of the Heb. of this verse: and verses 9 and 11, given below, clarly show it to be the true rendering, I think. We have seen, that every breathing creature is, in numerous places, called *en-phsh* —a breath—soul; and numerous other instances of it occur after this. I should have had no doubt of the correctness of the above rendering, had I not seen the Gr. rendering of the verse, thus:— Whoever may vow vow as suits the estimation of the *psuchē* of him to the Lord. This does not seem to me to fill the Hebrew of the verse; there seems to be something wanting. The Heb. has, according to the assessment,—estimation—of thee. And I find that Geddes, who translates from the Heb. but who does not render literally; preferring, as he says, a free translation, giving the sense; renders thus: If any one will distinguish himself by vowing to the Lord the value of his own *person* [giving *person* for *en-phsh*]; let this be the valuation. [This, also, does not seem to me to fill the Heb. of the verse.] Ges., under *ork*, renders thus: . . . "according to thy (the priest's) estimation, *men* (are offered) to God;" [giving *men*, for the Heb. *en-phsht*, and inserting the words put in parenthesis. But, I do not see the propriety of "men (are offered) to God." It seems to me, that the *en-phsh*, the breathing victim is what is offered to Jehovah.] The Lat. has, his *anima:* Douay, the man that shall have made a vow, and promised his *soul* to God, shall give the price according to estimation. [I do not see the sense of

this.] The Ital. is, when any one shall have made some particular *voto;* when he shall have made *voto* with—*person* to the Lord, under thy judgment,—estimation. [The Ital. word *voto* is defined, a vow; and *bestia vota* is defined, beast without burden. Such was the beast offered in sacrifice. By taking the Ital. word *person* to represent the Hebrew *en-phsh* (we have frequently had *person*, in the Ital. when the Heb. is *en-phsh;* and we have seen that *en-phsh* means any breathing creature), the Ital. corresponds with the Hebrew.] The E. V. is, when a man shall make a singular vow, the *persons* (shall be) for the Lord by thy estimation [giving *persons*, where the Heb. has *en-phsht.* But I do not see the sense of this rendering.]

Lev. 27: 9; Heb., *u*—yet, if a domestic animal, which they offer of them oblation,—offering—to Jehovah, every which he shall give of them to Jehovah shall be consecrated,—holy. ["Which they offer of them" is impersonal, meaning, which men offer, or may offer.] It is plain from this verse, that it is the breathing victim, expressed in the Heb. of v. 2, by *en-phsh*, that is offered, and is consecrated—holy—to Jehovah.

Lev. 27: 11; Heb., *u*—But, if any domestic animal unclean, which they do not offer of them [impersonal, which men do not offer, or, which may not be offered] oblation to Jehovah, *u*—then, *eomid* [The causative form of the verb *omd*] let him cause to stand that domestic animal before the priest. [It appears to me, that these two verses establish the correctness of the rendering above given of 27: 2.] Geddes renders v. 9 thus: If (one) vow a beast, and it be one of those that may be offered up to the Lord, every such *beast* shall be hallowed—[*beast*, here, answers to *en-phsh* in 27: 2.] And he renders v. 11, thus: But if the beast be unclean, such as may not be offered in sacrifice to the Lord, then let him present the *beast* to the priests: [Geddes's renderings of v. 9 and 11, show that the Heb. of 27: 2, is correctly rendered, as above given. It did not occur to me to look at Geddes till after I had rendered 27: 2 as above, and after I found that the Greek rendered it differently.]

NUMBERS.

Num. 5: 2; Heb., ... and every [one] polluted by *en-phsh* [i. e., a dead *en-phsh.*] Gr., by *psuchē:* Lat., *anima:* Ital., ...

and every (man) fouled by *a dead:* Douay, defiled by *the dead:* E. V., defiled by *the dead.*

Num. 5: 6; Heb., . . . man or woman, that may do of all those sins which of mankind, to do faithlessly a perfidy against Jehovah, *u*—so that—to incur guilt that *en-phsh:* Gr., man or woman, and commit fault that *psuchē:* The Lat. does not use its word *anima* in this verse; but gives, man or woman, as the nominative, all through the verse. And the Douay follows the Latin. [They both give the sense of the verse correctly.] Ital. When a man or woman . . . such *person* is faulty—guilty: E. V., *person.*

Num. 5: 11; E.V., . . . if any man's wife commit a trespass,

Num. 5: 20; E.V., If thou be defiled,

Num. 5: 31; E.V., Then shall the man be guiltless from iniquity.

Num. 6: 6; Heb., ... on *en-phsh mt*—breath, soul, dead [for, a dead person] let him not come in, enter. Gr., on any *psuchē* ended, terminated: Lat., upon *a dead* not shall he enter: Ital., let him not go into (any place where may be) *one dead:* Douay, he shall not go in to *any dead:* E. V., he shall come at no dead *body*, [giving the word *body*, where the Heb. is, *en-phsh*, and the Gr. *psuchē*. King James's Ecclesiastics who made our E. V. outdid here even the Romish Latin, Italian, and Douay versions.]

Num. 6: 11; Heb., ... and make atonement for him for that which he sinned on that *en-phsh* [for *en-phsh mt*, in v. 6. We have seen that the Hebrew, after giving *en-phsh chay-ah* a number of times, gives frequently *en-phsh* alone, leaving *chay-ah* to be understood. So the Heb. uses, sometimes *en-phsh mt*, and sometimes, *en-phsh* alone, leaving *mt* to be understood. In our language, speaking of the loss of lives, by the foundering of a ship at sea, for instance, we say, so many souls were lost, or, so many lives were lost; the Hebrew would say, so many breaths were lost]. The Gr. in 6: 11, has the word *psuchē* alone: Lat., the simple word *dead:* Ital., from that which he shall have sinned concerning *the dead:* Douay, for that he hath sinned by *the dead:* E. V., for that he sinned by *the dead.*

Num. 9: 6; Heb., men who had become unclean by *en-phsh adm*, breath, soul, of man [for, a dead man, person]: Gr., on *psuchē anthrōpou*, breath, soul, of man: Lat., upon *animam hominis*, breath, soul, of man: Douay, unclean by occasion of the soul of man: Ital., foul by a *person dead:* E. V., defiled by the dead body of a man.

Num. 9: 7; Heb., ... we unclean by *en-phsh adm:* Gr., on

psuchē anthrōpou: Lat., upon *anima hominis:* Douay, by occasion of the soul of a man: Ital., we (are) unclean by a *person dead:* E.V., we (are) defiled by the dead body of a man.

Num. 9: 10; Heb., ... man man that shall become unclean by *en-phsh.* [The Heb. word *mt*, dead, being left to be understood, and the word man, also, not being used here.] Gr., *psuchē anthrōpou*, [adding the word *anthrōpou*, given in v. 6, 7, that being the sense.] Lat., unclean upon *anima:* Douay, by occasion of *one that is dead.* [The Douay does not give *soul*, for the Lat. *anima*, as it does in verses 6 and 7, shewing that the Douay uses "one that is dead" as equivalent to its words "the soul of a man," in verses 6 and 7]: the Ital. in 9: 10; is, shall be foul by *a person dead:* E. V., shall be unclean by reason of *a dead body.*

Num. 9: 13; Heb. But that man who, &c., *u*—even—*nkrte*—[see Gen. 17: 14], that *en-phsh:* Gr. Man whoever, &c., *exoloth-reuthēsetai* [see Gen. 17: 14], that *psuchē:* Lat. If any one, &c., *exterminabitur*, shall be exterminated, destroyed, rooted out, cast out, abolished, that *anima:* Ital. Let such a *person* be shortened, cut short, cut off: Douay, But if any man, &c., that soul shall be cut off: E. V. But the man that, &c., even the same soul shall be cut off.

Num. 11: 4; Heb. And the mixed crowd which in midst of them longed a longing. [We have longed expressed by *en-phsh*, *psuchē*, *anima.*]

Num. 11: 6; Heb. But now, *en-phsh* of us is become dry. Gr. Now, but, the *psuchē* of us dried up: Lat. Our *anima* parched, dry, thirsty, is: Ital. Whereas now our *anima* (is) dry: Douay, Our soul is dry: E. V. But now our soul (is) dried away.

Num. 11: 34; E. V., ... there they buried the people that lusted.

Num. 12: 12; E. V. Let her not be as one dead [equivalent to *en-phsh dead*, before given.]

Num. 15: 27; Heb. But if *en-phsh* one shall miss by error, then shall bring she a she goat: Gr. But if *psuchē* one: Lat. Also if *anima* one: Ital. But if one sole *person* hath sinned through error: Douay, But if one soul shall sin ignorantly, he shall offer a she goat. See E. V.

Num. 15: 28; And shall make expiation that priest for that *en-phsh* that erreth by misstep before Jehovah. The Gr., *psuchē:* The Lat. does not use its word *anima* in the verse; but gives, for *her*, referring to *anima* in v. 27: The Douay gives, for *him*, refer-

ring to the Douay words, *one soul* in v. 27: Ital., for that *person* that shall have sinned through error: E. V. . . . an atonement for the soul that sinneth ignorantly.

Num. 15: 29; E. V. Ye shall have one law for *him* that sinneth through ignorance.

Num. 15: 30; Heb. But that *en-phsh* which shall do with hand cast, of those native, or of those sojourning, Jehovah she [that *en-phsh*] reviling, *u*, even, *nkrte* [see Gen. 17: 14;] that *en-phsh* from, &c.: Gr. but *psuchē* whatever shall do with hand of haughtiness, &c., *exolothreuthēsetai* [see Gen. 17: 14,] that *psuchē* out of the people of her: Lat. *anima*, &c.; *peribit* [see Exod. 12: 15. The Lat. gives *anima* but once]: Douay, But the soul that committeth anything through pride, &c., shall be cut off from among his people: Ital. But the *person* that shall have done (any act) at hand lifted up, &c., let such a *person* be shortened, cut short, cut off, &c. See E. V.

Num. 15: 31; Heb. Because word of Jehovah he contemned, &c., *ekrt tkrt* that *en-phsh*, the sin of him, upon him. [*ekrt* is a contraction of *enkrt*, the infinitive passive of the verb *krt*, and *tkrt* is the future of the verb *krt*. For the meaning of the verb *krt* see Gen. 17: 14. From the expression, the sin of him upon him, in connection with *ekrt tkrt*, we learn that the meaning of the expressions die in their sins, and equivalent expressions, in the New Testament, is, die eternally, i. e., never to be raised to life again.] The Greek in 15: 31, is, *ektripsei ektribēsetai* that *psuchē*, by rubbing out, wasting, destroying, cancelling, annulling, perishing, shall be rubbed out, wasted, destroyed, cancelled, perished, that *psuchē*, the sin of him, upon him. [To annul, is to bring to nothing, from the Lat. *ad*, to, and *nullus*, none, nobody, void, null, lost, equivalent to annihilate, from the Lat. *ad*, to, and *nihil*, nothing. And when, in reference to any class of persons, nothing to come after is promised, such annulling is, of course, a finality.] The Lat. does not give its word *anima* in this verse: it gives, for that cause *delebitur* [see Gen. 17: 14], referring to *anima*, in verse 30: The Douay is, therefore shall he be destroyed—[not giving its word soul in this verse, but referring to its word soul in v. 30:] The Ital., in v. 31 is, entirely let be that *person* shortened, cut short, cut off; be her iniquity upon her: E.V., Because he hath despised, &c., that soul shall entirely be cut off; his iniquity (shall be) upon him. [The E. V., by its semicolon after its words cut off, and its insertion of the words, *shall be*, takes away the meaning of the verse.]

Num. 35: 35; Heb., . . . of death shall die that man [man, here is equivalent to *en-phsh* in v. 31.]

Num. 16: 15; Heb., Then *nhhr*—breathed hard through the nose, snorted, Moses exceedingly: (Ges. says, this is an onomatopdietic word.) [It is plainly so: sound it in two syllables, *en-char*, draw in through the nose *en*, short, and breathe out quick and short, *char*, in one sound, giving for the consonant *ch* a slight hard sound to the *c* and the rough *spiritus*—rough breathing to the *h*. Valpy's Gr. Grammar by Anthon, p. 7, says: "To the written characters belong also the *spiritus* or breathings, of which there are two, the *pneuma* psilon, spiritus lenis, [the breathing soft, the soft breathing], and the *pneuma* dasu, spiritus asper, [the breathing rough, rough breathing] or aspirate." And Prof. Wilson, in his Hebrew Grammar, p. 4, uses the same Lat. word *spiritus* for these different breathings: And the Lat. word *spiritus* is defined by Ainsworth, *breathing*:] The Ital. in 16: 15, is, Then Moses was angered strongly: Douay, Moses therefore being very angry: E. V., And Moses was very wroth.

Num. 16: 38; Heb., ch. 17: 3; The fire pans of these sinners at—[i. e. at the forfeit of] *en-phsh* of them: Gr., at the *psuchais* of them: The Lat., At deaths of sinners. [This may mean, of sinners at deaths; from the construction of sentences in the Lat., this may be the meaning]: The Douay gives, In the deaths of the sinners. [The Lat. does not give its word *anima*, nor the Douay its word *soul* in the verse]: The Ital is, And of the curses of these that have sinned against their own *anime*—(Graglia, souls), [i. e. at the forfeit of their breaths, for, lives]: E. V., The curses of these sinners against their own souls.

Num. 16: 45; E. V., ... that I may consume them in a moment.

Num. 18: 16; E. V., And those that are to be redeemed according to thine estimation.

Num. 19: 11; Heb., Who touching on dead of any *en-phsh adm*, shall be unclean seven days: Gr. . . . *psuchē anthrōpou:* The Lat. is, who having touched the carcass of a man: Douay, He that toucheth the corpse of a man. [The Lat. does not give here its word *anima*, nor the Douay its word *soul.*] Ital., Who shall have touched the body dead of any *person:* E. V., He that toucheth the *dead body* of any man.

Num. 19: 13; Heb., Every that having touched *b*, upon, dead, *b*, upon, *en-phsh* of that man that shall die, even *nkrte*—[see Gen.

17 : 14], that *en-phsh* [the en-phsh which hath touched] from Israel: Gr., Who, &c., *psuchē anthrōpou ektrēbēsetai* [see Num. 15 : 31;] that *psuchē* [the psuche that has touched] from Israel: Lat., Every who shall have touched of a human *anima* the carrion, &c., *peribit* [see Exod. 12 : 15;] from Israel. [The Lat. does not repeat its word *anima;* does not say, that anima (which touched) *peribit:*] Douay, Every one that toucheth the corpse of a man, &c., shall perish out of Israel. [The Douay does not use its word soul at all in this verse]. Ital., Whoever shall have touched the body dead of a *person* that may die, &c., let that person [that shall have touched] be shortened, cut short, cut off, from Israel. [The Ital. gives *person* in each place where the Heb. has *en-phsh*, Gr. *psuchē.*] E. V., Whosoever toucheth the dead body of any man that is dead, &c., that soul [the soul that toucheth] shall be cut off from Israel. [We have seen, that the E. V. has often given, dead body, where the Heb. is dead *en-phsh*, Gr. dead *psuchē.*]

Num. 19 : 16; Heb., And every who shall touch on whom on field pierced through by sword, or on *mt*, a dead, [equivalent to *en-phsh mt* in preceding verses.]

Num. 19 : 18; Heb., v. 17, And let take hyssop, and dip in water, a man pure, and sprinkle upon that house, and upon all those utensils, and upon those *en-phshs* which may live therein, and upon that having touched on bone or on slain, or on *mt*, a dead [equivalent to *en-phsh mt*, in preceding verses]: Gr., And upon those *psuchas:* The Lat. has, and sprinkle the *men:* Douay, and sprinkle the *men:* Ital., and sprinkle all the *persons*, &c.: E. V., upon the *persons* that were there, and upon him that touched a bone, or one slain, or *one dead.*

Num. 19 : 20; Heb., But *man* that shall, &c., even *nkrte* [see Gen. 17 : 14;] that *en-phsh* from midst of that assembly: Gr., But—*man* who, &c., *exolothreuthēsetai* [see Gen. 17 : 14,] that *psuchē:* Lat., If *any one*, &c., *peribit* [see Exod. 12 : 15,] the *anima* of him: Ital., But if *any one*, &c., let that *person* be shortened, cut short, cut off: Douay, If any *man*, &c., his soul shall perish out of the midst of the church: E. V., But the *man* that, &c., that soul shall be cut off from, &c.

Num. 19 : 21; E. V., . . . and he that toucheth [equivalent to *en-phsh* that toucheth, in preceding verses.]

Num. 19 : 22; Heb., And every who shall touch, &c., even that *en-phsh* which touching shall be unclean until that evening: Gr., *psuchē:* Lat. . . . . *anima:* Ital., the *person* that shall have touched,

&c.: Douay, the *person* that toucheth: E. V., the soul that toucheth.

Num. 21: 4; Heb., ... and was shortened *en-phsh* of that people, (equivalent, says Ges., under *qtsr*, the verb used here, to, was shortened *ru-ach*, the breath; [Greek, *pneuma;* Lat., *spiritus;* Ital., *spirito;* Douay and E. V., very often, spirit]; i. e., says Ges., they became impatient, citing this verse, and Judges 16: 16; 10: 16): The Gr. here has *oligopsuchēsen*, became of little *psuchē*, breath: Lat., and *to be weary* began the people, [not using its word *anima*]: Douay, and the people began *to be weary*, [not using any word for the Heb. *en-phsh*, Gr. *psuchē*, contained in its verb above given]: Ital., and the *mind* fainted to the people: E. V., and the soul of the people was much discouraged. [We thus see, that the Heb. words *en-phsh* and *ru-ach;* for which the Gr. words are *psuchē* and *pneuma*, and the Latin words, *anima* and *spiritus*, and the Ital. words, *anima* and *spirito*, Douay, the most often, *soul* and *spirit*, the E. V., about half the time, *soul* and *spirit*, mean the same thing, namely, breath. And the Heb. and Greek, inbreathed; Lat. and Ital., inspired, are used for, encouraged, having spirit, courage: and in our language, inspirited (we might use insouled, too,) means the same: and dispirited, dissouled, means, discouraged: and we use spirit, for courage. And the Bible uses, strong *en-phsh*, and strong *ru-ach*, for courage: and uses each of those two words, *en-phsh* and *ru-ach*, for any strong emotion, feeling.

Num. 21: 5; Heb., . . *en-phsh* of us is cut short, cut off, at this bread this despicable: Gr., truly the *psuchē* of us is offended, &c.: Lat., Our *anima* even now nauseates over this food most light: Ital., Our *anima* is wholly loathed of this bread so light: Douay, Our soul now loatheth this very light bread. E. V., Our soul loatheth this light bread. [It is the breath that is nauseated, loathes.]

Num. 21: 29; E. V., . . . hath given his sons and his daughters into captivity. [We have *en-phshs* in captivity].

Num. 21: 35; E. V., So they smote him, and his sons, and all his people, until there was none left him alive: [we have, until there was not left nshme] (" a breath, soul, spirit, that which had breath, a living creature," given by Ges., for *nshme*).

Num. 23: 10; Heb., . . . let die *en-phsh* of me [for, let me die, or may I die] death of straight, upright, *u*—yea, let become, *ahrit*, an afterwards, a hereafter, a future time, a latter state, of me as what of them, [i. e., as there will be of them.] Gr., let, or may die the *psuchē* of me among *psuchais* of just, *kai* let become the *sperma*,

grain, seed, of me as the *sperma*, grain, seed, of them. Lat., let, or may, die my *anima* in, or, with, death of just, *et* let become my hindmost like of them. Douay, let my soul die the death of the just, and my last end be like to them. Ital., let, or, may, die my *person* of the death of the men straight, just, and let, or, may, be my *fine* like to him. E. V., let *me* die the death of the righteous, and let my last end be like his. [The Heb. word *ahrit*, used in this verse, is a noun, from the verb *ahr*, to be after. The reader will allow me, in connection with this verse, to anticipate two of the other verses in which this same Heb. word *ahrit* occurs: Ps. 37: 37 and 38: v. 37 in the Heb. is, Observe *tm*, a, or the, upright, *u*—yea, look at *ishr*, a, or the, straight, upright; for *ahrit*, an afterwards, a hereafter, a future time, a latter state *l*—for *aish*, a, or the, man *shlum*—seeking peace, or, of peace: v. 38, Heb. *u*—But sinners, those who turn aside from God, *nshmdu ihdu* shall be laid waste, destroyed, cut off wholly, *ahrit* of wicked *nkrte*.] [See Gen. 17: 14, for *nkrte*]. The Gr. v. 37, is, Observe innocence, *kai*, yea, look to direction in right line (metaphorically, says Donnegan, to equity, uprightness); for, something left behind, for man fond of peace: v. 38: Gr. But those unjust *exolothreuthēsontai* [see Gen. 17: 14], *epitoauto*–wholly; left behinds of irreligious *exolothreuthēsontai* [see Gen. 17: 14.] The Lat. is, v. 37: Observe innocence, *et* yea, have an eye to justice [i. e. justness], for as much as there are remainders for man that loves peace. Verse 38, Lat. Unjust but, *disperibunt* shall be destroyed, utterly lost, *simul*, together; remainders of irreligious *interibunt*, shall be annihilated, extinguished, exhausted, perish. Douay, v. 37, keep innocence, and behold justice, [i. e. justness; our word justice has come to be understood, or, rather, applied by Ecclesiastics, in a different sense]; for there are remnants for the peaceable man. [I don't know what the Douay would have us understand by remnants]. v. 38, But the unjust shall be destroyed together: the remnants of the wicked shall perish: the Ital. is, v. 37, look to integrity, *e* yea, have regard to integrity; for (*there is*) a reward for the man of peace: v. 38. But the transgressors shall be destroyed wholly; every reward is cut off to the impious. The E. V. is, v. 37, mark the perfect (man), and behold the upright: for the end of (that) man (is) peace: v. 38; But the transgressors shall be destroyed together: the end of the wicked shall be cut off. Jerome's version, a Latin version, printed from the manuscript and published in 1522, gives the Latin the same as the Latin above given, except that it gives, in old fashion, *dispibnt* for

disperibunt, and puts its stop, a colon, before *simul*, whereas the Latin above given puts its stop, a semicolon, after *simul*. [Can the reader make sense of the E. V., "the end shall be cut off?" And can he imagine how our translators could have the boldness to give such a rendering to these two versions? They have not the slightest excuse for it even in any one of the Romish versions, the Latin, the Douay, or the Italian; nor in Jerome's version; nor in the Tindal Coverdale. The reader observes that the Greek uses the word *sperma*, grain, seed, of the just, in Numbers 23: 10. Archbishop Whately, of the English church, in his valuable book on the "Future State," p. 72, says: "It is conceivable that some portion of the body, perhaps many times less than the smallest grain of dust, may be exempted from decay; may be, however minute, very curiously organized, and be the really essential part of the body, and may remain in a torpid state, like a seed." Whether the Archbishop had observed the Greek word *sperma*, grain, seed, in the Greek of this verse, I do not know. Such a grain, seed, of the wicked might be wholly destroyed; and such a grain, seed, of them who should be accounted just might be kept alive. If the Greek word be used here figuratively, it is a beautiful figure. The Archbishop, very properly proceeds to say: "All this, however, is merely a string of suppositions; of which we can only say, that there is no one of them, as far as we can judge, that is in itself impossible." No doubt the Archbishop thought the answer of Paul to them who denied the possibility of resurrection to be the true answer: ye are ignorant of the Scriptures, and of the power of God.

Num. 24: 13; Heb., . . . I cannot go beyond the mouth of Jehovah, to do good or bad of *lb* of me; what shall speak Jehovah, even I will speak. [The mouth of Jehovah is equivalent to *en-phsh* and to *nshme*, and to *ru-ach*, of Jehovah, i. e. the breath of Jehovah; for, to speak with mouth, is, to speak with breath]: the Gr. here gives, to do good or bad of *myself*, giving, of *myself*, for the Heb. of *lb* heart, soul, mind, of me, [and we have, your selves, for *en-phsh of*—of you,—Gr. *psuchē of*—of you]: Douay, I cannot go beyond the words of the Lord, to utter any thing of my *own head* either good or evil: Ital., I cannot go beyond the commandment of the Lord, to do (anything) good or bad of my understanding: E. V., ... I cannot go beyond the commandment of the Lord, to do (either) good or bad of mine *own mind;* [the Heb. word is *lb*.]

Numb. 26: 7; E. V., . . . and they that were numbered of them were, &c.

Num. 29: 7: Heb., . . . and ye shall depress, oppress, afflict, *en-phsh* of you [i. e., ye shall fast]: Gr., the *psuchas* of you: Lat., ye shall dash on the ground (metaphorically, says Ainsworth, for, vex, disquiet, trouble, grieve, afflict, weaken, bring low,) your *animas:* Ital., and afflict your *anime:* Douay, and you shall afflict your souls: E. V., the same.

Num. 30: 3; Heb., Man that shall vow vow to Jehovah, that hath sworn oath to bind bond on *en-phsh* of him: (Ges., under *asr*, cites this verse, and renders "bind *himself* with a vow:" The Gr. has, the *psuchē* of him: the Latin does not use its word *anima;* it gives, bind *himself* by oath: Douay, bind *himself* by an oath: the Ital. is, v. 2; binding *himself* by bond upon his *anima:* E. V., v. 2; to bind his soul by a bond.

Num. 30: 4; Heb. And woman that shall vow vow to Jehovah, or bind bond in house of father of her: Ital., v. 3; And when a woman shall have vowed a vow to the Lord, and shall be bound by bond in house of her father: the Douay is, and bind *herself* with an oath: E. V., v. 3; and bind (herself) by a bond.

Num. 30: 5; Heb. And hear, father of her vow of her, or bond of her which bound she on *en-phsh* of her, &c., then they shall stand good; all vows of her, *u*—even, every bond bound she on *en-phsh* of her shall stand good: the Gr. has, on the *psuchē* of her, twice: the Lat. is, oath with which she had bound her *anima*, &c., whatever she promised and swore to do, in deed she shall fulfill, [using literal language for the second Heb. and Gr. phrase with *en-phsh*, *psuchē:*] Douay, the oath wherewith she hath bound her soul, whatsoever she promised and swore, she shall fulfill in deed: Ital., v. 4; her bond with the which she was bound on her *anima*, &c., and every bond with the which she was bound on her *anima* shall be firm: the E. V. is v. 4; wherewith she hath bound her soul. . . . wherewith she hath bound her soul.

Num. 30: 6; Heb. But if refuse assent to, father of her, &c., any vow of her, or, bond of her, which bound she on *en-phsh* of her, it not shall stand good: Gr. v. 6; on the *psuchē* of her: Lat. v. 6, does not give its word *anima* in the verse: It gives *nec*, no not, obliged shall she be held *sponsioni*, to the bargain, agreement: Douay, v. 6: neither shall she be bound to what she promised. [We thus see, that the Heb., bind, promise, on *en-phsh*, Gr. *psuchē*, is simply equivalent to our expression, upon my word. There can be no word without breath: and we sometimes hear the expression, upon my soul, upon my life, it is so; or the Heb. phrase may be

equivalent to what we call swearing to do a thing]: verse 6, above given, is v. 5 in the Ital., and it gives, with the which she shall be bound upon her *anima:* E. V., v. 5; wherewith she hath bound her soul.

Num. 30: 7; Heb., . . . or something rashly uttered by lips of her which bound she upon *en-phsh* of her: Gr., v. 7; the *psuchē* of her: Lat., v. 7; *anima* of her: Douay, v. 7; and the word once going out of her mouth shall bind *her soul:* Ital., or (the promise) made with the her lips with the which she shall be bound on her *anima:* E. V., v. 6; . . . or uttered ought out of her lips wherewith she bound her soul.

Num. 30: 8; Heb., . . . shall stand good, vows of her; yea, bonds which bound she upon *en-phsh* of her, they shall stand good: Gr., v. 8; . . . on the *psuchē* of her: The Lat., v. 8, does not use its word *anima*, but gives, simply, whatever she had promised, [that being the sense]: Douay, v. 8; whatsoever she promised: Ital., v. 7; the bonds with the which she shall be bound upon her *anima*: E. V., v. 7; the bonds wherewith she bound her soul.

Num. 30: 9; Heb., But if, day he heard, husband of her shall refuse assent to consent of her, [her consent], then he breaketh off vow of her which upon her, even the thing rashly uttered by lips of her, which bound she upon *en-phsh* of her: Gr., v. 9; the *psuchē* of her: Lat., v. 9; her *anima:* Douay, v. 9; wherewith she had bound her soul: Ital., v. 8; he annulleth her vow that she had upon *herself*, *e*,—yea, (the promise) made with her lips, with the which she was bound on her *anima:* E. V., v. 8; wherewith she bound her soul.

Num. 30: 10; Heb., But vow of widow, or if put away, divorced, &c., every which bound she upon *en-phsh* of her: Gr., v. 10; . . . on the *psuchē* of her: Lat., v. 10, does not give its word *anima* in the verse: It gives simply, whatever they shall have vowed: Douay, v. 10; whatsoever they vow: Ital., v. 9; all that to which she shall be bound upon her *anima*: E. V., v. 9; wherewith they have bound their souls.

Num. 30: 11; Heb. But if of house of husband of her vowed she, or bound she bond on *en-phsh* of her to swear her: [i. e., by her swearing]: Gr., v. 11; . . . on the *psuchē* of her with oath: Lat., v. 12; Wife in house of husband, when *herself* by vow she shall have bound and by oath: Douay, v. 11; If the wife in the house of her husband, hath bound *herself* by vow and by oath: Ital., v. 10: And if the wife make vow, or be bond by bound upon her *anima* with oath, (being) in house of the her husband: E. V., v. 10: And if she

vowed in her husband's house, or bound her soul by a bond with an oath.

Num. 30: 12; Heb. And hear, husband of her, and keep silence towards her, not refusing assent to her, then shall stand good every vow of her; yea, every bond which bound she on *en-phsh* of her shall stand good: Gr., v. 12; on the *psuchē* of her: Lat., v. 12; If shall hear husband, and hold his peace, *nec*, no not, contradict bargain, agreement, she shall render whatever she had promised [literal language for the Heb. and Gr. idiom:] Douay, v. 12; And doth not disallow the promise, she shall accomplish whatsoever she had promised [literal language]: Ital., v. 11; And let be firm all her vows; let be, likewise, firm, every bond with the which she shall be bound upon her *anima*: E. V., v. 11; Then all her vows shall stand, and every vow with which she bound her soul shall stand.

Num. 30: v. 13; Heb., But if breaking off shall break off them husband of her, in day he heard them, every going out of lips of her of vows of her, or of bond of *en-phsh* of her, not shall be valid: Gr., v. 13; ... on the *psuchē* of her: Lat. and Douay, v. 13; she shall not be bound by the *promise:* Ital., v. 12; or vow, or bond upon her *anima:* See E. V., v. 12.

Num. 30: 14; Heb., Every vow, or every oath of bond to depress, oppress, afflict, *en-phsh*, [i. e., to fast], husband of her may make valid it, or husband of her may break off it: Gr., v. 14; upon *psuchē*, &c.: Lat., v. 14; bind herself by oath, that by fasting, or abstinence of other things, she afflict her *anima:* Douay, v. 14; bind herself by oath, to afflict her soul [i. e., herself] by fasting, or abstinence from other things, &c.: Ital., v. 13; with which she shall be bound to afflict *her anima:* See E. V., v. 11.

Num. 30: 15; Heb., But if keeping silence keep silence to her, husband of her from day to day, then he makes valid every vow of her; and every vow of her which upon her, he makes valid them [here, upon *her*, is equivalent to the idiom before used, upon *en-phsh* of her]: Gr., v. 15; upon her: Lat., v. 15; whatever she had vowed and promised: Douay, v. 15; whatsoever she had vowed and promised, [same as before given, several times, by the Lat. and Douay, where the Heb. has, bound on *en-phsh* of her, Gr., on *psuchē* of her]: Ital., v. 14; all the vows of her, or whatever bond which she had upon *herself:* E. V., v. 14; upon *her*.

Num. 31: 19: Heb., ... every killing [for killer of] *en-phsh*, and every toucher on pierced through: The Greek does not use its word *psuchē:* It gives, every who taking away, destroying, mur-

dering, and who touching the slain: Lat., who shall have killed *man*, or slain shall have touched: Douay, He that hath killed *a man*, or touched one that is killed: Ital., Every *person* that shall killed *alcuno*, somebody, or shall have touched somebody [i. e., some one, some person] slain: E. V., whosoever hath killed any *person*, and whosoever hath touched any slain. [The Heb. word in the verse is, *en-phsh.*]

Num. 31: 28; Heb., . . . one *en-phsh*, breath, soul, of 500, out of those men, and out of those cattle, &c.: Gr., one *psuchē* out of, &c.: Lat., one *anima:* Ital., one head of 500, &c.: Douay, one soul of 500, as well of *persons* as of oxen, &c.: E. V., one soul of 500, (both) of the *persons* and of the beeves, &c.

Num. 31: 30; Heb., . . . one take out from fifty, of those men and of those cattle, oxen, &c., [*one*, here, is equivalent to *one en-phsh*, in v. 28: Gr., one from fifty: Lat., the fiftieth *head:* Ital., take one drawn from fifty of the men, of the oxen, &c.: Douay, the fiftieth *head* of *persons*, and of oxen, &c.: E. V., one portion of fifty, of the persons, of the beeves, &c.

Num. 31: 35; Heb. And *en-phsh adm* of those women, breaths of mankind of those women [a Heb. idiom for women] who, &c.; all *en-phsh* 32,000: Gr., And *psuchai anthrōpōu tōn gunaikōn*— breaths of men of those women, which, &c., all *psuchai* 32,000: Lat. *Animae* of men of the female sex [not repeating its word *animae*]*:* Ital. And as to the *anime* human the female, that had not, &c., (they shall be) in all 32,000 *anime:* Douay, And 32,000 *persons* of the female sex that had not, &c., [using its word *persons*, for the Lat. *animae*]*:* E. V., And 32,000 *persons* in all, of women that had not, &c., [using its word *persons* but once.]

Num. 31: 40; Heb. And *en-phsh adam* 16,000; and tribute to Jehovah 32 *en-phsh:* Gr. And *psychai anthrōpōn* [in the plural], 32 *psuchai:* Lat. Out of *animas* of men, 32 *animae:* Douay. Out of the 1,600 *persons* there fell to the portion of the Lord 32 souls: [giving *persons* for the first *anima* and *souls* for the second.] Ital. And (from) 16,000 *anime* human; of which the tribute for the Lord (was of) 32 *anime:* E. V. And the *persons* (were) 16,000, of which the Lord's tribute (was) 32 persons.

Num. 31: 46; Heb. And *en-phsh adm* 16,000: Gr. And *psuchai anthrōpōn:* Lat. And of *men*, 16,000: Ital. And 16,000 *anime* human: Douay. . . . 16,000 *persons:* E. V. And 16,000 *persons.*

Num. 31: 50; Heb. And we have offered offering of Jehovah, man what he acquired, to make expiation for *en-phshs* of us to face

of Jehovah. The Greek here is, to propitiate *for us*, [that being the sense of the Heb. *en-phshs* of us:] Lat., for *us:* Douay, for *us:* Ital., for to pay the redemption, ransom, of our *persons:* E. V., to make an atonement for our souls.

Num. 32: 7; Heb. And why dissuade ye *lb* of the children of Israel [i. e., why dissuade ye the children of Israel, *lb* being used as equivalent to *en-phsh.*]

Num. 35: 6; Heb., . . . cities, &c., for to try there that *rtsh*, to kill. Ges., under *rtsh*, cites this verse and verses following, and says, "more fully, *rtsh en-phsh*, citing Deut. 22: 26. He also refers to Gen. 37: 21; where the Heb. has the verb *nke en-phsh*, kill *en-phsh*, citing, under *nke*, Lev. 24: 18; Deut. 19: 6, 11. For *rtsh* he gives, *to kill*, with the accusative case, citing this verse, Num. 35: 6." [The Heb. frequently uses the infinitive of the verb with the accusative of the relative pronoun. And the Greek does the same: Gen. 35: 18, is an instance of it, both in the Heb. and in the Greek: And Prof. Charles Wilson, in his Hebrew Grammar, p. 146, lent me by a friend after I had given my course of public readings, in which I gave this mode of expression, gives three of the many instances of such use of the infinitive in the Hebrew, namely: "In the to flee him from the face of Absalom," i. e., says the Professor, "In his flying, when he fled." "And the to sit me in the house of Jehovah," i. e., says the Professor, "And my seat, abode, shall be in the house of Jehovah." "In the day of to rise up me," i. e., says the Professor, "In the day of my rising up."] The Ital. in Num. 35: 6, is, that who shall have slain any one: Douay, that he who hath shed blood may flee to them: E. V., that the manslayer may, &c., &c.

Num. 35: 11; Heb., . . that may flee there, *rtsh*, who killing by smiting *en-phsh* through inadvertence. [This is another instance where *rtsh en-phsh*, in full, occurs, instead of the single word *rtsh*, used in Num. 35: 6:] the Greek in this verse has, who having pierced *psuchē:* Lat., who may have shed blood: Douay, who have shed blood, [to shed blood, is, to kill *en-phsh:*] Ital., that has smitten to death any *person:* E. V., . . . which killeth any *person.*

Num. 35: 15; Heb., Every killing *en-phsh:* Gr., every piercing *psuchē:* Lat., who [for, he or she who] shall have *shed blood:* Douay, he who hath shed blood. [Here again, the Lat. and Douay give, *shed blood*, for *kill en-phsh*, Gr., pierce *psuchē:* and the Hebrew Scriptures frequently, elsewhere, use the expression, shed blood, as equivalent to *kill en-phsh.* Taking too much blood, or causing

its stagnation, stopping its circulation, stops *en-phsh.*] The Ital. in 35: 15, is, whosever shall have smitten to death any *person:* E. V. Every one that killeth any *person.*

Num. 35: 16; E. V., And if he smite him . . . so that he die.

Num. 35: 17; E. V., And if he smite him .... wherewith he may die, and he die [*him*, is equivalent to *en-phsh*, Gr. *psuchē*, in 35: 11, and 15.]

Num. 35: 30; Heb., Every killing *en-phsh*, but witness one not shall speak against *en-phsh* unto death: Gr., Every piercing *psuchē* &c., but witness one not shall testify against *psuchē* to die: Lat., Manslayer, murderer, &c., upon testimony of one, no one *condemnabitur*—shall be condemned: Douay, The murderer shall be punished by witnesses; no one shall be condemned upon the evidence of one man: Ital., When any one shall have smitten to death any *person*, let be that murderer killed, &c.; but not let be able one alone witness to render testimony, proof, against a *person to death:* E. V., Whoso killeth any *person*, the murderer shall be put to death, &c.; but one witness shall not testify against any *person* (to cause him) to die.

Numb. 35: 31; Heb., But not shall receive they [impersonal, not shall be received] expiation, atonement, for *en-phsh* of killer when he is declared guilty of, condemned to, death; but with death he shall die: Gr., But receive not price for ransom, redemption money for *psuchē* of the having murdered [the psuche of the murderer] being under sentence *anairethēnai*, to be taken away, destroyed, abolished, but, &c.: Lat., from him who condemned is of *blood:* Douay, of him that is guilty of *blood:* Ital. E, But take ye not price of redemption, ransom, for the *life* of the murderer, which (is) guilty of death; but, &c.: E. V., Moreover ye shall take no satisfaction for the *life* of a murderer, which (is) guilty of death; but he shall be surely put to death.

DEUTERONOMY.

Deut. 4: 9; Heb. Provided that *shmr lk*, thou keep to thyself, yea, *shmr en-phsh*, keep, abstain, *en-phsh of thee* [i. e., thyself] greatly (Ges., under shmr, for *shmr en-phsh of thee*, gives, abstain thyself, citing this verse. And under *en-phsh* he cites this verse, and renders thus, "keep thy soul," i. e., says he, do not forget.) Gr., Keep

to thyself, yea, take heed to the *psuchē of you:* Lat., Keep therefore thyself, yea, thy *anima* carefully: Douay, Keep thyself therefore, and thy soul carefully: Ital., Only have a care to thyself, yea, keep diligently thy *anima:* E. V., Only take heed to thyself, and keep thy soul diligently. [This is another of the numerous parallelisms in Scripture, where, in immediate repetition of the same idea, the use of the same word in such close connection is avoided; as is the case with our own writers and speakers. In the verse next given, 4: 15, we see that, to abstain *en-phsh* of you, means to abstain *yourself.*]

Deut. 4: 15; Heb. So, abstain greatly *en-phshs* of you: Gr., the *psuchas* of you: Lat., your *animas:* Douay, Keep therefore your souls carefully: Ital., Keep you guard therefore diligently over the *anime* of you: E. V., Take ye therefore good heed unto *yourselves.* (Ges., under shmr, renders, "Take heed diligently as ye love your life, citing this verse, and v. 16; Josh. 23: 11; Jerem. 17: 21.

Deut. 4: 29; Heb. But, or yet, having sought [i. e., if ye seek] from there Jehovah God of thee, him you shall find when you shall seek him *b*, in, or, with, all *lb* the heart [for, mind, affections, desire] of thee, yea, *b*, in, or, with, all *en-phsh*, the breath, for breathing after, desire of thee. Ges., under *b*, in, says, "By a peculiar idiom of language, it is used of the fountain whence anything comes forth." And under *lb*, he says, it is equivalent to *en-phsh*, citing Ps. 73: 21; 84: 3; E. V., v. 2; 102: 5; E. V., v. 4; Jerem. 4: 18; 4: 10. And he defines *en-phsh* the same as he defines *lb;* and his citations under these words prove that he is correct in so doing. And many other passages prove the same thing. And we find, in different versions, and in the E. V. in several places, *heart*, where the Heb. is *en-phsh;* and we shall see, *desire*, in the E. V., where the Heb. is *en-phsh.* [Such cumulation of words of like import is used to give emphasis, intensity; and is used by our own writers and speakers, for the same purpose. And law writers, and lawyers, in construing laws, say of such a second word or expression, it is merely cumulative. In Josh. 23: 14, where the Heb. uses *lb* and *en-phsh;* Gr. *kardia* and *psuchē*, the Lat. gives only the one word *animus*, mind; which expresses, in sense, all that is expressed by the cumulated words in the Hebrew and the Greek. And the Douay there gives only the one word, *mind.* And we find places where other words are added in cumulation, as in E. V., heart, soul, mind, and sometimes with the addition of the word strength. Strength, adds

nothing but emphasis; mind, adds nothing else; and *en-phsh*, after *lb*, adds nothing else. And we find many places where the single word *lb*, (defined, heart, soul, mind, affections; the E. V. gives, heart, for it), is used to express all that is expressed by the cumulated words before given. I give here but one instance: Ps. 9: 2, E. V., v. 1. The Heb. word there is, *lb;* the Gr., *kardia* (defined by Donnegan, heart, soul, mind, like *thumos*, says he:) (See his definitions of *thumos* below, in the Greek of this verse): The Lat., there gives, *cor*, defined by Ainsworth, "Heart, mind, affection, Synecd. the whole man." The Ital., there is, with all the my *cuore*, defined by Graglia, heart, soul, mind: The Douay there is, with my whole heart: E. V. v. 1, with my whole heart. It is the natural, pulsating heart, which is used in the Hebrew as the seat of the affections, desire; and it is the natural *en-phsh*, breath, which is used for breathing after, desire, expressing affection; often expressed also by *ru-ach*, breath, Gr., *pneuma*, Lat., *spiritus*, breathing, aspiration, (from the Lat. *ad*, to, after, and *spiro*, to breathe). In the many instances of the cumulation of these words the Douay always uses *and* between them; and so does the E. V. But our word *and* is often used between synonyms, and, of course, where it adds nothing, as in the Church Service "acknowledge and confess our sins"; "when we assemble and meet together;" "in those things which are requisite and necessary," &c. And it is constantly so used, to round a period. The Hebrew puts *u* between them. Among the definitions of *u*, Ges. says it is used for, even, citing 1 Sam. 28: 3; 17: 40; and Ps. 68: 10; E. V. v. 9; where the Heb. is, Rain of abundance thou didst breathe upon, blow upon God *klte* the especial possession of thee, (i. e., Israel, says Ges.), *u*, even, yea, being exhausted she, thou didst establish her; and he cites many other passages where *u* means even, says he. He also says, *u* is used in a cumulative sense, citing Job 5: 19; Prov. 6: 16; 30: 18, 21, 29; Amos 1: 3, 6, 9, 11; I add one of many others, Psal. 84: 2, where the Heb. is *u*, Douay, and Ital., *e*, E. V., yea. This is sufficient to show, that the most proper word to be used between the cumulated Heb. words *lb*, *en-phsh*, &c., and between the corresponding Gr., Lat., Ital., Douay and E. V. words, is yea. The Greek in Deut. 4: 29, gives *ex*, out of, the whole, or, all, the *kardia* of thee, *kai*, even, out of the whole, or, all, the *psuchē* of thee: *kai* is defined, among other definitions, even. And for *kardia*, Donnegan gives *heart*, considered as the source from which the blood flows, where pulsation is felt, and the source of life; metaphori-

cally, says he, like the corresponding word in most languages, considered as the seat of the passions and strong feelings, the mind, soul, like *thumos*. And he defines *thumos*, the soul, or heart, considered as the seat of life, whether of men or [other] animals; the soul, chiefly considered as the seat of vehement passions and desires; hence, metaphorically, says he, desire, appetite, mind, inclination, resolve, &c. We have mind, and desire, and appetite, in the E. V., where the Heb. is, *en-phsh*. In the Lat., in Deut. 4: 29, we have *cor, et anima*. The Lat. *et*, is defined, even, among other definitions. The Ital. has, *cuore, e, anima*. [We have seen above, that for the Ital. *e*, in Ps. 84: 2, the E. V. gives yea, and in Job 5: 19, the Ital. has *e*, E. V., yea.] The Douay, in Deut. 4: 29, gives heart, and soul. E. V., heart, and soul.

Deut. 4: 39; Heb. So that understand this day, *u*, yea, turn about in *lb* of thee.

Deut. 5: 18; Heb. And not shalt thou desire, covet, [future tense, for imperative mood.] And desire not, covet not, wife of neighbour of thee; and desire not, long not for, lust not after, *bit*, house of, &c. [We have in E. V. desire, and lust, where the Heb. is *en-phsh*.]

Deut. 5: 29; E. V. Oh that there were such a heart [Heb. *lb*] in them, that they would fear me, and keep all my commandment always. [The one word *lb*—E. V. heart, is equivalent to the cumulated words, heart, soul, mind, &c., before mentioned.]

Deut. 6: 5; Heb. And *aebt*, breathe thou, after Jehovah, God of thee *b* all *lb* of thee, yea, *b* all *en-phsh* of thee, yea, *b* all *mad*, strength, force, of thee: Gr., Wait upon, receive with affection, out of whole the *dianoia*, thought, mind, [for the Heb. *lb*] of thee, yea, out of whole the *psuchē* of thee, &c. The Lat. has, out of thy whole *cor*, even out of thy whole *anima*, &c.: Ital., Love, therefore, &c., with all thy *cuore*, with all thy *anima*, *e*, yea, with all thy greater power, [i. e., with thy greatest power]: Douay, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength. [The corporeal, breathing person possesses an *en-phsh*—breath, Douay and E. V. so often soul, in the same sense in which he or she possesses a heart, a mind, and strength: and the idea of an *en-phsh* living—living breath, Douay and E. V., living soul, in Gen. 2: 7, without, outside of, the living person, is just as absurd as the idea of a pulsating heart, a mind, and strength, without, outside of, the corporeal person. It has appeared to me, that for creatures like us, called in God's

word, worms, grasshoppers, to use the words, love God, is very inappropriate. The Heb. breathe after, desire, is more suitable. The Heb. verb, *aeb*, sound it *a—heb*, in two syllables, drawing in *a*, and breathing out *heb*, is plainly an onomatopoietic. For remarks as to the cumulated words in this v., see Deut. 4 : 29.]

Deut. 6 : 6 ; E. V. And these words shall be in thy heart, [Heb. . . . upon *lb* of thee.]

Deut. 6 : 24 ; E. V., . . . that he might preserve *us* alive.

Deut. 7 : 4 ; Heb. For she will dissuade son of thee from after me, that he serve *aleim* gods, or god, other, so that, will burn, be kindled, nostrils of Jehovah, on, against, thee, so that he *shmd*, destroy, cut off, thee suddenly. [We have in Num. 32 : 7, dissuade the *lb* of, &c. ; dissuade the son, in this v., Deut. 7 : 4, is equivalent to dissuade the *lb* of him.] Gr., *exolothreusei* thee [Gen. 17 : 14.] Here we have the same verbs used of *thee*, so often used of *en-phsh :* The Lat. verb here used is, *delebit* [see Gen. 17 : 14] : Douay, and will quickly destroy thee : Ital., and he you destroy suddenly : E. V., and destroy thee suddenly.

Deut. 7 : 17 ; E. V. If thou shalt say in thine heart : Heb. *lb :* Gr., *dianoia :* Lat., *cor :* Ital., *cuore*.

Deut. 7 : 25 ; Heb., . . . thou shalt not *hhmd*, desire, covet, &c., lest thou be snared. [We have *en-phsh* snared.]

Deut. 8 : 1 ; E. V., . . . that ye may live. [We have, that *en-phsh* of you may live.]

Deut. 8 : 2 ; E. V., . . . to know what (was) in thine heart : Heb. *b lb* of thee.

Deut. 8 : 10 ; Heb. So that feast thou, even be satiated.

Deut. 8 : 20 ; Heb., . . . so *tabdun*, shall you be lost, destroyed, perish [from the verb *abd ;* which Ges. defines as above, and which, says he, is used of men and other living creatures as perishing, citing Ps. 37 : 20 ; Job 4 : 11, and other passages.] We have the same said of *en-phsh*. The same word *tabdun* is used in Deut. 4 : 26, where the Ital. has, ye shall quickly perish, be cast away, wholly from, &c. : Douay, you shall quickly perish out of the land [Heb. *arts :*] E. V., ye shall soon utterly perish from off the land.

Deut. 9 : 3 ; Heb. So that, know ye this day, that Jehovah, God of thee *eobr*, to cause to pass over, [the infinitive of the causative form of the verb *obr*], on behalf of the faces [for, persons] of thee, fire consuming ; he will destroy, cut off, them : *u* yea, he will lay together, bring low, them, &c., *u* yea, blot out, destroy them, *u*, yea, cause them to be lost, destroyed, perish, quickly, &c. : Gr.,

fire *katanaliskōn*, annihilating, [the verb *katanaliskō* is compounded of *kata*, which, put before a verb, here the verb *analiskō*, adds force to it, says Donnegan, and *analiskō*, defined by him, to annihilate, waste, consume, destroy], and the Greek then uses in the verse its verb *exolothreuō*, for which see Gen. 17: 14, and its verb *apollumi*, for which see Lev. 17: 10: The Lat. verbs used in the verse are, *contero*, waste, consume, spend, *deleo*, [see Gen. 17: 14], and *disperdo*, [see Lev. 17: 10.] The Douay, in Deut. 9: 3, gives, the Lord thy God himself will pass over before thee a devouring and consuming fire, to destroy and extirpate and bring them to nothing before thy face quickly: Ital., that the Lord your God, that passeth before thee (is) a fire consuming; he them shall destroy, *ed*, yea, he them shall throw down before thee; thou them shalt drive away, drive out, suddenly. Read the verse in the E. V. [Fire is the great destroyer, annihilator. Hence the frequent use of the word in Scripture to denote annihilation, bringing to nothing. The fire, consumption, of the grave is hardly a figure of speech. All decay is combustion, as is well known, and so said; especially when air is excluded from the decaying substance, as in the grave.]

I have had Isai. 66: 24, gravely quoted to me by a communing member of high standing in one of our churches in support of the dogma, eternal living punishment. The Heb. there is, for *tulo*, the worm (specially, says Ges., one which springs from putrefaction, citing that verse in Isai., and Exod. 16: 20; Isai. 4: 11;) of them not shall die, *u* yea, or, and, the fire of them not shall go out, be extinguished, quenched; but they shall become abomination, abhorring, to every flesh, i. e., to every person. The verse, even as the E. V., gives it, shews no orthodox *hell*. But, take the E. V. words, "their worm shall not die, neither shall their fire be quenched." The worm is used, by a familiar figure, for the effect of the worm; and the fire, for the effect of the fire. We know that the worm of the grave does die; and that the fire of the grave does become extinguished, quenched: but the effect of the worm and fire of the grave will never end in respect to those who die in their sins. As to such, the corruption produced by the worm and fire of the grave will never be replaced by incorruption. To use Paul's language in 1 Cor. 15: 42; as to such, what "is sown in corruption" will not be "raised in incorruption." As to such, they will remain forever under the effects of the worm and fire of the grave; they will not be made children of resurrection. I have since met in Gesenius, under *ash*, this observation, "Fire and burning are used

in Hebrew to designate any destruction, whether of men or things, citing Job 13: 34; 20: 26; 22: 20; 31: 12; Isai. 30: 30; 33: 11, 14, and other passages. In Job 20: 26, the Heb. is, every, or, all, darkness [i. e., the profoundest darkness] hidden, reserved, to hidden of him, [i. e., the grave in which he is hid, buried]; shall consume him fire not blown, [a perfect description of the fire of the grave. The word *thmun*, used in the verse, is the participle passive of the verb *thmn*, defined by Ges., to hide, specially under the the earth, to bury, says he, citing Gen. 35: 4; Exod. 2: 12; Josh. 7: 21, and several other passages. Darkness is often used for the grave, as we shall see under the E. V. word Hell.]

Deut. 9: 5; E. V. . . . the uprightness of thine heart; Heb. *lb.*

Deut. 9: 8; Heb., Yea, *b*, in, Horeb you caused to break out, break forth, (into anger, says Ges.) Jehovah, *u*, and, so that—[The Douay gives, and; the Ital. gives, so that,] breathed, emitted breath through the nostrils, Jehovah upon you for to *shmd*, cut off, destroy, you: the Gr., for the Heb. *shmd* gives its verb *exolothreuō;* see Gen. 17: 14: the Lat. gives its verb *deleo;* see Gen. 17: 14.

Deut. 9: 28; E. V. . . . because he [Jehovah] hated them.

Deut. 10: 12; Heb., . . *b* all *lb* of thee, *u*, even, *b* all *en-phsh* of thee [see Deut. 4: 29.]

Deut. 10: 22; Heb. At 70 *en-phsh* went down the fathers of thee into Egypt: Gr., *psuchas:* Lat., *animas:* Douay, *souls:* Ital., *persons:* E. V., *persons.*

Deut. 11: 13; Heb. Same as in 10: 12.

Deut. 11: 16; E. V. Take heed to yourselves, that your heart, [Heb. *lb*] be not deceived [i. e., that you be not deceived; *lb* is equivalent to *en-phsh*, used in the same connection.]

Deut. 11: 18; Heb. But, set these words of me upon *lb* of you, even upon *en-phsh* of you: Gr., *kardia, psuchē:* Lat., *cor*, and *minds:* Douay, in your hearts and *minds:* Ital., *cuore*, and *mind:* E. V., heart, soul.

Deut. 12: 13; E. V., Take heed to thyself.

Deut. 12: 15; Heb., . . . at every longing, eager desire, of *en-phsh* of thee: Gr., at every longing, eager desire, *of thee* [not using its word *psuchē*, but giving the sense literally:] Lat., if *thou* desirest to eat [not using its word *anima:*] Douay, if *thou* desirest to eat: Ital., at every thy desire, longing [not using its word *anima:*] E. V., whatsoever *thy soul* lusteth after. [We have in E. V., appetite, where the Heb. is *en-phsh*, Gr., *psuchē*].

Deut. 12: 20; Heb., . . . when shall long, eagerly desire, *en-*

phsh of thee to eat flesh, at every longing, eager desire, of *en-phsh* of thee thou shalt eat flesh: The Gr. has, the *psuchē* of thee, twice: The Lat. has, first, *thou* wishest; and then, has, which longeth for, desireth, thy *anima:* The Douay gives, *thou*, first, and then, *thy soul:* The Ital. does not give its word *anima* at all in the verse; but gives *thou*, first, and then, thy desire, longing; see E. V. (Ges. under *en-phsh*, [Heb. letters *nphsh*], says, it is used to express appetite for food, citing this verse, and v. 21.)

Deut. 12: 21; Heb., . . . and thou shalt eat at every longing of *en-phsh* of thee: Gr., of the *psuchē* of thee: Lat. and Douay, as it pleaseth thee, [literal language]: Ital., at every thy longing: E. V., whatsoever thy soul lusteth after.

Deut. 12: 23; Heb. Only hold fast not to eat that blood, for that blood, it that *en-phsh;* and thou shalt not eat that *en-phsh* with that flesh: The Gr. is the same, with *psuchē*, twice: Lat. the same, with *anima*, twice: Ital. the same, with *anima*, twice: Douay, for the blood is for the soul; and therefore thou must not eat the soul with the flesh: E. V., for the blood (is) the *life*, and thou mayest not eat the *life* with the flesh. [Why does E. V. give *life* here? The Lat. is, *anima;* the Ital. *anima;* the Douay, *soul.*]

Deut. 13: 7; Heb., . . . companion, friend, of thee, who as *en-phsh* of thee [i. e., as thyself:] Gr., as the *psuchē* of thee: Lat., as thy *anima:* Douay, whom thou lovest as thy own soul: Ital., that (is) as thy *anima:* E. V., which (is) as thine own soul.

Deut. 13: 15; E. V., . . . smite the inhabitants with the edge of the sword.

Deut. 14: 1; Heb., . . . you shall not make incisions on your skins, &c., for *mt*, a dead, [equivalent to *en-phsh* dead, before given.]

Deut. 14: 18; Heb. And those swine, &c., of flesh of them not shall eat you, and on *nble* (defined by Ges., corpse, of men, and other animals, citing Deut. 21: 23.) [Where the E. V. is, *his body* shall not remain, &c.; but thou shalt bury *him:*] Lev. 5: 2, [E.V., . . . carcass]; Lev. 7: 24, Heb. *nble*, E. V. . . that dieth of itself; Lev. 11: 11; Isai. 26: 19.

Deut. 14: 26; Heb., . . . for every which shall long for, *en-phsh* of thee; for cattle, &c., even for every which shall demand for thee, *en-phsh*, the appetite, desire, of thee: The Gr. has, the *psuchē* of thee, twice: The Lat. has, first, whatsoever pleaseth thee, and then, every which longs for, thy *anima:* Douay, first, whatsoever pleaseth thee, and then, all that thy soul desireth: The Ital. has, thy *anima*,

twice: E. V., whatsoever thy soul lusteth after, whatsoever thy soul desireth [i. e., thou desirest.]

Deut. 15: 12; E. V. (And) if a Hebrew man, or a Hebrew woman, be sold unto thee, [we have had, buy *en-phsh.*]

Deut. 16: 8; E. V., . . . thou shalt do no work (therein).

Deut. 16: 19; Heb., . . . not shalt thou know, care for, faces [Synecd. for, persons]: Gr., face: Lat., Douay, Ital., and E. V., *person.*

Deut. 16: 20; E. V., . . . that thou mayest live.

Deut. 17: 12; Heb. And man who shall do, &c., even shall die that man.

Deut. 18: 6; Heb., . . . and come at every longing, eager desire, of *en-phsh* of him [*en-phsh* breath, breathing after; for, eagerly desiring]: Gr., the *psuchē* of him: Lat., longing for, desiring, [not using its word *anima:*] Douay, and he have a longing *mind:* Ital., at every his *desire, mind,* longing, [not using its word *anima:*] E. V., with all the desire of his *mind.*

Deut. 18: 16; E. V., According to all that thou desirest.

Deut. 18: 21; Heb. But if thou say in *lb* of thee.

Deut. 19: 6; Heb., . . . and smite, pierce through, kill, slay, of him *en-phsh:* Gr., of him the *psuchē:* Lat., his *anima:* Douay, and take away the *life* of him: Ital., and him strike to death: E. V., . . and slay him.

Deut. 19: 10; E. V., . . . that innocent blood be not shed. [To shed blood, is equivalent to, to kill en-phsh: en-phsh can't stay when too much blood is taken away.]

Deut. 19: 11; Heb., . . . lie in wait, watch in ambush, for him, and rise upon him, and smite of him *en-phsh,* so that he die: Gr., of him the *psuchē,* and he die: Lat. and Douay, and smite *him* and he die: Ital., and smite *him* to death: E. V., and smite *him* mortally.

Deut. 19: 21; Heb. And not shall spare, eye of thee; *en-phsh* for *en-phsh:* Gr., *psuchē* for *psuchē:* Lat., *anima* for *anima:* Douay, *life* for *life:* Ital., life for life: E. V., life (shall go) for life.

Deut. 20: 13; E. V., . . . thou shalt smite every male with the edge of the sword.

Deut. 20: 16; Heb., . . . let not *chay-ah,* breathe, any *nshme* (defined by Ges., breath; spirit; soul; by Metonymy, says he, that which breathes, a living creature, equivalent to *ru-ach,* and to *en-phsh:*) Gr., take not alive any *empneon,* inbreathed: [*empneon* is compounded of *en,* in, the *n* in en changed into *m* for eu-

phony, and *pneō*, to breathe; from which verb pneō comes the Gr. noun *pneuma*, breath; for which the Lat. word generally given is, *spiritus*, breathing, breath, from the Latin verb *spiro*, to breathe; and the Lat. noun *spiritus* Italianized is, *spirito*, defined by Graglia, spirit, soul, ghost; and he defines the Ital. verb *spirare*, (which is the Lat. verb *spiro* Italianized), to breathe; and he defines the Ital. noun *spiro*, breath, or spirit, (*or*, thus placed, means, *that is*). This one Gr. word *empneon* expresses all that is expressed in Gen. 2: 7, as to how the breathing, and thereby living, man was produced; for, an *empneon*, an inbreathed, necessarily includes the fact that there was an organized structure to be breathed into, inbreathed. What would orthodoxy have done for the orthodox spirit if the Lat. had not happened to have the word *spiritus*, and the Ital. the word *spirito* (the Lat. spiritus?)] The Lat. in Deut. 20: 16, is, none at all shalt thou suffer to live: Douay, thou shalt suffer none at all to live [both using literal language, and the sense]: The Ital. is, not to save the life to any *anima vivente*, [the same two words it uses in Gen. 1: 30, and 2: 7, applied in Gen. 1: 30, as here, to every breathing creature; giving its word *anima* for the Heb. *nshme*, Gr. *empneon*, here, as it does for the Heb. *en-phsh*, Gr. *psuchē*, in Gen. 1: 30, and 2: 7, and in other places. And we have seen from Gesenius, that the words *en-phsh* and *nshme*, mean the same.] The E. V. in Deut. 20: 16, is, thou shalt save alive nothing that breatheth.

Deut. 21: 11; Heb. And thou seest among the captives a woman beautiful of form, and thou cleavest to, burnest with love for, her (see Ges., *hsq*, citing this verse and others.) [The expression here is equivalent to, the *en-phsh* of him is glued to Dinah, before given.]

Deut. 21: 14; Heb., . . . if thou delight not in her, thou shalt let her go at *en-phsh* of her [i. e., at her pleasure, desire, where she pleases]: Gr., where she pleases [not using its word *psuchē;* but giving literal language]: Lat. and Douay, thou shalt let her go free: Ital., at her desire, will, [not using its word *anima:*] E.V., whither she will.

Deut. 21: 22; E. V., . . . if a man have committed a sin worthy of death,

Deut. 22: 26; Heb., . . . and killeth of him *en-phsh:* Gr., of him the *psuchē:* Lat., *anima* of him: Douay, and taketh away his *life:* Ital., and *him* slayeth: E. V., and slayeth *him.*

Deut. 23: 7; E. V., . . . thou shalt not abhor [we have, *en-phsh* abhorring.]

Deut. 23 : 23; E. V. That which is gone out of thy lips, [by the *en-phsh*—breath—of course], thou shalt keep and perform, according as thou hast vowed.

Deut. 23 : 24; Heb., . . . then, shalt thou eat grapes at *en-phsh* of thee : Gr., the *psuchē* of thee : Lat., so much as pleaseth thee : Douay, as many grapes as thou pleasest : Ital., at thy desire : E.V., at thine own pleasure.

Deut. 24 : 6; Heb., . . . for, *en-phsh* he taketh in pledge : Gr., *psuchē* : Lat., *anima :* Douay, for he hath pledged his *life* to thee : Ital., for he would take in pledge the *life* (of his neighbour) : E.V., for he taketh (a man's) *life* to pledge.

Deut. 24 : 7; Heb. When shall be found man stealing *en-phsh :* Gr., *psuchē :* The Lat. does not use *anima ;* it gives, alluring his brother : Douay, soliciting his brother : Ital., that may have stolen a *man* from among his brethren : E. V., stealing any of his brethren.

Deut. 24 : 15; Heb., . . . and to it he lifteth up *en-phsh*, the breath, desire, of him, (see Ges., *nsha*, citing this verse, and Hosea 4 : 8; Prov. 19 : 18; Ps. 24 : 4; 25 : 1; Ps. 143 : 8; i. e., says he, wisheth for, desireth it :) The Gr. in Deut. 24 : 15, is, for on it he hath expectation, reliance, [not using *psuchē ;* but giving the sense :] Lat., by it he sustains his *anima :* Douay, with it maintains his *life :* Ital., his *anima* is raised to this [i. e., his breath, desire, expectation, is raised to this :] E. V., he setteth his *heart* upon it : [giving *heart*, where the Lat. and Ital. have *anima ;* Heb., *en-phsh.*]

Deut. 25 : 18; E. V., . . . when thou (wast) faint, [we have *en-phsh* faint.]

Deut. 26 : 6; E. V., and afflicted us, [we have, afflicted *en-phsh* of us, or them.]

Deut. 26 : 12; Heb., . . . that they may eat and be satiated,—satisfied. [We have *en-phsh* eating and being satiated—satisfied.]

Deut. 26 : 14; Heb., . . . and not have given of it on account of *mt*, a dead, [equivalent to, a dead *en-phsh*, in verses before given] : Gr., a lying dead : Lat., in funeral affair : Douay, in funerals : Ital., for any one dead : E. V., for the dead.

Deut. 26 : 16; Heb., . . . *b* all *lb* of thee, yea, even, *b* all *en-phsh* of thee : Gr., *kardia, psuchē :* Lat., *cor, anima :* Ital., *cuore, anima :* Douay, with all thy heart, and with all thy soul : E. V., the same. [See ante, Deut. 4 : 29.]

Deut. 27 : 25; Heb., . . . to kill, slay, *en-phsh* of blood innocent :

Gr., to kill *psuchē* of blood innocent: Lat., *anima* of blood innocent: Ital., to cause to die the innocent: Douay, to slay an innocent *person:* E. V., the same.

Deut. 28: 20; Heb. Shall send Jehovah upon you that curse, &c., even that curse, until that *shmd* to destroy, cut off, you, even *abd* to cause to be lost, destroyed, to perish, you quickly from the face of me: The Gr. has its verb, *exolothreuō* [see Gen. 17: 14,] for the Heb. *shmd*, and its verb *apollumi* [see Lev. 17: 10,] for the Heb. *abd:* The Lat. verbs are, first, *contero*, waste, spend, consume; and second, *disperdo*, [see Lev. 17: 10:] Douay, until he consume and destroy thee quickly: Ital., until thou be destroyed and perished immediately: E. V., until thou be destroyed, and until thou perish quickly. [We have this said, often, of *en-phsh*, breaths, souls.]

Deut. 28: 32; Heb., . . . the eyes of thee shall pine, i. e., says Ges., under *kle*, thou shalt pine, citing Sam. 2: 11; and citing as equivalent phrases, Ps. 84: 3, E. V. v. 2; where the Heb. uses the same verb with *en-phsh;* Ges. gives, "my soul pineth," i. e., says he, I pine: and he cites Ps. 143: 7, where the same verb is used with *ru-ach*, breath, spirit; he gives, "my spirit pineth," i. e., says he, I pine: and he cites Job 19: 27, giving, "my reins pine," i. e., says he, I pine. [They are all instances of Synecd., a part for the whole. The pining of *en-phsh*, and of *ru-ach*, is shewn by the pining of the eyes. The figure Synecd. is almost, or quite, as frequent in Scripture as the figure, personification.]

Deut. 28: 50: Heb., . . . which not will have respect to faces of old: Gr., *prosopon:* Lat. and Douay, that will shew no regard to the ancient: Ital., . . . which shall not have regard to the *person* of the old: E. V., the person of the old.

Deut. 28: 63; Heb., . . . so will be glad Jehovah over you, even to that *abd* to cause to be lost, destroyed, to perish, you, even to that *shmd*, to destroy, cut off, you: For *abd*, the Greek here has its verb *exolothreuo*, see Gen. 17: 14; and for *shmd*, it has its verb *exaireo*, to take away, lay waste, destroy. The Lat. gives its verbs, *disperdo*, and *subverto:* Douay, destroying you and bringing you to nought: Ital., causing you to perish, be cast away, *e* yea, destroying you: [What is said in this verse of *you*, is often said of *en-phsh* of you, i. e., you.] The E. V., is, to destroy you, and to bring you to nought.

Deut. 28: 65; Heb. And among those nations not shalt thou rest, dwell quietly; shall give Jehovah to you there *lb* quaking, or, of quaking, and pining of eyes, (i. e., says Ges., languishing itself,

citing this verse), yea, pining of *en-phsh:* Gr., and dissolving *psuchē:* Lat., and *anima* spent lavishly in weeping: Douay, languishing eyes, and a *soul* consumed with pensiveness: Ital., consumption of the eyes, and grief of *mind:* E. V., failing of eyes, and sorrow of *mind.*

Deut. 28: 66; Heb., . . . so shall be *hhii*, breaths, of thee *tlaim*, exhausted, wearied out, to thee, *nmgd*,—from before, or from to be in sight of, [i. e., by reason of the presence of,] yea, thou shalt be in trepidation night and day, and not *tamun*, not shalt thou be sure, as to *chay-im*, breaths, of thee. [I took *tlaim* to be the future plural of the verb *lae*, to be wearied, exhausted; agreeing with breaths; and I supposed the idea to be, that such exhaustion would be caused by the presence of the nations spoken of in v. 65: and I should have thought the above to be the true rendering of the verse, if I had not found that Ges. takes *tlaim* to be the passive participle plural of the verb *tla*, to hang up, suspend. Ges., under *tla*, renders the Heb. here, "thy life shall be hung up before thy eyes," i. e., says he, it will ever be in imminent danger. He must couple "to thee" with *mngd;* and must take *mngd* to be the participle of the verb *ngd*, to be in front, in sight; and must read, shall be life hung up to thee in sight; for which he gives, hung up before thy eyes. But under *ngd*, he gives *mngd*, and defines it, *from before:* and the Heb., breaths, being in the plural, we should have expected to find what Ges. takes to be the participle of *ngd* to be in the plural, but it is not so in the Hebrew. But I found that the Gr., also, gives the *zōē*, breath, of thee shall be hung opposite the eyes of thee.] Gesenius's Lex. is justly acknowledged to be the standard Lex. And of the Gr. version Professor Wilson says: "Next to the sacred original, the Septuagint or Gr. translation of the Old Testament is one of the most precious remnants of antiquity that Providence has preserved to the Church." [Yes, but the Church don't study it; much less the Heb.] Geddes, who speaks in equally high terms of the Septuagint, and from which he says he never departs but with great diffidence, renders this verse thus: Your lives shall hang in suspense before you. In his Prospectus, or in his Vol. of Critical Remarks, he tells us, he prefers to give, not a literal translation from the Hebrew, but a free translation according to the sense. [It seems to me, that nothing but a translation as literal as practicable can give a correct knowledge of the structure, genius, and rationale of the Hebrew language, and of its simplicity, its "noble simplicity," to use Prof. Wilson's words.] The Lat. of Deut. 28: 66 is, Thy

life shall be, as it were, hanging up before thee: Douay, the same: Ital., And thy life to thee shall be over against in hanging: E. V., And thy life shall hang in doubt before thee.

Deut. 29: 19, E. V. v. 20; Heb., . . . for therefore shall smoke nostrils of Jehovah, even ardour (equivalent to anger, indignation, says Ges. under *gnae*, citing this verse, and Ps. 79: 5,) of him on man that, &c., yea, *mhe* will wipe off, wipe away, blot out, Jehovah, name of him from under those heavens. [The strongest possible expression to signify annihilation as a final end.] The Gr. uses here its verb *ekleipō*, defined, to leave out, overlook, omit, leave behind, forsake, abandon, the name of him out of the under the heaven: The Lat. verb here used is, *deleo* [see Gen. 17: 14]: The Ital. verb used here is *cancellare*, to cancel: Douay, v. 20, blot out his name from under heaven. See E. V., v. 20, shall blot out his name from under heaven.

Deut. 30: 2; Heb., . . . *b* all *lb* of thee, yea, *b* all *en-phsh* of thee, [see Deut. 4: 29.]

Deut. 30: 6; And will circumcise (metaphorically says Ges., make pure, see *mul*), Jehovah, God of thee, *lb*, the heart, soul, mind, desire, affections, of thee, and *lb*, the, &c., of progeny of thee, *a-heb*, to breathe after, Jehovah, God of thee, *b* all *lb* of thee, yea, *b* all *en-phsh* of thee, that thou mayest live. [*Lb* first used in the verse expresses all that is expressed by *lb* and *en-phsh* in the last clause. Refer to Deut. 4: 29.] The Gr. is, And will purify on all sides, *kurios*, the *kardia*—heart, soul, mind, feelings, of thee, and the *kardia* of the seed of thee, to receive with affection, be contented with, *kurios* the God of thee, out of all the *kardia* of thee, *kai*, yea, out of the *psuchē* of thee: The Latin and the Italian, give: will circumcise thy *cor*, *cuore:* Douay and E. V., *heart*, &c., that, &c., with their usual words *cor*, *anima ; cuore*, *anima ;* Douay, with all thy heart and with all thy soul; E. V with all thine heart, and with all thy soul.

Deut. 30: 10; Heb., . . . *b* all *lb* of thee, yea, *b* all *en-phsh* of thee. [See Deut. 4: 29.]

Deut. 30: 14; Heb., . . . for near, familiar, to thee that word, very, *b* mouth of thee, yea, *b lb* of thee, so that thou mightest do it.

Deut. 30: 18; Heb. I declare to you this day that *abd tabdun*, to be lost, destroyed, perish, thou shalt be lost, destroyed, perish. [There is also the noun *abde*, defined by Ges., first, something lost, citing Lev. 5: 22, 23, (the verses in the Ital. and E. V., are ch. 6: 3, 4), and next, he says it is equivalent to *abdun*, the noun, which

he defines place of destruction, abyss, used, says he, of Hades, citing Prov. 27: 20. He then gives for the noun *abdun*, place of destruction, abyss, nearly synonymous, says he, with the Heb. *shaul*, citing Job 26: 6; 28 2; Prov. 15: 11. In Prov. 27: 20, the Heb. is, *shaul:* Gr., *hades:* Ital., the *sepolcro*, the sepulchre: Lat., *infernus*, an adjective, defined, infernal, lying below, (the word infernal means, simply, lying below.) The Douay in Prov. 27: 20, gives, Hell; and E. V. gives, Hell. In Job 26: 6, the Heb. is, *shaul:* Gr., *hades:* Lat., *infernus:* Ital., the *inferno*, adopting here the Lat. word *infernus*, with the Ital. termination for the same Hebrew and Greek words, *shaul*, *hades*, for which it gives *sepolcro* in Prov. 27: 20: Douay, Hell: E. V., Hell. In Job 28: 22, the Heb. is *abdun u mut* said [,] the abyss, place of destruction, yea, of death, or, and of death, said: Gr., *apoleia* and *thanatos*, loss, perdition, destruction and death said: Lat., *perditio*, loss, abolishment, and death said: Douay, destruction and death have said: Ital., (The place of) destruction, and death say: E. V., destruction and death say. In Prov. 15: 11, the Heb. is, *shaul u abdun*, the grave, yea, the abyss, place of destruction, in sight of Jehovah, much more, *lbut*, (plural of *lb*) of children of man: Gr., *hades kai apōleia*, how much more (*kai*, also, the *kardiai* of the men, i. e., of men. When the Greek article is used before a noun used in an abstract, general sense, it is not to be rendered in English: so also in the Ital., French, Spanish, and German. There are numberless such instances in the Greek.) Lat., *infernus, et*, even, *perditio:* Ital., The *inferno e*, yea, or, and, the place of *perdizione*, perdition, destruction: Douay, Hell and destruction (are) before the Lord; how much more the hearts of the children of men? E. V., Hell and destruction (are) before the Lord; how much more then, the hearts of the children of men?

Deut. 31: 29; Heb. For know I, after death of me, &c. [We have had, death of *en-phsh* and dead *en-phsh.*]

Deut. 32: 19; Heb. And saw, beheld, Jehovah, and despised, rejected with contempt: E. V. And when the Lord saw (it), he abhorred (them.) [We have had *en-phsh* of Jehovah (E. V., the Lord) abhorred.]

Deut. 32: 46; Heb., . . . set *lb* heart, soul, mind, affections, of you to all those words which I causing to say again and again to you this day. [The single word *lb* here expresses all that is expressed by the cumulated words so often used.]

Deut. 33: 11; E. V., . . . them that shall hate him.

Gen. 49 : 6, continued from p. 19. The Hebrew words which I have rendered *they hamstrung a bull*, are *ogru shur*. The Greek gives, they maimed .... a bull. For the verb *ogr* Gesenius gives, to root out; and, to hamstring, citing several texts; and says, a bull, citing this verse, and referring to the Greek of the Septuagint: and he says, "It was anciently the practice of victors thus to treat the horses taken in battle, when they could not carry them away with them." After Gen. 49 : 6, as given in its place, was put in type, I observed that J. P. Wilson, D. D., in his "Easy Introduction to the Knowledge of the Hebrew Language," p. 89, says, "The Septuagint, and Junius, and Tremellius, have taken *shur* in Gen. 49 : 6, to signify an ox : Our translators, and Montanus, and the Vulgate [the Latin], have taken it to signify a wall : but it is more probable that the *u* [in shur] is merely formative, not radical; and that the rendering should be, they extirpated a prince, because then it accords with the history of Simeon and Levi [mentioned in v. 5] Gen. 34 : 25, who slew Shechem, a prince, or head of a family, for which their father was obliged to fly away with his sons, to avoid the danger of retaliation. The Septuagint have in Hosea 12 : 11, themselves rendered shurim [plural of shur] princes, or rulers, where our translators render it, bullocks." *Shur*, pointed by Ges. as pointed in my copy of the Heb. is defined by him, an ox, a bull; *shur* pointed differently he defines a wall. For *ogr* he does not give, to dig down. The E. V. probably gave, they digged down a wall, as equivalent to the Latin and the Douay, they undermined a wall, or, to the Ital., they scattered a wall. The Heb. word *shr*, without the *u*, is a leader, or, prince, and the *u* is often merely formative; and the word extirpate, used by J. P. Wilson, as above, is to root out. He has probably given the true rendering. As to the word *liver* in Gen. 49 : 6, see Ps. 16 : 9, given in its place, and remarks by Geddes there given. In my copy of the Heb., in Gen. 49 : 6, the word is *kbd*, defined by Ges., the liver; and not *kbud*, under which he cites the verse.

After going through the Old Testament, and the New, with this Heb. word *en-phsh*, Greek, *psuchē*, I have thought it proper to introduce at the end of the Pentateuch a few remarks, and to give an incident or two. The Pentateuch, (also called the five books of Moses,) is called *The Law;* and contains the whole law. These books were the sacred Scriptures to all subsequent scripture writers of the Old Testament and of the New; and were the authority to which they all referred as the last appeal, for the teachings of Scrip-

ture. And this I find said even by the so-called orthodox Alford, a late and most voluminous commentator on the New Testament. At page 207, vol. 1, in a note, he says: "The books of Moses were the great and ultimate appeal for all doctrine." As to Alford's orthodoxy, I cannot give space to the many proofs of it contained in his commentaries; and therefore will only give a short paragraph of an article on "Theology and Philosophy," in the Westminster Review, No. 155, January, 1863, p. 133: "Dean Alford's New Testament is remarkable as a '*rudis indigestaque moles*' [a rude and undigested mass] of annotations, unenlightened by any critical or judicial faculty; his 'Sermons on Christian Doctrine' present the received dogmas in something of a modern dress, but manifest no theology, properly so called, or thought. They are probably now set forth by way of 'purgation'; and sufficiently vouch the author's orthdoxy."

In reference to Gen. 2: 7, I give this incident. Some seventeen years ago, and before I was relieved from official labours, I met, at Schooley's Mountain, a counsellor at law of Philadelphia; who told me, that he and a D. D. also then there, had had a theological discussion there the summer before, which was not then concluded, and which they then agreed should be resumed there that summer; and asked me if I would take part in it. I consented to do so. A Judge of our Supreme Court had accompanied me thither. There was also there another D. D. besides the one he named, and an Ecclesiastic they called Professor, who, I presume, was also a D. D. The conversation was opened by the Counsellor, the Judge and I sitting with him; and the D. D.'s and the Professor sitting opposite us. In the course of the discussion I asked the Ecclesiastics, what the word *man*, in Gen. 2: 7, meant. They all answered, promptly, *the inanimate organism*, before the breath of life was imparted. I assented; and then asked them if they recollected how Commentator Scott read that verse. They answered, they did not. I told them that Scott, in a note to that verse, says: The word *man* in the verse means the *living man;* and *the breath of life*, in the verse means the *rational soul;* equivalent, as Scott plainly shews in other passages, to the orthodox immortal soul. (I use the words orthodox and orthodoxy, for self-styled orthodox and orthodoxy.) Within some three years past I gave this incident to a graduate of the Theological Seminary at Princeton, and who had received the Doctorate from that Institution. And he thereupon said: It was now universally admitted, that the word *man* in Gen. 2: 7 means, the

inanimate organism: And he added: He did not think much of Scott's Commentaries.

Let us now take a closer look at Gen. 2: 7, than we have yet done. Turn, reader, to the verse as before given. It is now admitted, and no man whose faculties have not been overpowered by a theory can deny, that the word *man* used there means the inanimate organism; inanimate for want of the breath of life. And, this being admitted, the verse gives, with the utmost precision of language, the two processes, the only two, by which the breathing, animate, living person was produced, namely, first, the organism, yet inanimate; and, second, the putting that organism in action by imparting to the inanimate man the breath of life; by which he was born into, made into, a breath breathing, a breathing breath, instead of an inanimate organism; or, if the reader prefer the free translation of the Douay and E. V., "became a living soul;" or the still freer translation of Esdras, "was made living."

The language used in Gen. 2: 7, is accommodated to our faculties; and the description there given of the production of the breathing, and thereby living, creature, person, man, is not only simple, plain and natural, but, also, perfectly agreeable to, and consistent with what we know of our internal structure and its working. See 1 Cor. 15: 45, as to this verse.

I have given, at page 3, an incident shewing, that neither the Hebrew Scripture, nor the Septuagint, is studied at the Princeton Theological Seminary. I here add, that I have asked two other graduates of that institution, separately, whether the Septuagint was studied there, and that each answered No. And that on being asked where they got their theology from, each answered:—From the lectures of the Professors.

I had made, in my own way, some remarks on this state of things, but having, after finishing my course of public readings, received from a friend Professor Wilson's Hebrew Grammar, I prefer to substitute for my own a few remarks made by him in his Preface to that work. At p. 4, 5, he says: "The knowledge of the language of the Old Testament seems to be thought neither an ornamental nor a useful qualification. English translations and Commentaries are the chief objects of attention and praise, while the original is almost totally neglected and unknown. It is not easy to discover a plausible excuse for such conduct." And at p. 6, 7, he says: "Those who profess to explain the Scriptures to others, ought certainly to acquire a competent, and even a critical knowledge of the

original languages in which they are written. Can a teacher of religion be qualified to speak with precision and confidence concerning the economy of divine revelation, while, from his total ignorance of the language, one of the sacred volumes is to him like a sealed book?"

I had also, before seeing or knowing of this book, publicly remarked, that it was impossible to get a clear understanding of the teachings of the New Testament without a competent knowledge of the Hebrew Scriptures, the Old Testament. I am glad to be able to give substantially the same idea in the words of Professor Wilson. On p. 7 of the Preface, he says, "The two volumes of inspiration are intimately connected, and mutually depend upon each other. It is scarcely possible to understand the second without having carefully studied the first. The one exhibits the commencement, the other the completion of the same great plan. The writers of the New Testament have a constant retrospect to those of the Old." On p. 4 he says: "The clergy of the Church of Scotland are, in general, well educated, and distinguished for their abilities and conscientious discharge of the duties of their office. But the friends of sacred literature have long beheld, with regret, a prevailing indifference, or aversion, in that body, to the study of the Hebrew."

I return to Scott's note to Gen. 2: 7, for the purpose of remarking, that Scott had the astuteness to perceive, that if the orthodox soul was not to be found in that verse, it could not be found anywhere in the Bible. And so, under the influence of a foregone conclusion that it must be found somewhere in the Bible, he determined to find it in that verse. And he was wise in this; because, first, that verse is devoted to a statement, a description, of the manner in which the living man was produced; and therefore, if what orthodoxy calls the immortal soul was to be given him, or, as Scott has it, was to be put in him after he was made alive, surely this is the place to find it done, and to find it so said: and because, secondly, this is the first place in the E. V. where the English word soul occurs; and, was, therefore, the proper place to fix its meaning. And it seems plain that our orthodox translators intended that the word soul in this verse should be understood to mean the orthodox immortal soul. Why else did they follow the Douay in not giving the word soul until they came to this verse? The folly of this attempt of Scott has been shown by the universal repudiation of it before mentioned. But other Commentators on the E. V.

have made equally puerile efforts to sustain the dogma; each by his own mode of so-called reasoning from passages in the E. V.; specimens of which efforts will be given hereafter. As if, if such a tenet, involving such consequences, were a part of the law of God to man, it would have been left to the contradictory guesses of man to find it therein. And as if, if it were contained in the Bible, any argument of man would be required to prove it. One consolation is afforded us by the diverse attempts of Commentators to derive the dogma from Scripture. They show the conviction of the Commentators themselves, that unless it can be drawn somehow or other from the Bible, they cannot ask our assent to it. But after all, notwithstanding the repudiation, justly, of Scott's effort, men do cite the E. V. words *living soul* in the Douay and E. V. of Gen. 2: 7, in support of the dogma. Imbued from the cradle with the idea that our word soul means what orthodoxy calls the immortal soul; and having relied through life, with implicit uninquiring faith, on the teachings of their pastors, they readily give to the word *living*, in the phrase *living soul*, the sense of *ever living;* and, consequently, to the word *soul*, the sense of something that must live for ever, can never die.

The word *en-phsh* is generally written by our writers *nephesh.* This puts the vowel sound of *e* in *n* in the wrong place, that is, after, instead of before the *n;* whereas its proper place is, before it; *n* being *en*, and not *ne.* The mode of forming the Hebrew language proves this conclusively. They used no letters—characters—for the short vowel sounds where those sounds are contained in the consonants. The vowel sound in some consonants is before the letter, and in some, after it: and as they relied on the vowel sounds in the consonants, for pronunciation, it is plain that those sounds are to have their natural place in the sound of the consonant. As to the last syllable, *phsh*, it is composed of two Hebrew consonants that can be sounded together without any vowel sound: and *phsh*, sounded in one sound, expresses exspiration, outbreathing. So that, as before shown, *en* inbreathed, and *phsh* outbreathed, express inspiration and exspiration. The onomatopoietic character of the word is destroyed by writing and sounding it *nephesh.*

JOSHUA.

Josh. 2: 13; Heb., ... deliver *en-phsh* of us [i. e., us] from death: Gr., the *psuchē* of me: Lat., our *animas:* Douay, deliver our *souls* from death: Ital., save from death our *persons:* E. V., deliver our *lives* from death.

Josh. 2: 14; Heb., . . . *en-phsh* of us in place of you to death: Gr., the *psuchē* of us: Lat., our *anima* for you: Ital., our *persons:* Douay, be our *lives* for you unto death: E. V., our *life* for yours.

Josh. 6: 25; E. V., . . . saved Rahab alive,

Josh. 9: 2; Heb., . . . of *mouth* one, [equivalent to, of *en-phsh* one]: Lat. and Douay, with one *mind:* Ital., of like *consent:* E. V., with one *accord.*

Josh. 9: 24; Heb., . . . *en-phsh:* Gr., *psuchē* in plural: Lat., *animas:* Ital., *persons:* Douay, for our *lives:* E. V., of our *lives.*

Josh. 10: 28: Heb., . . . *ike*, smote, pierced through, slew, with mouth of sword, every that *en-phsh* which in her: Gr., every *empneon ho*, which, in her, [see Deut. 20: 16, *empneon:*] Lat., and Douay, all the *inhabitants:* Ital., every *anima:* E. V., all the souls. (Ges., under *nphsh*, cites this verse, and others, as instances where *en-phsh* is used to express "animal, that in which there is a soul or mind;" and he gives, for every that *en-phsh* in this verse, "every living thing.")

Josh. 10: 30; Heb., . . . smote, pierced through, slew, with mouth of sword every that *en-phsh:* Gr., every *empneon:* Lat. and Douay, all the *inhabitants:* Ital., all the *anime:* E. V., all the souls that (were) therein.

Josh. 10: 32; Heb., . . . every that *en-phsh:* Gr., every *empneon:* Lat., every *anima:* Douay, every *soul:* Ital., all the *anime:* E. V., all the souls that (were) therein.

Josh. 10: 33; E. V., . . . and Joshua smote him and his people,

Josh. 10: 35: Heb., . . . every that *en-phsh:* Gr., every *empneon:* Lat., all *animas:* Douay, all the *souls:* Ital., all the *anime:* E. V., all the *souls* that (were) therein.

Josh. 10: 37; Heb., . . . every that *en-phsh*, . . . every that *en-phsh:* Gr., every *empneon*, . . . *as many as were*, [for the second every that *en-phsh:*] Lat., first, its word *anima;* and then, all which: Douay, first, all the *souls;* and then, *all* that he found in it: Ital., all the *anime*, twice: E. V., all the *souls* that (were) therein, twice.

Josh. 10: 39; Heb., . . . and extirpated every *en-phsh:* Gr., every *empneon:* Lat., *all the towns* [for the people in the towns]: Douay, all the *towns:* Ital., all the *anime:* E. V., all the *souls* that (were) therein;

Josh. 10: 40; Heb., . . . but every that *nshme* he extirpated: Gr., every *empneon*, [the same word it has so often given for *en-phsh*,]: Lat., every which was able *spirare*, to breathe: Ital., every *anima*, [the same word it gives for *en-phsh*,]: Douay, all that breathed: E. V., all that breathed.

Josh. 11: 11; Heb. Yea, they smote, pierced through, slew, every that *en-phsh* which in it, not was left any *nshme:* The Greek gives *empneon* for *en-phsh*, and *empneon* for *nshme:* The Lat. gives *anima* for *en-phsh*, and *remainder* for *nshme:* Douay, all the *souls*, . . . any *remains:* Ital., every *anima*, . . . there was not left any *anima*, [giving *anima*, for *en-phsh*, and for *nshme.*]: E. V., all the *souls*, . . . there was not left any to breathe.

Josh. 11: 12; E. V., . . . smote *them* with the edge of the sword, (and) he utterly destroyed *them.*

Josh. 11: 14; Heb., . . . every *man* they smote, pierced through, slew, with mouth of sword, . . . they left not any *nshme:* Gr., any *empneon:* Lat. does not use *anima:* It gives, simply, all the *men* being killed: Douay, killing all the *men:* Ital., all the *men*, they left not any *anima:* E. V., but every man they smote, neither left they any to breathe.

Josh. 11: 21, 22; E. V., . . . Joshua cut off the Anakims, &c.: verse 22. There was none of the Anakims left, [equivalent to, cut off the *en-phsh* of them; there was not left *nshme* of them.]

Josh. 20: 3; Heb., . . . killing by smiting *en-phsh:* Gr., *psuchē:* Lat., *anima:* Douay, whoever shall kill a *person:* Ital., that the slayer who shall have killed (any) *person*, &c.: E. V., that the slayer that killeth (any) *person* unawares (and) unwittingly: (margin, "These synonymous words are coupled and accumulated on one another in order more strongly to exclude the idea of applying these sanctuaries to the protection of the wilful murderer."—*Ed.*)

Josh. 20: 9; Heb., . . . every killing *en-phsh:* Gr., *psuchē:* Lat., *anima:* Douay, Ital., and E. V., *person.*

Josh. 22: 5; Heb., . . . *b* all *lb* of you, even *b* all *en-phsh* of you, [see Deut. 4: 29,]: The Greek here gives *dianoia*, thought, mind, for *lb*, and *psuchē* for *en-phsh:* Lat., *cor*, and *anima:* Douay, *heart* and *soul:* Ital., with all your *cuore*, *e* with all your *anima:* E. V., with all your heart and with all your soul.

Josh. 23: 11; Heb. So that, take heed greatly to *en-phsh* of you; (Ges., under *shmr*, gives, "Take heed as ye value your life," citing this verse and others.): The Greek does not use its word *psuchē* here: It gives, and watch yourselves, or, watch ye, very much, [the sense.]: Lat. and Douay, This only take care of with all diligence: Ital., Take therefore diligent care over, or, on, your *anime:* E. V., Take good heed therefore unto *yourselves.*

Josh. 23: 13; E. V., . . . they shall be snares and traps unto you,

Josh. 23: 14; Heb., . . . *b* all *lb* of you, yea, *b* all *en-phsh* of you: Gr., *kardia*, and *psuchē:* The Lat. and the Douay give, for both words, only, with all your *mind*, [shewing that the two Heb. and Gr. words are merely cumulative.]: Ital., all your *cuore*, all your *anima:* E. V., in all your hearts, and in all your souls.

Josh. 23: 15; Heb., . . until that he *shmd*, have cut off, destroyed, you. [We have had *shmd en-phsh* of you, or, them.] The Gr. verb used here is, *exolothreuō:* and this same Gr. verb is used in Josh. 10: 28, 32, 37, 39, 40; and in Josh. 11: 11, 14, before given. [We see that the Hebrew translators into Greek use both *psuchē* and *empneon* for the Heb. *en-phsh;* and use the same word *empneon* both for *en-phsh* and *nshme:* Ges., therefore, could not but say, that *en-phsh* and *nshme* mean the same, namely, breath. But the E.V., following one or other of the Romish versions, gives, about half the time, I think less than half the time, *soul* where the Heb. is *en-phsh;* and gives *breath* where the Heb. is *nshme.*]

JUDGES.

Judges 5: 18; Heb. Zebulun a people scorned *en-phsh* of them even unto death. (Ges., under *hrph*, renders, "Zebulun, the people despised their *life* unto death," citing this verse.): Gr., scorned *psuchēn* even to death: Lat., offered their *animas* to death: Ital., Zabulon (is) a people that has exposed their *life* to the death [to death, without our article:] Douay, But Zabulon and Nephtali offered their *lives* to death: E. V., Zebulun and Naphthali (were) a people (that) jeoparded their *lives* unto the death.

In the song of Deborah we have, Judges 5: 7, E. V., . . . until that I Deborah arose. And in v. 12, E. V., Awake, awake, Deborah: awake, awake, with a song: And then in v. 21,

Judges 5: 21; Heb., . . . trample, tread with the feet, *en-phsh* of me [poetically for, Deborah, as she says, in verse 12, awake, Deborah,] *oz*, the strong, heroes. (So given by Ges., under *oz*, citing this verse.): Gr., shall tread down, crush by trampling, *psuchē* of me, strong: Lat., trample under foot, my *anima*, the strong: Douay, tread thou, my soul, upon the strong ones: Ital., my *anima*, thou hast trampled the power [power, without our article.]: E. V., O, my soul, thou hast trodden down strength. [O, *I*, would not do in poetry; and having used *Deborah* in v. 12, she uses *en-phsh of me*, a poetical equivalent, in v. 21. And David, the royal Psalmist, the sweet singer of Israel, frequently uses, in his poetical effusions, the same expression, *en-phsh of me*, E. V., O, my soul, for O David. And David's other expressions, my lips shall praise thee; my mouth shall praise thee; my tongue shall praise thee; are all poetical, for I will praise thee; and *en-phsh of me*, that is, *breath of me*, is better than mouth, or lips, or tongue of me, for neither of these can give praise but by *en-phsh*, breath: they are all instances of the use of the figure Synecdoche, which puts a part for the whole man. I think we have now had every connection, and every mode of expression, in which the word *en-phsh* is used in the Hebrew, and in which its equivalent word *psuchē* is used either in the Old or the New Testament. And believing that the reader is now prepared to read even the E. V. both of the Old and the New Testament without danger of being misled by the E. V. word *soul;* and having given him, under this word, means of judging whence the E. V. was taken, (such means will be augmented under other words,) I shall be more concise in further following this word *soul.*]

Judg. 9: 17; Heb., . . . he cast away *en-phsh* of him from himself, (Ges., under *ngd*, he cast away his *life* from himself,): Gr., the *psuchē* of him: Lat., his *anima:* Douay, exposed his *life* to dangers: Ital., cast away every regard for his *life:* E. V., adventured his *life* for,

Judg. 9: 25; E. V., . . . lier in wait for him. [We have, lier in wait for *en-phsh* of him.]

Judg. 10: 16; Heb., . . . and was shortened *en-phsh* of him (i. e. says Ges., under *qtsr*, "he was impatient," citing this verse, and Judges 16: 16, Numbers 21: 4): Gr., and became small the *psuchē* of him: Lat., he was pained [not using *anima*]: Douay, he was troubled: Ital., he was grieved in *mind:* E. V., his *soul* was grieved. (Ges. gives also, under *qtsr* with *ru-ach*, my *ru-ach* is short, i. e., says he, I am impatient,) [shewing that *ru-ach*, Gr., *pneuma*, Lat.,

spiritus; Ital., *spirito;* Douay and E. V., *spirit*, is equivalent to *en-phsh*, and that they both mean breath. The Heb. *short breath* aptly expresses impatience.]

Judg. 12: 3; Heb., . . . I put *en-phsh* of me in hand of me, (i. e. says Ges., under *kph*, I expose myself to most imminent danger:) Gr., the *psuchē* of me: Lat., my *anima:* Douay and Ital., my *life:* E. V., I put my *life* in my hands.

Judg. 15: 18; E. V. And he was sore athirst, 16: 2, E. V., . . . and laid wait for *him.*

Judg. . . . 16: 16; Heb., . . . so that was shortened *en-phsh* of him even to death, (Ges., i. e., he was impatient, unto death): Gr., he became of little *psuchē* even to death: Lat., failed *anima* of him, yea, to death even he was wearied: Douay, his *soul* fainted away, and was wearied even until death: Ital., so that he was grieved in *mind* unto the death [unto death]: E. V., (so) that his *soul* was vexed unto death.

Judg. 16: 30; Heb., . . . let die *en-phsh* of me: Gr., *psuchē* of me: Lat., let die my *anima:* Douay, Ital. and E. V., let me die.

Judg. 18: 25; Heb., . . . lest light upon you men bitter of *en-phsh*, and take away *en-phsh* of you and *en-phsh* of house of you. The Gr. has *psuchē*, three times. The Lat. does not use its word *anima* in the verse. The Douay renders the Lat. thus: lest men, *enraged* come upon thee, and *thou* perish with *all* thy house: Ital., that sometime some men of *mind* passionate not rush upon thee, and thou, and those of thy house, lose the life [lose life:] E.V., lest *angry* fellows run upon thee, and thou lose thy *life*, with the lives of thy household.

Judg. 19: 5; Heb., . . . support *lb* of you with a bit of bread, (i. e., says Ges., under *sod*, refresh yourself, citing this verse, and Gen. 18: 5; Ps. 104: 15; Judges 19: 8.) [We have this same expression with *en-phsh* in place of *lb*. Read in E.V. 20: 31, 37, 39, equivalent to *en-phsh* in other places. The Heb. *en-phsh*, and Gr. *psuchē*, are used ten times in Judges. The Lat. *anima* is used six times. The Ital. *anima* is used but once, 5: 21. The Douay uses *soul* but twice, 5: 21, and 16: 16. In 16: 16, the Lat. is *anima*, the Ital., *mind*, Douay, *soul.* The E. V. uses *soul* but three times, namely, 5: 21, where the Ital. uses *anima;* and 10: 16, and 16: 16. In 10: 16 the Lat. and Douay are, *he* was troubled, and the Ital. is, he was grieved in *mind;* and in 16: 16 the Ital. is, he was grieved in *mind.*]

RUTH.

Ruth 4: 15; Heb. And he shall be unto thee for bringing back, restoring, *en-phsh*, (i. e., says Ges., under *shub*, for refreshing thee, citing this verse and others.) [In Judges 15: 19 the Heb. is, was brought back, restored, *ru-ach*, the breath, of him: Gr., the *pneuma* of him: Lat., *spiritus:* Douay, he refreshed his spirit: Ital., he returned *to life;* E. V., his spirit came again: shewing that *en-phsh* and *ru-ach*, and the two corresponding words in the Gr., Lat., Ital., Douay and E. V., mean the same thing, namely, breath; as plainly appears all through the Bible.]

I SAMUEL.

1 Sam. 1: 10; Heb. And she, bitter of *en-phsh:* Gr., *psuchē:* Lat., in bitter *mind:* Douay, had her *heart* full of grief: Ital., And being in bitterness of *mind:* E. V., And she (was) in bitterness of *soul.*

1 Sam. 1: 15: Heb., . . . woman sad *ru-ach*, of breath, I; wine or intoxicating liquor not have drunk I, but have expended profusely *en-phsh*, the breath, of me before Jehovah. [*ru-ach* and *en-phsh* mean the same, namely, breath:] Gr. gives, first, woman of toilsome day, life, . . . give profusely, pour out, the *psuchē* of me, &c.: Lat., woman unhappy exceedingly I am, . . . but I have shed, lavished, poured out, my *anima*, &c.: Douay, I am an exceeding unhappy woman, . . . but I have poured out my *soul*, &c.: Ital., I (am) a woman afflicted, troubled, in the *spirito*, . . . even I spill, pour out, my *anima*, &c.: See E. V.

1 Sam. 1: 26; Heb., *en-phsh:* Gr., *psuchē:* Lat., *anima:* Douay, soul: Ital., *anima:* E. V., soul.

1 Sam. 2: 16; Heb., . . . as desireth, wisheth for, *en-phsh* of thee [i. e., as thou desirest, wishest for; see Ges., *aue:*] Gr., craveth, desireth eagerly, the *psuchē* of thee: Lat., as much as desireth thy *anima:* Douay, as much as thy *soul* desireth [i. e., as thou desirest:] Ital., and take at thy *voglia*, will, desire, longing: E. V., and (then) take (as much) as thy *soul* desireth;

1 Sam. 29: 2; E. V., . . . to make yourselves fat,

1 Sam. 2: 33; Heb., . . . to pine away *en-phsh* of thee: Gr., the *psuchē* of thee: Lat., pine, melt, dissolve, thy *anima*—breath. [The breath dissolves in tears]: Douay, thy *soul* be spent: Ital., and to grieve, vex, to thee the *anima:* E. V., and to grieve thine *heart.* [*Heart*, given here for the Ital. *anima*, Lat., *anima*, Douay, *soul*, Gr., *psuchē*, Heb.. *en-phsh*, is the word generally given in the E. V., where the Ital. is *cuore*, the Lat., *cor*, the Gr., *kardia*, the Heb., *lb.* So that the E. V. itself shews that Ges. is right in saying, that *en-phsh* and *lb* are used as equivalents.]

1 Sam. 2: 35; Heb. And *eqmti* [causative form of the verb *qum*], I will cause to rise, *l*, to, me priest faithful, as according to *lb* of me *u* yea, or, and, according to *en-phsh* of me shall, or, will, do: The Gr. gives *kardia* and *psuchē* for *lb* and *en-phsh:* Lat., *cor* and *anima:* Ital., according to my *cuore*, *e*, and, or, yea, according to my *anima:* Douay, And I will raise me up a faithful priest, who shall do according to my heart, and my *soul:* E. V., And I will raise me up a faithful priest (that) shall do according to (that) which (is) in mine heart and in my *mind:* [giving *mind* for the Ital., *anima*, Douay, *soul*, Lat., *anima*, Gr., *psuchē.*]

1 Sam. 7: 3; Heb., . . . if *b*, in, or, with, all *lb* of you you turn to Jehovah, . . . and prepare *lb* of you to Jehovah,

1 Sam. 17: 55; Heb., . . . *chay*, breatheth, or, liveth, *en-phsh* of thee: [omitted in my copy of the Greek]: Lat., *anima:* Ital., (As) liveth thy *anima:* Douay, As thy *soul* liveth: E. V., As thy *soul* liveth, [i. e., as thou livest; we say, as sure as you live].

1 Sam. 18: 1; Heb., . . . *u*, that, *en-phsh* of Jonathan *nqshre* [from the verb *qshr*], was bound up *b*, with, *en-phsh* of David, and loved him Jonathan as *en-phsh* of him, [i. e., as himself. The same verb *qshr* is used in Gen. 44: 30, where the Heb. is, as *en-phsh* of him *qshure*, is bound up *b*, with, *en-phsh* of him. In that verse the Douay and the E. V. give *life* for each *en-phsh*, though the Lat. and the Ital. there give *anima*, and the Gr. *psuchē.* Turn to that verse, before given. Ges., under *qshr*, cites Gen. 44: 30, "is bound up with;" citing also 1 Sam. 18: 1.]

1 Sam. 18: 3; Heb., *u*, But, cut, or, divided, Jonathan and David *brit*, covenant [a covenant], for he loved him as *en-phsh* of him, [i. e., as himself. The verb *krt*, to cut, is used, because, in making a covenant, it was customary to kill and divide a victim: see Ges., under *krt*]. My copy of the Greek omits this verse: Lat., But entered into . . . a covenant, for he loved him as his *anima:* Douay, And . . . made a covenant, for he loved him as his own *soul:* Ital.,

as his *anima:* E. V., as his own *soul.* [In Matt. 19: 19, we have Gr., thou shalt love the neighbour of thee as thyself.]

1 Sam. 19: 5; Heb., And he put *en-phsh* of him in hand of him: Gr., the *psuchē* of him: Lat., his *anima:* Douay, Ital., and E. V., his *life.*

1 Sam. 19: 11; Heb., . . . if thou save not *en-phsh* of thee: Gr., the *psuchē* of thee: Lat. and Douay, *thyself:* Ital. and E. V., thy *life.*

1 Sam. 20: 1; Heb., . . . that he seeketh *en-phsh* of me: Gr., the *psuchē* of me: Lat., my *anima:* Ital., seeketh (to take of me) the *life:* Douay, and E. V., that he seeketh my *life.*

1 Sam. 20: 3; Heb., . . . liveth *en-phsh* of thee: Ital., (as) thy *anima* liveth: E. V., (as) thy soul liveth.

1 Sam. 20: 6, and 17, the same.

1 Sam. 22: 2; Heb., . . . and every *aish,* man, bitter of *en-phsh:* Gr., . . . feeling anguish in *psuchē:* Lat., in bitter *mind:* Douay, under affliction of *mind:* Ital., in bitterness of *mind:* E. V., [simply] *discontented,* 22: 13, E. V., . . . against *me* to lie in wait,

1 Sam. 22: 18; Heb., . . . and killed in that day eighty and five *aish, men:* E. V., *persons,* [the word so often given by the Ital. and the E. V., where the Heb. is *en-phsh,* Gr., *psuchē.*]

1 Sam. 22: 22; Heb., . . . tell to Saul, I have been cause of to every *en-phsh* of house of father of thee: Gr., I am culpable of the *psuchōn* of house of the father of thee: Lat., I am obnoxious of all the *animas* of thy father: Douay, I have been the occasion of (the death) of all the souls of thy father's house: Ital., I am been cause of (the death) of all *those* of the family of thy father: E. V., I have occasioned (the death) of all the *persons* of thy father's house.

1 Sam. 22: 23; Heb., . . . for, who will seek for *en-phsh* of me, will seek for *en-phsh* of thee: Gr., *psuchē,* twice: Lat., *anima,* twice: Ital., who will seek to take away to me the *life,* will seek also to take away it to thee: Douay, for he that seeketh my *life* seeketh thy *life* also: E. V., for he that seeketh my *life* seeketh thy *life.*

1 Sam. 23: 15; Heb., . . . to seek *en-phsh* of him: Gr., to seek *David:* Lat., his *anima:* Douay, Ital. and E. V., his *life.*

1 Sam. 23: 20; Heb., . . . at every desire of *en-phsh* of thee, [i. e., at every breathing after of thee]: Gr., every which to *psuchē* of thee: Lat., as hath desired thy *anima:* Douay, as thy *soul* hath desired: Ital., at every thy *volonta,* will, desire: E. V., according to all the desire of thy *soul.*

1 Sam. 24: 11; Heb., v. 12, . . . *u,* but, thou *tsde,* liest in wait,

for *en-phsh* of me to take it. (Ges., under *tsde*, for *tsde en-phsh*, gives, to lie in wait for *life*, citing this verse.) [In 22: 13, above given, the Heb. is, to lie in wait against *me*]: The Gr. in 24: 12, E. V., v. 11, has, *kai*, but, thou tiest, or, bindest, the *psuchē* of me to take it: Lat., but thou liest in wait for my *anima*, that thou mayest take it away: Douay, but thou liest in wait for my *life*, to take it away: Ital., and yet thou goest to hunting of the my *life*, to take it: E. V., v. 11, yet thou huntest my *soul* to take it.

1 Sam. 25: 26; Heb., . . . liveth *en-phsh* of thee, . . . *thee*, *thyself:* Gr., liveth the *psuchē* of thee: Lat., liveth thy *anima:* Douay, and thy *soul* liveth: Ital., and thy *anima* liveth: E. V., and (as) thy *soul* liveth.

1 Sam. 26: 20; Heb., . . . for is gone out, or, come forth, King of Israel to seek for flea one, as when is pursued that partridge on mountains: Gr., . . . to seek *psuchē* of me, [for, the Heb. *flea;* that being the meaning]: Lat., to seek flea one, as, &c.: Ital., is gone out to seek *una*, one, flea, as, &c.: Douay; is come out to seek a flea, as the partridge is hunted in the mountains. See E. V.

1 Sam. 26: 21; Heb., . . . instead of that, precious *en-phsh* of me in eyes of thee this day: Gr., on account that respected, or, esteemed, *psuchē* of me in eyes of thee: Lat., because precious has been my *anima* in thy eyes: Ital., since my *anima* to thee is this day been precious: Douay, because my *life* hath been precious in thy eyes this day: E. V., because my *soul* was precious in thine eyes this day.

1 Sam. 26: 24; Heb. And lo, as valued highly *en-phsh* of thee this day in eyes of me, so let be valued highly *en-phsh* of me in eyes of Jehovah, and *itsl* [from *ntsl*] let him snatch, pull away, deliver *me*—[we have had the same verb used with *en-phsh* of me] from every adversary: The Gr. has, first, the *psuchē* of thee, and, next, the *psuchē* of me: Lat., thy *anima*, . . . my *anima:* Ital., thy *life* . . ., my *life*: Douay, And as thy *life* hath been much set by this day in my eyes, so let my *life* be much set by in the eyes of the Lord, and let him deliver *me* from all distress. See E. V., . . thy *life* . . . my *life*.

1 Sam. 28: 9; Heb., . . . *u*, and, or, then, why laying thou snare for *en-phsh* of me to kill me? Gr., for the *psuchē* of me to kill it? Lat., for my *anima*, that I may be killed? Douay, why then dost thou lay a snare for my *life* to cause me to be put to death? Ital., a snare for my *life*, to cause me to die? E. V., a snare for my *life*, to cause me to die?

1 Sam. 28: 21; Heb., . . . I have put *en-phsh* of me in hand of me: Gr., the *psuchē* of me: Lat., my *anima:* Ital., I have put my *life* at risk: Douay and E. V., I have put my *life* in my hand.

1 Sam. 30: 6; Heb., . . . for, bitter, *en-phsh* of all that people, *aish*, man, [for every man] on account of son of him, &c.: Gr., for, greatly anguished, or, grieved, *psuchē*, breath [for, feelings] of, &c.: Lat., bitter was *anima* of every one concerning his sons, &c.: Douay, for the *soul* of every man was bitterly grieved for, &c.: Ital., for all the people was in bitterness of *mind*, each for, &c.: E. V., because the *soul* of all the people was grieved, &c.

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2 SAMUEL.

2 Sam. 1: 9; Heb., . . . for hath seized me that giddiness, or, vertigo, *ki*, that, or, while, all as yet *en-phsh* of me in me: Gr., for hath seized me darkness frightful, *hoti*, that, or, as, all the *psuchē*, breath, of me in me: Lat., *et*, even, as yet, or, while, my *anima* in me (is): Douay, for anguish is come upon me, and as yet my whole *life* is in me: Ital., and all my *life* (is) also in me: E. V., for anguish is come upon me, because my *life* (is) yet whole in me.

2 Sam. 3: 21; Heb., . . . *u*, so that, thou mayest reign *b*, in, all which desireth *en-phsh* of thee: Gr., the *psuchē* of thee: Lat., in all [things] as desireth thy *anima:* Douay, over all as thy *soul* desireth: Ital., entirely at thy *volonta*, will, desire: E. V., over all that thine *heart* desireth. [Here again, the E. V. has *heart* where the Lat. has *anima*, the Douay, *soul*, the Gr., *psuchē*, the Heb., *en-phsh.*]

2 Sam. 4: 8; Heb., . . . who sought *en-phsh* of thee: Gr., the *psuchē* of thee: Lat., thy *anima:* Ital., to take away thy *life:* Douay, who sought thy *life:* E. V., which sought thy *life.*

2 Sam. 4: 9; Heb., . . . liveth Jehovah, who hath loosed, or, delivered, *en-phsh* of me [i. e., *me*] from every adversary, or, out of every distress: Gr., the *psuchē* of me: Lat., who hath plucked my *anima* out of every *angustia*, narrowness, perplexity, distress: Ital., who hath recovered my *anima* out of every tribulation: Douay, who hath delivered my *soul* out of all distress: E. V., who hath redeemed my *soul* out of all adversity.

2 Sam. 5 : 8 ; Heb., . . . and smite . . . and those passers over, and those watchers, hating *en-phsh* of David [i. e., who hate David]; for thus had said watcher and passer over, not shall he enter into this house : Gr., those halting, and those dark, or, obscure, and those hating the *psuchēn* [accusative] of David : Lat., those secret, or, unseen, and halting, hating *animam* [accusative] of David : Douay, and take away the blind and the lame that hated the *soul* of David : Ital., those dark and slow, the which the *anima* of David hated, (shall be captain) : E. V., the lame and the blind, (that are) hated of David's soul, (he shall be chief and captain.) Geddes renders this verse thus: Whosoever shall, the first, reach the summit (of the citadel) and smite the Jebusite sentinels and patrols, who hold *David* in such contempt, (because the sentinels and patrols had said : In hither thou shalt not come), he shall be chief captain. In a note he says : "sentinels and patrols, I take to be the true meaning of the words commonly rendered the blind, and the lame. The rest of the passage, which is confessedly very difficult, I have endeavoured to make intelligible, by inserting the necessary supplements from Chronicles, where the same history is told in a clear, though more concise manner." He refers us to 1 Chron. 11 : 6. He gives, sentinels and patrols, in 2 Sam. 5 : 6, also, referring to 1 Chron. 11 : 6. [The Heb. words, passers over, and the Greek word, halting, are quite appropriate to sentinels. They pass over a space and halt, and pass back over the same space, and halt, and repeat this. And the Heb. word, watchers, Gr., dark, or obscure, are not inappropriate for patrols].

2 Sam. 11 : 11 ; Heb., . . . livest thou, *u*, yea, liveth *en-phsh* of thee, if I will do that thing : The Greek gives only, *pōs*, how ? liveth the *psuchē* of thee, if I will do that thing : Lat., *per*, for, or, by, thy life, *et*, even, for, or, by, the life of thy *anima*, I will not do this thing : Douay, By thy welfare and by the welfare of thy soul, I will not do this thing : Ital., (as) thou livest, *e*, yea, or, and, (as) thy *anima* liveth, I will not do *questa*, this, or, that, thing : See E. V.

2 Sam. 14 : 7 ; Heb., . . . *u*, that, we may kill him for, or, on account of, *en-phsh* of brother of him *whom* he killed : Gr., *anti*, over against, in exchange for, the *psuchē* of the brother of him : Lat., *pro*, for, instead of, *anima* of his brother : Douay, Ital., and E. V., for the *life* of his brother.

2 Sam. 14 : 14 ; Heb., . . . and not hath respect to God *en-phsh :* Gr., *psuchē :* Lat., nor wishes, or, desires, God *perire* [from *pereo*],

to be annihilated, cut off, to perish, *animam:* Douay, neither will God have a *soul* to perish: Ital., and God not hath respect to (any) *person:* E. V., neither doth God respect (any) *person:*

2 Sam. 14: 19; Heb., . . . liveth *en-phsh* of thee: Gr., the *psuchē* of thee: Lat., *per*, for, or, by, the life of thy *anima:* Douay, by the health of thy *soul:* Ital., (as) thy *anima* liveth: E. V., (As) thy *soul* liveth.

2 Sam. 16: 11; Heb., . . . seeketh *en-phsh* of me: Gr., the *psuchē* of me: Lat., my *anima:* Ital., seeketh (to take away) to me the life: Douay and E. V., seeketh my life.

2 Sam. 16: 14; Heb., And came that king, and all that people which with him, to Oiphim, *u*, and, *ien-phsh* [future of the verb *en-phsh*, converted into the preterite by the *u* preceding], took breath there: (i. e., says Ges., under the verb *en-phsh*, refreshed themselves there, citing this verse, and Exod. 23: 12; 31: 17.) The Greek in 2 Sam. 16: 14 is, and *anepsuxan*, [compounded of *ana*, again, back again, thoroughly, and *psuchō*, to breathe,] breathed again, back again, breathed thoroughly, there: (Donnegan defines *anapsuchō*, to recover breath): Lat., and were refreshed there: Ital., . . . with him, arrived (there) all wearied; and there took breath: Douay, with him came weary, and refreshed themselves there: E. V., the same. [Where? The name of a place is required in the verse. The Heb. has the word *oiphim:* I have put a capital O in the word: the Heb. does not use what we call capital letters. *Oiphim* was taken by the Hebrew translators into Greek to be the plural of the adjective *oiphe*, wearied out; and they give for it the Greek word signifying wearied out; and the Lat. followed the Greek, and the Douay, Ital., and E. V. followed. Geddes gives, . . . being come to Aiphim, refreshed themselves there: and in the margin to the E. V., we have, "came to Ajephim."—Editor. The Hebrew *o*, in some positions, is sounded *a* by some. I will take occasion, under the word *spirit*, to inform the reader who Geddes was.]

2 Sam. 17: 8; Heb., . . . bitter of *en-phsh:* Gr., very bitter in *psuchē:* Lat., in bitter *mind:* Douay, bitter in their *minds:* Ital., and they have the *minds* exasperated: E. V., and they (be) chafed in their minds.

2 Sam. 18: 13; Heb., . . . *en-phsh:* Gr., *psuchē:* Lat., *anima:* Douay, Ital., and E. V., life.

2 Sam. 19: 6; Heb., . . . *en-phsh* of thee, and *en-phsh* of sons of thee, . . . and *en-phsh* of wives of thee, and *en-phsh* of concubines

of thee: The Greek makes *psuchē*, twice, answer: Lat., v. 5, *animam*, four times: Ital., v. 5, makes *life*, once, answer: Douay, v, 5, *life*, first, and *lives*, three times: E. V., v. 5, the same.

2 Sam. 23: 17; Heb., . . . *en-phshut* [plural of *en-phsh*]: Gr., *psuchē* in the plural: Lat., genitive plural of *anima:* Douay, the peril of their *lives:* Ital., at risk of their *life:* E. V., in jeopardy of their *lives.*

I KINGS.

1 Kings 1: 12; Heb., *en-phsh* twice: Gr., *psuchē* twice: Lat., *anima:* Douay, Ital., and E. V., *life* twice.

1 Kings 1: 29; Heb., . . . who has delivered *en-phsh* of me from every adversary of her: Gr., the *psuchē* of me out of every distress: Lat., my *anima:* Ital., that hath recovered my *anima* from every tribulation: Douay, who hath delivered my *soul* out of all distress; E. V., that hath redeemed my *soul* out of all distress.

1 Kings 2: 4; Heb., . . . *b* truth, *b* all *lb* of them, yea, *b* all *en-phsh* of them: Gr., in truth, in whole *kardia* of them, [using *kardia* only, shewing that the Hebrews who translated into Greek used that single word as equivalent to the cumulated words in the Heb.] The Lat., gives, *cor*, and *anima:* Ital., with all their *cuore*, *e* with all their *anima:* Douay, and E. V., with all their heart, and with all their soul.

1 Kings 2: 23; Heb., *en-phsh:* Gr., *psuchē:* Lat., *anima:* Douay, Ital., and E. V., life.

1 Kings 3: 6; Heb., . . . walked before thee *b* truth, yea, or, and, *b* straightness, yea, or, and, *b* uprightness of *lb:* [An accumulation of words of like import, and equivalent to *lb* and *en-phsh*, &c.]

1 Kings 8: 23; Heb., . . . that walk before thee *b* all *lb* of them: [using the single word *lb* as equivalent to the cumulated words so often given.]

1 Kings 8: 48; Heb., *b* all *lb* of them, *u b* all *en-phsh* of them,

1 Kings 8: 61; Heb. And let be *lb* of you whole, sound, with Jehovah,

1 Kings 9: 1; Heb., . . . all the desire of Solomon which he desired to do. [We have the same expressed by *en-phsh.*]

1 Kings 9: 4; Heb., . . . as walked David, in whole, upright *lb*,

u in straightness, (figuratively, says Ges., for, what is right, that which is just and meet.)

1 Kings 11: 2; Heb., . . . surely they will turn *lb* of you after gods of them; on those was glued Solomon in *ahebe*, love. [A noun from the verb *aheb*, to breathe after, desire.]

1 Kings 11: 25; Heb., . . . and he abhorred Israel.

1 Kings 11: 37; Heb., . . . thou shalt reign in all that desireth *en-phsh* of thee. [See 9: 1.]

1 Kings 13: 7; Heb., . . . and refresh thyself: 14: 8; Heb., . . David, who walked after me *b* all *lb* of him,

1 Kings 15: 3; Heb., . . . and not was *lb* of him *shlm*, whole, sound, with Jehovah,

1 Kings 15: 29; Heb., . . . he left not any *nshme:* Gr., *pnoē:* Lat., *anima:* Douay, he left not so much as one *soul:* Ital., he left not in *life* any *anima vivente.* [The same two words used by the Ital. in Gen. 1: 30, and 2: 7]: E. V., he left not any *that breathed.*

1 Kings 17: 17; Heb., . . . and became the disease of him pressing exceedingly, until not was left in him *nshme*, [the word for which the Lat. gives *anima*, and the Douay *soul*, in 15: 29]: Gr., *pneuma*, [the Greek gives *pnoē* for the same Heb. word, in 15: 29]: Lat., *halitus*, breath: Ital., so that he *spiro*, expired, [i. e., breathed out, wholly out, from the Ital. verb *spirare*, to breathe: and the Ital. noun *spirito* is from this verb *spirare*]: Douay, so that there was no *breath* left in him: E. V., the same. [A comparison of this verse with 15: 29 shews the meaning of the Lat. *anima*, Douay, *soul*, Ital., *spirito*, Gr., *pnoe*, and *psuchē* and *pneuma*, Heb., *nshme*, which, as we have seen, is equivalent to *en-phsh*, and the Heb. *ruach*, to be *breath;* and see 1 Kings 21: 5, given in its place.]

1 Kings 17: 21; Heb., let return now *en-phsh* of this child into *qrb*, entrails, of him: Gr., the *psuchē* of this child into *him:* Lat., *anima* of his child into *viscera*, the entrails, of him: Douay, the *soul* of this child into his body: Ital., the *anima* of this child into *him:* E. V., let this child's *soul* come into him again.

1 Kings 17: 22; Heb., . . . and returned *en-phsh*, breath, of this child into *qrb*, entrails, of him, and he breathed again. The Greek gives here, simply, And *it was so*, and uttered a loud cry the child: Lat., and returned *anima* of the child into the inward parts of him, and he lived again: Douay, and the *soul* of the child returned into him, and he revived, [i. e., lived again]: Ital., and the *anima* of the child returned into him, and he lived again: E. V., and the *soul* of

the child came into him again, and he revived. [We thus see, that one can't live without *en-phsh:* we know that one can't live without *breath.* But orthodoxy says, that breath, and what it calls the soul, are different things. Why, then, can't breath remain and keep one alive after his orthodox soul has left him? Surely Scott could not object to this; for he says the man had breath, and was alive, before the orthodox soul was put into him: of course he might breathe and live after it left him. Perhaps Scott would have accounted in this way for the fact that we have so many soulless people in the world.]

1 Kings 19: 2; Heb., *en-phsh*, twice: Gr., *psuchē*, twice: Lat., *anima*, twice: Ital., *person*, twice: Douay, and E. V., *life*, twice.

1 Kings 19: 3; Heb., . . . and went at *en-phsh* of him: Gr., according to the *psuchē* of him: Lat., whithersoever *voluntas*, will, desire, inclined him: Douay, whithersoever he had a *mind:* Ital., and went for (to save) his *life:* E. V., and went for his *life.*

1 Kings 19: 4; Heb., . . . he desired *en-phsh* of him to die, (Ges., under *shal*, gives for the Heb. here, "he desired death for himself," citing this verse,) and he said, Now, Jehovah, take away *en-phsh*, breath, of me. (Ges., under *lqh*, gives, for these last Heb. words, "take away my life," citing Ps. 31: 14.) [E. V., v. 13, where the Heb. word is *en-phsh*]: The Gr., in 1 Kings 19: 4, has *psuchē* twice: Lat., *anima*, twice: Douay, *soul* twice: Ital., he begged in *himself* to die, . . . take, besides, now my *anima:* E. V., he requested for *himself*, that he might die, . . . take away my *life.* [To take away *en-phsh*, the breath, is to take away *life.*]

1 Kings 19: 14; Heb. . . . they seek *en-phsh* of me to take it away: Gr., the *psuchē* of me: Lat. my *anima:* Douay, Ital., and E. V., my *life.*

1 Kings 20: 31; Heb., . . . whether not he will let breathe, keep alive, *en-phsh* of thee: Gr., whether somehow, or, if perhaps, *zōogonēsei*, he will engender, or produce, or, keep alive, the *psuchas* of us: Lat., perhaps he will save our *animas:* Douay, perhaps he will save our *lives:* Ital., perhaps he will save thy *life:* E. V., peradventure he will save thy *life.*

1 Kings 20: 32; Heb., . . . let breathe now *en-phsh* of me: Gr., the *psuchē* of us: [*us* is often used for *me* in Scripture; and in former times we used to hear from the pulpit *we;* now it is *I*]: Lat., my *anima:* Douay, let me have my *life:* Ital., that I may *live:* E. V., let me *live.*

1 Kings 20: 39; Heb., . . shall be *en-phsh* of thee for *en-phsh* of him: Gr., the *psuchē* of thee for the *psuchē* of him: Lat., thy *anima* for *anima* of him: Ital., thy *person* shall be for *his:* Douay, thy *life* shall be for his *life:* E. V., then shall thy *life* be for his *life.*

1 Kings 20: 42; Heb., . . . shall be *en-phsh* of thee for *en-phsh* of him: Gr., the same, with *psuchē* twice: Lat., thy *anima* for *anima* of him: Ital., thy *person* shall be for *his:* Douay, thy *life* shall be for his *life:* E. V., thy *life* shall go for his life.

1 Kings 21: 5; Heb., . . . what this? *ru-ach*, the breath, the breathing, of thee, *sre*, sad: Gr., why the *pneuma* of thee *tetaragmenon*, disturbed, disordered, thrown into confusion, troubled, perturbed, vexed, &c.? Lat., whence is thy *anima* made sad? Douay, What is the matter that thy *soul* is so grieved? Ital., What matter (is) this, that thou art (so) *conturbato*, disturbed, vexed, thrown into confusion, in the *spirito?* E.V., why is thy *spirit* so sad? [Here, for the Heb. *ru-ach*, Gr., *pneuma*, the Lat. gives *anima;* the Douay, *soul*, the same they give for the Heb. *en-phsh*, Gr., *psuchē;* and the Ital. here gives *spirito*, and the E. V., *spirit;* shewing as before said, and as is shewn throughout the Bible, that the Hebrew words *en-phsh*, *nshme*, and *ru-ach*, all mean the same, namely, breath; and that the Greek words *psuchē*, *pnoē*, and *pneuma*, the words used for those Hebrew words, mean the same thing, namely, breath, and that the Lat. words used for them, *anima*, *spiritus*, *halitus*, all mean the same, namely, breath; and that the Ital. words used for them, *anima*, *spirito*, and *alito*, all mean the same, namely, breath.

The E. V., with the aid of a thorough inspiration in the nursery, of the dogma, the immortal soul, immortal spirit, is much better calculated to hold the mind through after life in a state of uninquiring faith in that tenet, than either of the Romish versions. The Ecclesiastics who gave us the E. V. were so infected with that doctrine, that they were, manifestly, studious to avoid being betrayed into renderings which would expose it to overthrow. Before Geddes's translation of the first eight books of the Bible was brought to me, (which was not till after I had given my whole course of public readings,) I had said, publicly, in homely phrase, that the E. V. was worse than either of the Romish versions. I was glad to find Geddes declaring its inferiority, and saying, that "James's translators did little more than copy the Geneva version. Buck, in his Theological Dictionary, says, "The Calvinists likewise have their Italian Bibles. There is one of John Diodati in 1607 and

1641." And he also says, "John Diodati likewise published a French Bible at Geneva in 1644." The Italian version I am using is the version of this Diodati, an Italian Romanist. His French version, the Geneva version, was, of course, taken from his Ital. version. The reader has already had many proofs of the correctness of Geddes's remark. He will have more as we proceed. But if any man who can rid his mind of prepossession will read carefully the E. V. with a view to ascertain whether such a tenet is taught even in that, he must be wanting in discrimination and comparison if he be not satisfied that no such doctrine is there.

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2 KINGS.

2 Kings 1: 13; Heb., *en-phsh*, twice: Gr., *psuchē*, twice: Lat., *anima*, twice: Douay, *life*, *lives:* Ital., *life*, twice: E. V., *life*, twice.

2 Kings 1: 14; Heb., *en-phsh:* Gr., *psuchē:* Lat., *anima:* Douay, Ital., and E. V., *life.*

2 Kings 2: 2; Heb., ... breatheth *en-phsh* of thee, [for, livest thou,]: Gr., *psuchē:* Lat., *anima:* Ital., (as) thy *anima* liveth: Douay, and E. V., (as) thy *soul* liveth.

2 Kings 2: 6; Heb., Gr., Lat., Ital., Douay, and E. V., as in c. 2: 2.

2 Kings 4: 30; The same.

2 Kings 4: 34, 35; E. V., and put his mouth upon his [the child's] mouth, [i. e., he breathed into the child's mouth,] v. 35, and the child sneezed, [see 1 Kings 17: 21, 22: It was *en-phsh*, breath, that returned into the child's entrails].

2 Kings 6: 10; E. V., and saved *himself* there,

2 Kings 6: 11; Heb., so that was agitated *lb*—the heart, soul, mind, feelings, of the king: For *lb* here, the Gr. gives *psuchē*, [the same word it uses for *en-phsh;* and *psuchē* is the word for which the Lat. and Ital. so often give, *anima*, for which the Douay and E. V. so often give soul; shewing that *lb* is equivalent to *en-phsh*, *psuchē*, *anima*, *soul.* And we often have *en-phsh*, Gr., *psuchē*, *ruach*, Gr., *pneuma*, Lat., *spiritus*, Ital., *spirito*, Douay, and E. V., soul, spirit, troubled, perturbed, agitated: all meaning breath]: The Lat., in 6: 11, has, *cor;* Ital., *cuore;* Douay, and E. V., *heart:* 7: 4; E. V., if they save *us alive.*

2 Kings 7: 7; Heb., *en-phsh:* Gr., *psuchē:* Lat., *animas:* Douay, to save their *lives:* Ital., fled (hither and thither) according to *pleasure* of each: E. V., and fled for their *life.*

2 Kings 8: 1; Heb., that woman of whom he had caused to breathe again the son: Gr., reanimated; Lat., of whom to live he had caused the son: Ital., that woman whose son he had returned into life: Douay, and E. V., whose son he had restored to life, [equivalent to the Heb. in 1 Kings 17: 21 and 22, the *en-phsh* into the entrails of him.]

2 Kings 8: 5; Heb. And it occurred he telling the king that he had caused to breathe, live, that *mt*, dead, that lo, that woman of whom he had caused to breathe son of her, cried out: Gr., had reanimated, rekindled, son lying dead: [For the Lat., I give the Douay], telling the king how he had raised one dead to life, the woman appeared, whose son he had restored to life, crying to the king: Ital., how he had restored to life one dead, behold, the woman whose son (Elisha) had restored to life, &c.: E.V., how he had restored a dead body to life, that, behold, the woman whose son he had restored to life, &c. [What did our translators gain for their orthodox theory by inserting the word *body:* they were immediately obliged to say, whose *son* he had restored to life. We have had *dead body* in the E. V. in several places where the Heb. is, dead *en-phsh.*]

2 Kings 9: 15; Heb., if it be *en-phsh*, breath, desire, of you: Gr., *psuchē:* Lat., and Douay, if it *please you:* Ital., and E. V., if it be your *mind.*

2 Kings 10: 6; Heb., seventy men: Douay, 70 men: Ital., and E. V., 70 *persons*, [the same word the Ital. and E. V. often give for *en-phsh*]: 10: 7, the same.

2 Kings 10: 14; Heb., And he said, take them *chay-im* breathing. And they took them *chay-im*, breathing; and slew them, and not left *man* of them, [equivalent to, not left *nshme, en-phsh, psuchē* of them; E. V., any that breathed, before given.]

2 Kings 10: 24; Heb., *en-phsh*, twice: Gr., *psuchē*, twice: Lat., *anima*, twice: Douay, Ital., and E. V., *life*, twice.

2 Kings 12: 4; The Heb. gives, first, *man*, and then, *en-phsh:* The Gr. gives *man* for each of the Heb. words: The Lat. gives *anima* where the Heb. has *en-phsh;* and the Douay gives *soul:* The Ital. gives, first, *persons*, and then, *every one:* The E. V. gives, first, *every one*, and then, any *man's.*

2 Kings 13: 21; Heb., . . . *ichay*, he breathed again, for he lived again: Gr., the same: Lat., recovered life: Douay, he came to

life: Ital., he returned to life: E. V., he revived, [i. e., lived again: said of a dead man in his grave. Did his orthodox soul come back into him for the occasion?]

2 Kings 14: 10; Heb., and hath lifted up thee *lb* of thee: (Ges., under *nsha*, renders, "thy heart has lifted thee up," i. e., says he, thou liftest thyself up, thou art proud). [We have the same verb used with *en-phsh*, and with *ru-ach*.]

2 Kings 19: 35; Heb., all of them *phgrim mtim* [plural of *phgr mt*,] carcases dead. [The noun *phgr* is from the verb *phgr*, defined, to be exhausted; and Ges. defines the noun *phgr*, a carcase, dead body, whether of man or of beasts, citing Gen. 15: 11; 1 Sam. 17: 46; Isai. 14: 19; and frequently, says he. Once, says he, with the addition of *mt*, citing Isai. 37: 36: And, metaphorically says he, carcases of your idols, citing Lev. 26: 29: the E. V. is, v. 30. This verse, 2 Kings 19: 35, is another instance where *mt* is used in addition to *phgr*.]

2 Kings 20: 3; Heb., how *etelk* [the reflex form of *elk*] I have conducted myself before thee *b* truth, *u b lb*, [equivalent to *en-phsh*] whole, sound.

2 Kings 22: 19; Heb., Because tender, soft, *lb* of thee, and thou hast depressed, lowered, thyself before Jehovah, [we have, depress *en-phsh* of thee, for, fast, and we have the same with *ru-ach:* to depress *en-phsh*, the breath, and depress *ru-ach*, the breath, is used for, to humble one's self.]

2 Kings 23: 3; Heb., to walk after Jehovah, . . . *b* all *lb u b* all *en-phsh*, [see Deut. 4: 29].

2 Kings 23: 25; Heb., And like him not was, existed, before him king who *shbal*, turned himself, to Jehovah, *b* all *lb* of him *u b* all *en-phsh* of him *u b* all strength of him. (Ges., under *shub*, the verb used here, says that *shub* followed by *al*, as it is here, is, to turn one's self to any person or thing, as, to Jehovah, citing several texts.) [As to the cumulated words, see Deut. 4: 29.]

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1 CHRONICLES.

1 Chron. 5: 21; Heb., And they brought back the cattle of them: camels 50,000, . . . and *en-phsh adm*, breaths of men [for, men,] 100,000: Gr., *psuchas andrōn*, breaths of men: Lat. *animas hominum*, breaths of men: Ital., *anime umane*, breaths (Graglia,

souls) human: Douay, and of *men* 100,000 *souls:* E. V., and of *men* 100,000.

1 Chron. 10: 4; Heb., draw sword of thee and pierce through me with it; [we have *en-phsh* pierced through.]

1 Chron. 11: 17; Heb., and longed David, [we have *en-phsh* of them longed.]

1 Chron. 11: 19; Heb., . . . blood of those sacrificing *en-phsh* of them? for at *en-phsh* of them it they brought: Gr., *psuchē*, twice: Lat., with danger of their *animas*, [using *anima* but once]: Douay, with the danger of their *lives*, [using *lives* but once]: Ital., at risk of their *life?* for . . . at risk of their *life:* E. V., that have put their *lives* in jeopardy? for with (the jeopardy of) their *lives* they brought it.

1 Chron. 12: 19; Heb., saying, at heads of us, &c., [*heads* here, is equivalent to *en-phsh* in 11: 19]: Ital., at (risk of) our heads: E. V., to (the jeopardy of our) heads.

1 Chron. 12: 33; Heb., . . . in not *lb* and *lb* [i. e., they were of one *lb*]: Ital., from *cuore* sincere: Douay, with no double heart: E. V., (they were) not of double heart.

1 Chron. 12: 38; Heb., . . . *b lb* whole, sound, . . of *lb* one: The Gr. gives *psuchē* for each *lb;* [shewing that the Hebrew translators into Greek used *psuchē* as equivalent to *lb;* and so says Gesenius; and so the Heb. Scriptures plainly shew]: The Lat. gives *cor* perfect, and, of one *cor:* Ital. gives *cuore* entire, and of the same *mind*, [the word it often gives where the Heb. is *en-phsh*]: Douay, with a perfect heart, (were) of one heart: E. V., the same.

1 Chron. 15: 29; Heb., . . . she despised him in *lb* of her: Gr., in the *psuchē* of her: Lat., *cor:* Ital., *cuore:* Douay, she despised him in her *heart:* E. V., the same.

1 Chron. 17: 2; Heb., . . . do all which on, or, in, *lb* of thee: Gr., on, or, in, the *psuchē* of thee: Lat., *cor:* Ital., *cuore:* Douay, Do all that (is) in thine *heart:* E. V., the same.

1 Chron. 17: 19; Heb., Jehovah, because of servant of thee, and according to *lb* of thee, thou hast, &c.

1 Chron. 22: 7; Heb., *lb:* Gr., *psuchē:* Lat., *desire:* Douay, *desire:* Ital., *cuore:* E. V., *mind:* [*mind* used in the sense of *desire* is equivalent to *lb* and to *en-phsh*, and to the Gr. *psuchē*, used both for *lb* and for *en-phsh;* but *mind* in its ordinary use, for which the Gr. uses *dianoia*, has a different sense.]

1 Chron. 22: 19; Heb., Now give *lb* of you *u en-phsh* of you to seek to Jehovah: Gr., *kardia*, *psuchē:* Lat., *cor*, *anima:* Ital.,

now, bring, persuade, induce, your *cuore* and your *minds:* Douay, give your hearts and your *souls:* E. V., now set your heart and your soul to, &c.

1 Chron. 28: 9; Heb., . . . serve him *b lb* whole, sound, *u b en-phsh hphtse*, desirous, ardent; for, all *lbut* [plural of *lb*] inquireth into, Jehovah, (for the two Hebrew words *en-phsh hphtse*, used here, Ges., under *hphts*, gives, a willing *mind*, citing this verse): Gr., and serve to him by means of *kardia* whole, entire, *kai*, yea, or, and, *psuchē* eager, wishing; [we see, that the Gr. uses *psuchē* for *lb* and for *en-phsh* indifferently.] The Lat. gives, *cor*, and, *mind* desirous: Ital., of *cuore* entire, *e*, yea, or, and, of *mind* eager: Douay, and serve him with a perfect heart and a willing *mind:* for the Lord searcheth all hearts: E. V., same as the Douay.

1 Chron. 29: 9; *u*—So that rejoiced that people in shewing themselves eager, for *b lb* whole, sound, they shewed themselves eager to Jehovah. [Here the word *lb* expresses what is expressed in 28: 9, by the two words *lb* and *en-phsh.*]

1 Chron. 29: 17; Heb. And I know the God of me, that thou provest, triest, *lb;* and uprightnesses, justices, [i. e., justnesses,] thou lookest at, art pleased with. (Ges., for *mishur*, the plural of which is used here, gives, uprightness, justice, citing Ps. 45: 7; and Ps. 67: 5, E. V. v. 6, where the same word used as an adverb occurs, and for which he gives, justly.) [The verse proceeds]: I, out of straight heart, or, straightness of heart, of me, have shewed myself eager in all these;

1 Chron. 29: 18; Heb., Jehovah, God of Abraham, of Isaac, and of Israel [i. e., Jacob], fathers of us, keep safe this *loulm*, to hidden time, long, in perpetuity, in frame (metaphorically, says Ges., under *ctsr*, meditation, thought,) of purposes of *lb* of people of thee, *u* prepare *lb* of them to thee;

1 Chron. 29: 19; Heb., And to Solomon, son of me, give *lb* whole, sound, to observe precepts of thee, testimonies of thee, and ordinances of thee, and to works those all which I have turned to mind. [It is plain from what is before and here given, that the simple word *lb* comprehends all that is expressed by the cumulated words given in many places. And we see that Ges. could not do otherwise than define *lb*, the same as he defines *en-phsh*, and *nshme*, and *ru-ach.* And we see that the Gr. frequently gives for the Heb. *lb* its word *psuchē* which it gives for *en-phsh.*]

2 CHRONICLES.

2 Chron. 1: 11; Heb., *en-phsh* of enemies of thee: Gr., *psuchē:* Lat., *anima:* Douay, *lives:* Ital. and E. V., life.

2 Chron. 6: 14; Heb., . . . servants of thee that walk before thee *b* all *lb* of them. [The single word *lb* is used here]: Gr., *kardia:* Lat., *cor:* Ital., *cuore:* Douay, and E. V., with all their hearts.

2 Chron. 6: 22; Heb. If sin *aish*, a man,

2 Chron. 6: 36; Heb., . . . for not *adm*, a man, who not sinneth,

2 Chron. 6: 38; Heb., And they return to thee *b* all *lb* of them, *u b* all *en-phsh* of them,

2 Chron. 7: 11; Heb., . . . all that came upon *lb* of Solomon: Gr., the *psuchē* of Solomon,

2 Chron. 8: 6; Heb., . . . all *hshq*, the desire, of Solomon which *hshq*, he desired, to build: Gr., whatever eagerly desired Solomon according to the eager desire to build: [The Heb. and Greek here, are equivalent to *lb* and *psuchē* in 7: 11]: The Lat. in 8: 6, gives, whatever desired Solomon and set, appointed, he built: Douay, all that Solomon had a *mind*, and designed, he built: The Ital. gives only, all that which he had *desire* to build: E. V., all that Solomon desired to build.

2 Chron. 9: 1; Heb., *lb:* Gr., *psuchē:* Lat. *cor:* Ital., *cuore:* Douay, and E. V., *heart.*

2 Chron. 15: 12; Heb., . . . to seek Jehovah, God of fathers of them, *b* all *lb*, *u b* all *en-phsh* of them: Gr., *kardia*, . . . *psuchē.*

2 Chron. 15: 15; Heb., . . . for *b* all *lb* of them swore they, *u b* all *rtsun*, will, of them: [The two words *lb* and *rtsun* here, are equivalent to the more frequently used words *lb* and *en-phsh*]: The Gr. here has *psuchē* for *lb*, and *thelēsis*, will, for *rtsun:* The Lat. has *cor*, and, *desire:* The Douay has, heart, and will: The Ital. has, *cuore*, and, with all their affection: E. V., with all their heart, and, with their whole *desire.*

2 Chron. 15: 17; Heb., . . . *lb* of Asa was whole, sound, all days of him.

2 Chron. 16: 9; Heb., . . . *lb* sound, whole, to him.

2 Chron. 19: 3; Heb., . . . and hast made straight *lb* of thee, to serve God: Gr., the *kardia* of thee.

2 Chron. 19: 7; Heb., . . . for, not, with Jehovah, God of us, . . respect of faces [for, persons]: Gr., *prosōpon*, face.

2 Chron. 19; 9; Heb., . . . *b* fear of Jehovah, *b* faithfulness, *u b lb* whole, sound: Gr., through fear of *kurios*, through truth, *kai*, through full *kardia*.

2 Chron. 20: 3; Heb., *u*—Then feared, and gave Jehosaphat face of him [for, himself] to serve to Jehovah: Gr., face of him: Lat., himself to, &c.: Douay, betook himself to, &c.: Ital., and disposed, prepared, himself to, &c.: E. V., set himself to, &c.

2 Chron. 20: 23, 24; Heb., . . . and when they had finished on the inhabitants of Seir, . . . v. 24, . . . and lo, carcases fallen to ground, or, earth, and *ain*, not (was, Ges. says *ain* includes the substantive verb) an escaped [equivalent to, not left *nshme*, before given, where E. V. gives, there was not left any that breathed.]

2 Chron. 24: 4; Heb., And it was, existed, upon *lb* of Joash to, &c.: Gr., *egeneto*, it existed, was present, upon *kardia* of Joash: Lat., it pleased Joash [the same the Lat. has given where *en-phsh* is used in like connection]: Ital., it came upon the *cuore* of Joash: Douay, Joas had a *mind* to [*mind* is often given in the Douay for *en-phsh*, here for *lb*, Gr., *kardia*]: E. V., Joash was *minded* to . . ,

2 Chron. 26: 18; E. V., . . . for thou hast trespassed;

2 Chron. 31: 21; Heb. And in all which he, &c., to seek to God of him *b* all *lb* of him, he laboured and succeeded: The Greek gives *psuchē* for *lb*; and constructs its verse according to the Hebrew as above: Lat., wishing to seek his God in all his *cor*, he performed also, and was prospered, or succeeded: Douay, In all &c., desiring to seek his God with all his heart, and he did (it) and prospered: Ital., And he interested himself with all his *cuore* in all, &c., seeking his God; and he prospered, succeeded: E. V., to seek his God, he did (it) with all his heart, and prospered.

2 Chron. 32: 11; E. V., . . . yourselves to die by famine and thirst, [we have *en-phsh* dying by famine and thirst.]

2 Chron. 34: 31; Heb., . . . to walk after Jehovah . . . *b* all *lb* of him, *u b* all *en-phsh* of him: Gr., in whole *kardia*, *kai* in whole *psuchē*.

EZRA.

Neither *en-phsh*, nor *psuchē*, nor Lat. and Ital. *anima*, nor Douay and E. V. *soul*, is used in Ezra. He uses literal language. The reader will see where the Hebrew idiom might have been used.

NEHEMIAH.

The same as just said in reference to Ezra.

ESTHER.

Esther 5: 3; E. V., Then the king said unto her, what wilt thou, queen Esther? and what (is) thy request? it shall be even given thee to the half of the kingdom. And read verse 6 of this chap.; and v. 2 of chap. 7.

Esther 7: 3; Heb., *u* answered Esther that queen and said, If have found I *hn*, grace, favour, in eyes of thee this king, *u* if *ol*, with, this king good, let be given *l*, on behalf of, on account of, me [i. e., for my sake,] *en-phsh*, breath, [for life,] at *shale*, petition, of me, *u*, even, *om*, the people, of me at supplication of me: Gr., . . . let be given *hē psuchē*, breath, [for life,] to the desire, of me, *kai*, even, the people of me to the wish, or, petition, of me. [The Gr. does not make the queen ask her own life, which would be absurd in view of 5: 3 above given, and the other verses above referred to. The Greek article, *hē*, before *psuchē*, is not to be rendered in English here, because *psuchē* is here used in an abstract, a general sense. She is asking the *psuchē* of her people. Instances of such use of the Greek article occur constantly where our article is not used. There is a ' Yod, after *en-phsh* in my copy of the Hebrew. If it be correctly there, and not a mistake, (Interpreters tells us there are many mistakes in the Hebrew text arising from error of copyists), its being there is explained by what Professor Wilson, in his Heb. Grammar, p. 128, says: "Sometimes ' and *He* are added merely to soften the sound. When employed for this purpose, they are named Paragogical." And if it were at all necessary to render the ' here, it is easy to do it so as to avoid the absurdity of the queen's asking her own life, thus: let be given for my sake *en-phsh*, the desire, of me at the request of me, even the people of me at the petition of me, (in perfect accordance with the Hebrew modes of expression). And the Greek rendering in the verse is clear authority against the idea of the queen's asking her own life]: The Lat. in the verse is, if it please thee give to me my *anima*, for which *rogo*, I beg, en-

treat, *et*, even, my people, for which *obsecro*, I implore, beseech: Douay, if it please thee, give me my life for which I ask, and my people for which I request: Ital., if so it please the king, let be to me given the my life at the my petition, *e* the my people at the my *domanda*, demand, request: E. V., if it please the king, let my life be given me at my petition, and my people at my request. [The Douay, Ital., and E. V., give *life*, where the Lat. is *anima*, the Gr., *psuchē*, the Heb. *en-phsh.*]

Esther 7: 7; Heb., . . . to seek for *en-phsh* of him: The Greek does not use its word *psuchē* here, but gives, implored the queen: for he saw himself in evils being: Lat., that he might entreat for his *anima:* Douay, entreat for his life: Ital. and E. V., to make request for his life.

Esther 8: 11; Heb., . . to stand *ol*, upon, *en-phsh*, of them (Ges., under *ol* says, *upon* is used figuratively for *for*): The Gr. does not use *psuchē* here: It gives, to succour themselves: Lat., to stand for their *animas:* Douay, for their lives: Ital., to stand to the defence of their life: E. V., to stand for their life.

Esther 9: 16; Heb., . . . stood upon *en-phsh* of them: Gr., succoured themselves: Lat., stood for their *animas:* Ital., stood to the defence of their life: Douay and E. V., stood for their lives.

JOB.

Job 2: 4; Heb., . . . skin for skin, *u*, yea, or, even, all that to a man he will give for *en-phsh* of him: (Ges., under *our*, says, skin for skin means life for life, citing this verse.) For *en-phsh* the Gr. has *psuchē;* The Lat., *anima:* Douay, Ital., and E. V., *life.*

Job 2: 6; Heb., . . . *en-phsh:* Gr., *psuchē:* Lat., *anima:* Douay, Ital., and E. V., *life.*

Job 3: 20; Heb. Why is given to *oml*, a, or, the, sorrowful, light, *u*, yea, *chay-im*, breathings, to bitter of *en-phsh*: Gr., . . . indeed life to *psuchas* in griefs: Lat., *et*, even, life to those who in bitterness of *anima* are: Douay, and life to them that are in bitterness of *soul:* Ital., light to the miserable, *e* life to them that are in bitterness of mind: E. V., and life unto the bitter (in) soul;

Job 4 5; E. V., . . . thou faintest; . . . thou art troubled.

Job 6: 7; Heb. Refuseth to touch *en-phsh* of me them, as causing loathing food of me: (Ges., under *dui*, renders thus: "My soul refuseth to touch them, they are as the loathsome things of my food;" citing this verse: he then says, "loathsome insipid food is applied to an intolerable evil. According to a common Oriental figure, one is said to eat, to taste, anything, meaning to experience this or that fortune.") The Gr. does not use *psuchē* in the verse; it gives: Cannot be restrained of me the *orgē*, anger, vehement emotion: for the food of me stirreth up a wind like *osmē*, smell, stench, of a lion: Lat., Which before would not touch my *anima*, now through straitness, or, distress, my meats are: Douay, The things which before my *soul* would not touch, now, through anguish, are my meats: Ital., (The things that) my *anima* would have refused moreover to touch are now my sorrowful victuals: E. V., The things (that) my *soul* refused to touch (are) as my sorrowful meat.

Job 6: 11; Heb., What the strength of me, that I can effect, or, remain? *u*, yea, what *qts*, the extremity (of time, says Ges.,) of me, that should be prolonged *en-phsh* of me? Gr., For what of me the strength, that *upomenō*, I can hold out? or what of me the *chronos*, time, duration, age, that *anechetai*, can hold out, endure, the *psuchē* of me? Lat., For what is my strength, that I may withstand? or what my bound, or, limit, that I should patiently act? [not using its word *anima.*] Douay, For what is my strength, that I can hold out? or what is my end that I should keep patience? [not using its word *soul.*] Ital., What (is) my strength, for to hope for? *e* what (is) the *termine*, bound, limit, that to me is set, for to prolong (the expectation of) my *anima:* [Observe the interpolation in parenthesis.] E. V., What (is) my strength, that I should hope? and what (is) mine end, that I should prolong my life?

Job 6: 23; E. V., Or, deliver *me* from the enemy's hand? or, redeem *me* from the hand of the mighty? [We have the same said of *en-phsh.*]

Job 7: 2; Heb., As servant *ishaph*, breatheth hard after, panteth after, shade: Lat. and Douay, longeth for: Ital., *aspira*, aspires [i. e., breathes after] the shade: E. V., earnestly desireth the shadow.

Job 7: 11; Heb., So that not will I make dark *phi*, the mouth; I will speak in distress *ru-ach*, of breath, of me; I will talk in *mr*, the bitterness, *en-phsh*, of breath, of me. [The two clauses form a parallelism, *ru-ach*, and *en-phsh*, are here in what is called the genitive by position.] The Greek has, I will speak in distress being; [for

the Heb., in distress of *ru-ach*]: and uses *psuchē* for *en-phsh* in the next clause: The Lat. uses *spiritus* and *anima:* Douay, Wherefore I will not spare my mouth, I will speak in the affliction of my *spirit:* I will talk with the bitterness of my *soul:* Ital., I also not will detain back my mouth: I will speak, or, talk, in the anguish of my *spirito*, I will complain in the bitterness of my *anima:* See E. V. [Mouth, and *ru-ach*, and *en-phsh*, in the verse, are equivalents: the mouth cannot speak without breath.]

Job 7: 15; Heb., *u*, so that, chooseth strangling *en-phsh* of me; death than bones of me: Gr., *psuchē:* Lat., *anima:* Douay, So that my soul rather chooseth hanging, and my bones death: [*my soul* and *my bones*, each mean *I.*]: Ital., So that I in the *mind* choose rather to be strangled, *e* (rather I desire) death than my bones: E.V., So that my *soul* chooseth strangling, (and) death rather than my life.

Job 9: 21; Heb., Upright I, I would not know *en-phsh* of me, [i. e., myself,] I should despise *chay*, the breath, of me, [i. e., myself,]: Gr., *psuchē*, for *en-phsh:* Lat., *anima:* Ital., *myself*, [for *en-phsh* of me:] Douay, and E. V., my *soul.*

Job 10: 1; Heb., *nqthe*, hath loathed, *en-phsh* of me, i. e., I have loathed life of me; (see Ges., *nqth*, citing this verse.) I will loosen, or, let go, upon me, or myself, discourse of me; I will speak in bitterness of *en-phsh* of me: The Gr. has *psuchē*, twice: The Lat. *anima*, twice: Douay, my *soul* is weary of my life, I will let go my speech against myself, I will speak in the bitterness of my *soul:* Ital., my *anima* is wearied of my life; I will let waste upon myself *lamento*, groan, lamentation, complaint; I will speak, or, talk, in the bitterness of my *anima.* See E. V.

Job 11: 20; Heb., *u*, But *oini* the fountains, or, eyes, [see Ges., under *oin*,] of wicked shall be consumed, or, wasted, come to an end, *u*, yea, vigour of them *atd*, to be lost, destroyed, perish, allotted to them; *u*, yea, expectations of them, breathing out of *en-phsh:* The Gr. does not use *psuchē* in the verse; it gives: But *sōteria*, recovery, [this is the Greek word where the E. V. generally has, salvation;] them shall leave behind, or, omit: for the expectation of them, *apōleia*, loss, perdition, destruction, yea, buds of wicked shall waste, consume: Lat., But buds of wicked shall decay, or, fail, way of escape *peribit*, shall be annihilated, cut off, perish, from them, *et*, yea, expectation of them an abhorring of *anima:* Ital., But the buds of the wicked shall faint away, [we often have *die* for the Ital. words used here,] *e* (every) refuge shall be lost to them; *e* their

(only) hope (shall be) of *render lo spirito*, to render the *spirito:* [For the Ital. words "*render lo spirito*," Graglia, under *spirito*, gives, to die; and under the Ital. verb *rendere* he gives for *render l' anima*, to expire. The reader perceives, that in this verse the Ital. gives *spirito* for the Lat. *anima*, (for which, as below, the Douay gives, soul); shewing that the Ital. *spirito* and *anima* mean the same thing. Graglia defines *spirito*, soul, spirit, ghost, so that the literal rendering of *render lo spirito* is, to render, surrender, the soul, spirit, ghost.] The Douay of Job 11: 20 is, But the eyes of the wicked shall decay, and the way to escape shall fail them, and their hope the abomination of the *soul*: E. V., But the eyes of the wicked shall fail, and they shall not escape, and their hope (shall be as) the *giving up of the ghost.* (There is a marginal note here by somebody, thus: Or, a puff of breath.) [See Job 15: 30, in its place. The last breath goes out with something of a puff. As to the word *eye* used in this verse, it is familiar to the reader, that in our own language, as little figurative as it is, compared with the Hebrew, the bud, especially of a thing to be put in the ground, buried, to produce its like, is called the eye. And if *that* waste, die, there can be no reproduction. To give to the word *eye* used in the verse its literal sense destroys the meaning of the verse; for in that sense the eyes of all fail. Ges. gives *fountain* for the Heb. *oin.* I think *bud*, which is given in the Gr. and Lat., and in our Webster, for *eye*, is preferable to *fountain*, though that well expresses the idea intended in the verse.]

Job 12: 10; Heb., Who in hand of him *en-phsh* of every breathing (*thing*, understood,) and *ru-ach*, breath, of every flesh of man: Gr., *psuchē* of all breathing, and *pneuma* of every *man:* [for the Heb. flesh of man.] Lat., *anima* of every living, and *spiritus* of universal flesh of man: Douay, the soul of every living thing, and the spirit of all flesh of man: Ital., In whose hand (is) the *anima* of every (*man*) living, and the *spirito* of every flesh human: [Observe the interpolation of the word *man.*] E. V., In whose hand (is) the *soul* of every living thing, and the *breath* [for the Ital. *spirito*, Lat., *spiritus*, Douay, spirit, Gr., pneuma, Heb., *ru-ach*,] of all mankind.

Job 13: 14; Heb., Why carry I *bshr*, the flesh, of me in teeth of me, *u en-phsh* of me put in hand of me: Ges., under *shn*, gives, "carry my flesh," i. e., says he, "my life, in my teeth," i. e., says he, expose it to the greatest danger; and he refers to Judges 12: 3, [before given, which he says is a similar proverbial phrase.] The Gr. in Job 13: 14 uses *psuchē:* Lat., *anima:* Douay, Why do I

tear my flesh with my teeth, and carry my *soul* in my hands? Ital., Why snatch I the flesh with the teeth, and (why) hold my *anima* in the palm of my hand? E. V., Wherefore do I take my flesh in my teeth, and put my *life* in mine hand? [Why did not E. V. use *soul* here? The Ital. is *anima;* the Douay, *soul;* the Lat., *anima;* the Gr., *psuchē;* the Heb., *en-phsh.*]

Job 14: 22; Heb., Surely *bshr*, the flesh, of him *ol*, over, him *ikab*, shall have pain, or, be sore, *u en-phsh* of him *ol*, over, him *tabl*, shall mourn: The Gr. of Job 14: 22 is, surely the flesh of him suffered pain, indeed the *psuchē* of him lamented, or, grieved: [not considering the Heb. *ol* to make any difference in the sense.] The Lat. and Douay are, But yet his flesh (while he shall live) shall have pain, and his *soul* (Lat. *anima*) shall mourn over him: Ital., His flesh shall have pain only of him, *e* his *anima* make grief only of him: E. V., But his flesh upon him shall have pain, and his *soul* within him shall mourn. [The E. V. words *upon* and *within* find no support in either of the versions; and the Editors of the edition of the Bible I am using, the Brown Bible by the Pattersons, give this marginal note, "Or, but over him his flesh shall grieve, and over him his *breath* shall mourn:" a bold figure of poetry, says the note, by which the flesh and the breath are made conscious beings, different from the man himself, each lamenting the calamity which has befallen him, &c.: Giving *breath* where the Lat. and Ital. have *anima;* Douay, soul; Gr., *psuchē;* Heb., *en-phsh.*]

Job 16: 4; Heb., . . . was *en-phsh* of you in place of *en-phsh* of me, [i. e., if you were in place of me]: Gr., *psuchē*, twice: Lat., *anima*, twice: Douay, *soul*, twice: Ital., *anima*, twice: E. V., if your *soul* were in my *soul's* stead. Ges., under *en-phsh*, gives for the Heb. in this verse, "O that ye felt what I feel:" [that being the sense.]

Job 18: 4; Heb., *thrph*, tearing in pieces, *en-phsh* of him in nostrils of him: *thrph*, says Ges., is metaphorically used of anger, citing this verse, and Job 16: 9; Ps. 16: 22, used of God. The Gr. does not use *psuchē* in Job 18: 4; it gives *kechrētai soi orgē*, which may be either, hath vociferated to thee anger, or, hath laid violent hands on thee anger: The Lat. is, who *perdis*, spendest in vain, thy *anima* in thy fury: Douay, Thou that destroyest thy *soul* in thy fury: Ital., (O thou) that tearest thy *anima* in thy passion, or, anger: E. V., He teareth *himself* in his anger.

Job 18: 10; E. V., The snare (is) laid for him in the ground.

Job 19: 2; Heb., Until when make ye sad *en-phsh* of me, and crush me with words? Ges., under *en-phsh*, says, it is used to ex-

press sorrow, citing this verse, and Job 27: 2; 30: 25. [Sorrow is shown in the breath.] And under *oin*, eye, Ges. says, "many passions, such as envy, pride, pity, desire, [he might have added sorrow, grief,] are manifest in the eyes; that which properly belongs to the persons themselves is often applied to the eyes," citing texts. The Greek in Job 19: 2 is, How long laborious make ye *psuchēn* of me: Lat., How long *affligitis*, do you vex, disquiet, grieve, afflict, my *anima:* Douay, How long do you afflict my *soul*, [i. e., me,] and break me in pieces with words? Ital., Until when make ye labour, or, grieve ye, my *anima:* See E. V.

Job 19: 27; E. V., [a parallelism.]

Job 21: 8; Heb., Offspring of them *nkun*, formed, *l*, according to, faces, or, persons, of them: *om m*, a people of them, [or, like them, if *om* here is the preposition,] *u*, yea, descendants of them *l*, according to, eyes of them: Gr., The seed of them according to *psuchē*, [for the Heb. face,] indeed the children of them *en*, in, as to, eyes: Lat., Breed of them lasteth before them: Douay, Their seed continueth before them: Ital., Their offspring (is) established in their presence, *insieme*, likewise, with them; and their descendants (are) before to the eyes of them: See E. V.

Job 21: 23, 25; Heb. *ze*, this, [for, one,] dieth in strength of integrity of him, all of him tranquil and at ease: v. 25, But *ze*, this [for, another,] dieth *b en-phsh* bitter, *u*, even, not tasteth goodness: used, says Ges., under *thub*, for the kindness of God, citing Ps. 25: 7; 27: 13; 31: 19; 145; 7; Jerm. 31: 14. The Gr. in Job 21: 25 is, But *ho*, this, endeth under bitterness of *psuchē*, breath: Lat., in bitterness of *anima:* Ital., v. 23, this, &c., v. 25, in this, &c., bitterness of *mind*, and not having (ever) eaten with pleasure: Douay, v. 23, One man dieth, &c.; v. 25, But another dieth in bitterness of *soul* without any riches: E. V. v. 23, One dieth, &c.; v. 25, And another dieth in the bitterness of his *soul*, and never eateth with pleasure.

Job 23: 2; Heb., Even this day bitter *shh*, the thought, meditation, of me, hand [of God] heavy above *ane*, [sound it an-he, it is an onomatopoietic,] sighing, groaning, of me.

Job 23: 13; Heb., *u*, But, he *b*, at, one, [i. e., he is the same,] *u* who shall turn him about? *u*, yea, *en-phsh* of him hath desired, and hath done: [i. e., he hath done his pleasure:] The Gr. does not use *psuchē* in the verse; it gives literal language, thus: What he willed, *kai*, even, he hath done: Lat., For he *solus*, alone, only, unaccompanied, is, &c.; *et*, yea, *anima* of him, *quodcunque voluit*,

whatever he willed, that he hath done: Douay, For he is alone, and no man can turn his thought: and whatsoever his *soul* hath desired, that hath he done: Ital., But (if) he (be) in one (*intent*), who shall divert him? if his *anima* [equivalent to *he* in the first clause] desire (to do a thing) he it will do: E. V., But he (is) in one (*mind*), and who can turn him? and (what) his *soul* desireth, even (that) he doeth. [The Ital. mistakes the idea. The meaning of the *dramatis persona* called Job in this dramatic poem is, that God had done what he pleased to him. The E. V. follows the Ital. in its misconception. I said once to an accomplished scholar, well versed in the E. V., and a communing member of one of our churches, that the book of Job was a dramatic poem. He answered promptly: Certainly it is.]

Job 24: 12; Heb., Out of city they have caused men to cry out, (i. e., says Ges., under *naq*, from anguish, or, sorrow; citing this verse, and Ezek. 30: 24.) *u*, yea, *en-phsh* of pierced through hath cried out: The Gr. uses *psuchē* in the second clause: Lat., out of cities they have made men to groan, *et*, even, *anima* of wounded hath cried out: [What can cry out but breath?] Douay, Out of the cities they have made men to groan, and the *soul* of the wound ed hath cried out: Ital., the men groan from the city, [i. e., the men from, or, out of the city groan,] *e* the *anima* of the wounded to death crieth out: See E. V.

Job 27: 2; Heb., Liveth God that *sir* hath boiled up, fermented, *mshphth*, the judgment, of me, *u*, even, the Almighty, that hath made bitter *en-phsh*, the breath, of me: Gr., . . . who thus hath selected, or, judged, me, *kai*, even, the Almighty who hath rendered bitter, or, sour, the *psuchē* of me: Lat., who hath led away my *judicium*, judgment, mind, discernment, *et*, even, the Almighty, who to bitterness hath led my *anima:* Douay, who hath taken away my judgment, and the Almighty, who hath brought my *soul* [i. e., me] to bitterness: Ital., (that to me) hath taken away my reason; *e* the Almighty that hath given bitterness to my *anima:* See E.V.

Job 27: 3; Heb. What time any *oud*, turning back, returning, repeating, *nshme b*, in, me, *u*, yea, *ru-ach* of [i. e., proceeding from. The definitions given by Webster of the preposition of, are, from, concerning, proceeding from. We use it, also, for belonging to.]—God *b* nostrils of me: The Gr. uses here *pnoē* for *nshme*, and *pneuma* for *ru-ach:* Lat., *halitus*, breath, for the Gr. *pnoē*, Heb. *nshme;* and *spiritus* for the Gr. *pneuma*, Heb., *ru-ach:* The Ital., *fiato*, breath, for the Lat. *halitus;* and *alito*, breath, for the Lat. *spiritus*,

for which the usual Ital. word is *spirito*. The Douay here is, As long as breath [Heb. *nshme*] remaineth in me, and the *Spirit* of God in my nostrils: E. V., All the while my *breath* (is) in me, and the *Spirit* of God (is) in my nostrils. [What does the Douay, and the E. V., mean by "the *Spirit* of God" in my nostrils? We have somewhere in the E. V., New Testament, "God is a Spirit," (I think that is the phrase used in the E. V.) Was God in Job's nostrils? The Greek in that place in the New Testament is, no doubt, *pneuma*, the Lat., *spiritus*, and the Ital., *spirito*, all meaning *breath*. The Gr. word *logos* in John's Gospel, ch. 1: 1, means word, or, speech. The Gr. is *en-arche*, As to first cause, origin, was, existed, that *logos*, word, speech, and that *logos* was *pros ton* Theon (the accusative), by God, and God was that *logos*. *Word* is equivalent to *pneuma*, Lat., *spiritus*, Ital., *spirito*, breath: there can be no word without breath. And in Gen. 1: 3, the Heb. and Gr. are, And *spake* (uttered word) God, let be light, and was, existed, light. (It is the substantive verb, be, exist.) So that *Spirit* of God means *breath* proceeding from God, in such passages as Job 27: 3; and *word* of God, in such passages as John 1: 1.]

Job 27: 4; Heb., Whether shall speak lips of me iniquity, *u*, even, tongue of me, whether shall murmur it deception? [A Heb. way of saying, my lips shall not &c., my tongue shall not &c.; each meaning, I will not, &c.]: The Gr. is, Not shall speak the lips of me *anoma* unjust [things, understood,] *oude*, no not, or, not at all, the *psuchē*, breath, [for the Heb. tongue, the tongue can't speak without breath,] of me shall exercise itself in, or, practise, *adika*, [things] contrary to justice, unjust things: Lat., Not shall speak my lips iniquity, *nec*, no not, my tongue shall exercise, or practise, untruth: Douay, My lips shall not speak iniquity, neither shall my tongue contrive lying: Ital., My lips (ever) not shall speak perversely, *e*, yea, my tongue (ever) shall not discourse deceitfully: E. V., My lips shall not speak wickedness, nor my tongue utter deceit.

Job 27: 8; Heb., *ki*, then, what hope of profane, *ki*, when, *ibtso*, shall cut off, *ki*, when, shall draw out, God *en-phsh*, the breath, of him. [In Job 6: 9, the Heb. uses this verb, *btso*, the verb first used in this verse; the Heb. there is, cuts off me: and in Isai. 38: 12, cut off me from the thrum: An image, says Ges., taken from a weaver who cuts off his finished work from the beam. In Job 6: 9, and Isai. 38: 12, *me*, is added; but in Job 27: 8, the Heb. is, cut off, and draw out, *en-phsh* of him. The Heb. *ki* is used three times

in the verse:] The Gr. does not use *psuchē* in Job 27: 8: It gives, And what then (is) hope to profane, when he awaiteth? [i. e., awaiteth death?] Lat., Verily, what is hope of hypocrite, if covetously he take, or, plunder, and God shall not acquit *anima* of him [i. e., him]? Douay, For what is the hope of the hypocrite if through covetousness he take by violence, and God deliver not his *soul?* Ital., For, what (shall be) the hope of the hypocrite, when, after that he shall goods, or, property, have gained, God *strappera fuori*, shall snatch forth, the *anima* of him? E. V., For what (is) the hope of the hypocrite, though he hath gained, when God taketh away his *soul?* [There is nothing in the Hebrew or in the Greek from which "though he hath gained," or the equivalent expressions in the other versions, could come. The Heb. above given is all the verse.]

Job 30: 15; Heb., Are turned upon me *bleut*, bringings to nothing, or, sudden destructions; they pursue like *ru-ach*, a, or, the wind, *ndbe*, the free will, readiness of mind, of me: Gr., Are turned upon me the anguishes [anguishes, without our article]; . . . of me the *elpis*, hope, reliance, purpose, like *pneuma*, a wind: Lat., I am brought to nothing; thou hast taken away as a wind my desire, or, longing: Douay, I am brought to nothing: as a wind thou hast taken away my desire: Ital., Terrors are turned against me, they pursue my *anima* as the wind: E. V., Terrors are turned upon me: they pursue my *soul* as the wind.

Job 30: 16; Heb., Yea, now *ol*, upon, or, over, me pours itself out *en-phsh* of me. [The reflex form of the verb is used here. Ges., under *shphk*, gives, "pours itself out in complaints," citing this v. and others. Perhaps, "in tears" would be better. In afterwards rendering Isai. 38: 15, I found in Ges., under *ol*, citing Job 30: 16, "Here also should the expression be referred which has been variously explained, 'my soul pours itself upon me,'" i. e., says he, being poured out into tears, it wholly covers me, as it were, with them.]: Gr., 30: 16, the *psuchē* of me: Lat., Now, indeed, in, or, within, myself pineth away my *anima:* Douay, And now my *soul* fadeth within myself: Ital., And now my *anima* is shed, or, poured out, upon me: E. V., And now my *soul* is poured out upon me.

Job 30: 25; Heb., Whether not have wept I for afflicted of day? grieved *en-phsh* of me on account of needy? [*en-phsh of me* and *I* mean the same.] The Greek does not use *psuchē:* It gives, But I on account of every feeble have wept, I have sighed seeing man in necessity: Lat., I wept in time past concerning him who was brought low, and compassionated my *anima*, the poor:

Douay, I wept heretofore for him that was afflicted, and my *soul* had compassion on the poor. [The Greek, Lat. and Douay, give an affirmation for the interrogative form of the Hebrew: that is the sense of such Hebrew interrogations.] Ital., Not wept I because of him that led hard life? my *anima*, not was grieved she for the poor? E. V., Did not I weep for him that was in trouble? was (not) my *soul* grieved for the poor?

Job 31: 30; Heb., *u*, But, not have given, or, applied, I to sin *hk*, the palate, of me by asking with curse *en-phsh* of him: Ges., under *hk*, renders, "For I have not suffered my palate to sin," citing this verse; and citing this verse under *shal*, renders "by asking with a curse his life," i. e., says he, for his death; compare, says he, Jonah 4: 8, giving the Heb. there, *u ishal en-phsh* of him *l mut;* which under *shal*, he renders, "and he desired death for himself:" The Ital. and E. V. there is, *himself* to die. Ges. also cites 1 Kings 19: 4, see it given before in its place. Under *hk* he cites Prov. 8: 7, and renders, "For my palate shall speak the truth," and he says the palate is used for the organ of speech, citing Ps. 119: 103. [The Heb. there is, How pleasant to palate of me to speak of thee; than honey to mouth of me. The Lat., the Douay, the Ital., and E. V., miss the idea there.] The Gr. in Job 31: 30 does not use *psuchē:* it gives, simply, the curse of me: Lat., But not have I given to sin my throat, that I should ask cursing *anima* of him: Douay, For I have not given my mouth to sin, by wishing a curse to his *soul:* Ital., Even not, moreover, have I brought my palate to sin, by to ask *his death* with curse: E. V., Neither have I suffered my mouth to sin by wishing a curse to his *soul.*

Job 31: 39; Heb., . . . *u*, or, *en-phsh* of lords of it have caused to breathe out I: Gr., *psuchēn kuriou*, breath of owner, or, lord, of the land taking out *elupēsa*, have I grieved, distressed, afflicted, perturbed, saddened: Lat., *animam*, the breath, of the husbandmen of it *afflixi*, have I grieved, vexed, afflicted, disquieted, troubled, perplexed: Douay, afflicted the *soul* of the tillers thereof: Ital., if I have made to sigh the *anima*, breath, of its lords: E. V., or have caused the owners thereof to lose their life; (Margin, "caused the *soul* of the owners thereof to expire, or, breathe out.") [*or*, in such position, means *that is.*] (Ges., under *nphh*, says, the Heb. here is "a hyperbolical expression for, to extort sighs, to torment miserably.")

Job 32: 20; Heb., I will speak *u*, that, *iru-ach*, [from the verb *ru-ach*, to breathe, respire, (i. e., breathe back,) an onomatopoietic,

says Ges.] I may breathe back into me: [We have the same expressed with *en-phsh* also.] The Greek is, I will speak, that I may be revived, or, refreshed: Lat., and *respirabo*, I shall fetch breath, be refreshed, a little: [This Lat. verb is from *re*, back, or, again, and *spiro*, to breathe; from which verb *spiro* is the Lat. noun *spiritus*, breath; and the Ital. *spirito* is the Lat. *spiritus* with the Ital. termination.]: Douay, I will speak, and take breath a little: Ital., I will speak therefore, and I shall have some *respirazione*, respiration [i. e., breathing back]: E. V., I will speak, that I may be refreshed.

Job 33: 4; Heb., *ru-ach*, the breath, of God made me, *u nshme* of the Almighty gave me life. [This is the substance, in short, of Gen. 2: 7,]: The Gr., gives *pneuma* for *ru-ach*, and *pnoē* for *nshme:* The Lat. gives *spiritus* for *pneuma*, and *spiraculum* for *pnoē:* The Douay is, The *Spirit* of God made me, and the *breath* of the Almighty gave me life: Ital., The *Spirito* of God me *hath made*, [The Ital. expression for *made*] *e* the breath of the Almighty to me hath given [gave] life: E. V., The *Spirit* of God hath made me, and the breath of the Almighty hath given me life.

Job 33: 5, 6; Heb. v. 5, If thou be able, answer me, set in order to face of me, set yourself, or, take your stand: v. 6, Heb., Lo I as mouth of thee in power; from clay was nipped off also I. [Ges., under *qrts*, cites this verse, giving the Heb., and renders, "I, too, was nipped off from the clay," an image, says he, taken from a potter, who pinches off a piece from the mass of clay, to make a vessel.]: The Gr. is, v. 5, If thou be able, give to me *apokrisin*, an answer, in opposition to these [what the speaker is about to say] undertake, stand up against me, and I against thee: v. 6, Out of clay art formed, or, fashioned, thou, as *kai*, also, I, out of the same are we formed, or, fashioned. [The Gr. divides the verses differently from the division of them in my copy of the Heb.]: The Lat. and Douay, are, v. 5, If thou canst, answer me, and stand up against my face: v. 6, Behold God hath made me as well as thee, and of the same clay I also was formed: Ital., v. 5, If thou canst, answer me; set thyself in order against me, and present thyself yet, or, moreover: v. 6, Behold, I (am) to God, as thou; also I am been drawn from the clay: E. V., v. 5, If thou canst answer me, set (thy words) in order before me; stand up: v. 6, Behold, I (am) according to thy wish in God's stead: I also am formed out of the clay. [Whence the E. V. could have got "I (am) according to thy wish *in God's stead*" I cannot conjecture. I see how the Lat. got *God*,

and thence the Douay, *God;* and how the Ital. got *God.* The Heb., after its words "as mouth of thee" has the preposition *l*, in, to, by, and other significations, and the noun *al*, written in the Heb. *lal.* Under *al*, Ges. cites Prov. 3: 27; Mic. 2: 1; Deut. 28: 32; Nehem. 5: 5; in each of which he gives, for *lal*, in the power of: and see the E. V. of those verses. And he says, *al* is sometimes used for *God.* Hence the Ital. for *lal* gives *to God*, in v. 6. The Lat. and the Douay give only *God;* giving nothing for the preposition *l.* The Gr. does not give *God* in the verse. Under *l* Ges. cites this verse, Job 33: 6, and gives the Heb. words, *ani kphik lal*, above rendered, "I as mouth of thee in power;" and he renders them thus, "I am even as thou (created) by God," inserting the word *created;* and giving *as thou* for the Heb. *as mouth of thee.* This would be consistent with his rendering of the other part of the verse, "I, too, was nipped off from the clay," i. e., was fashioned by God ont of clay. But the E. V. rendering is totally different from any other that I know of.]

Job 33: 18; Heb., He holdeth in, or, restraineth, *en-phsh* of him from pit, *u*, yea, *hie*, breath, or, life, of him from *ober*, going away, by sword: Gr., He hath restrained the *psuchē* of him from death: Lat., *animam* of him from corruption: Douay, Rescuing his *soul* from corruption, and his life from passing to the sword: Ital., To save his *anima* from the *fossa*, trench, grave, and cause that his life pass not by the sword: E. V., He keepeth back his *soul* from the pit, and his life from perishing by the sword.

Job 33: 20; Heb., *u*, And, *zem*, regardeth as stinking, or, loatheth, *hie*, the *breath*, of him food of him, *u*, yea, *en-phsh* of him, food of desire, [i. e., desirable food,]: The Gr. is, Indeed any food of bread he is not able to receive, *kai*, even, the *psuchē* of him, food he set his heart upon, or, longed for: Lat., . . . in his *life*, and to *anima* of him, &c.: Douay, Bread becometh abominable to him in his *life*, and to his *soul* the meat which before he desired: Ital., And his *life* made him detest food, *e*, yea, or, and, his *anima* victuals, or, food, desirable: E. V., So that his *life* abhorreth bread, and his *soul* dainty meat. [It is plain, that the Lat., Ital., Douay, and E. V., *life* is not the proper word here: The Heb. *hie*, breath, is what loatheth, i. e., regardeth as stinking.]

Job 33: 22; Heb., *u*, yea, was brought near to *shht*, pit, sepulchre, grave, *en-phsh* of him, *u*, yea, his life to dead: Gr., Yea, was brought near to death the *psuchē* of him, yea, the life of him *en*, in, or, on, or, at, *hades:* Lat., Hath drawn near to corruption *anima*

of him, *et*, even, life of him to deadlies: Ital., *e*, yea, his *anima* approached, or, came near, to the *fossa*, *e*, yea, his life to the (*mali*, *bad*,) mortals: Douay, His *soul* hath drawn near to corruption, and his life to the destroyers: E.V., Yea, his soul draweth near unto the grave, and his life to the destroyers. [It is a wonder that the E. V. did not take the Ital. here, instead of the Douay, and interpolate *bad* for the Ital. interpolated word *mali*, and give, his life to the (bad) mortals. That would suit Bishop Hobart and the bishops he cites in his support, as we shall see; and would suit even the orthodox of other sects. For they say that what they call souls, spirits, ghosts, live, and that some are *bad*, and go to a bad place. The Heb. *en-phsh* to the grave, and life to dead, the dead, mean the same.]

Job 33: 24; E. V., . . . deliver *him* from going down to the pit, Heb. *shht*, the same word used in the preceding verse, where the E. V. has *en-phsh* of *him* [i. e., *him*] to the grave. The Greek here has, into *death*, where, for the same Hebrew word used in v. 22, it has *hades*.

Job 33: 28; Heb., He preserved, or, Preserve, *en-phsh* of me from going into *shht*, pit, grave, and life of me on light shall look: Gr., Save from death *psychēn* of me, not to go *me* [i. e., so that *I* go not] into *corruption*, [for the Heb. *shht*], and the life of *me* light shall behold: Lat., He hath set free, or, exempted, his *anima*, that it should not go into *interitum*, extinction, death, &c.: Douay, He hath delivered his *soul* from going into destruction, that it may live and see the light: Ital., (So God) *riscuotera*, will redeem, ransom, get loose, his *anima*, that it not pass into the *fossa*, and his life shall see the light: E. V., He will deliver his *soul* from going into the pit, and his life shall see the light.

Job 33: 30; Heb., For that to restore, or, bring back, *en-phsh* of him from *shht*, *pit*, *grave*, to light in light of living: Gr., *kai*, yea, or, and, he hath preserved, or, delivered, the *psuchē* of me from *death* [for the Heb. *shht*], that the *zōē*, breath, of me in light may praise him: Lat., That he may call back, or, withdraw, *animas* of them from corruption [for Heb. *shht*], and enlighten them with light of living: Douay, That he may withdraw their *souls* from corruption, and enlighten them with the light of the living: Ital., To draw back his *anima* from the *fossa*, that it may be illuminated with the light of the living: E. V., To bring back his *soul* [i. e., him] from the pit, to be enlightened with the light of the living.

Job 34: 14; Heb., If he set upon, or, against, him, or, it, [i. e.,

every flesh in v. 15: the Heb. has no neuter gender.] *lb* of him, *ru-ach* of him *u nshme* of him to himself draw back,

Job 34: 15; Heb., *ighuo*, will breathe out, exspire, every flesh at once, or, together, *u* man, *ol*, upon, dust shall return: [The verb *ghuo* used in this verse is the verb used in other passages where the E.V. has, *give up the ghost.* Ges., under *ol*, says, It is used not only of the surface of the ground, but also in the grave, where the dead both lie upon the dust and under it, citing Job 20: 11; 21: 26.] The Gr. is, v. 14, For if he will to suppress, or, restrain, and the *pneuma para*, of, proceeding from, him to withhold; [This is all the Greek gives in the verse; it contains all the sense; for the Heb. *ru-ach* and *nshme* mean the same, namely, breath.] v. 15, will end, terminate, every flesh [every breathing flesh, of course,] concordantly: *de*, indeed, every *brotos*, mortal, perishable, into earth, or, ground, will drop off, from whence also it was formed, fashioned, figured: The Lat. has *spiritus*, breath, for the Heb. *ru-ach*, and *flatus*, breath, for the Heb. *nshme;* and in v. 15 has, *every* flesh, &c.: Ital., v. 14, If he set *mind* to *man*, he would draw back to himself his *alito*, breath, *e* his *soffio*, breath, or, blowing; [giving *alito* and *soffio* for the Heb. *ru-ach* and *nshme;* shewing that they each mean *breath;* and we have seen the Ital. *anima*, Douay and E. V. *soul*, where the Heb. has *nshme.*] V. 15, *Every* flesh, &c.: Douay, v. 14, If he set his *heart* to him, (and the Lat. gives, to *him*,) he shall draw his spirit and breath unto himself: v. 15, All flesh shall perish together, and man shall return into ashes: E. V., If he set his *heart* upon *man*, (margin, upon *him*,) (if) he gather unto himself his spirit and his breath; v. 15, *All* flesh shall perish together, and man shall turn again into dust. [The E. V. is taken partly from the Ital., and partly from the Douay; it gives *man* in v. 14, after the Ital., and gives *All flesh*, &c., after the Douay.]

Job 36: 14; Heb., Let die in youth *en-phsh* of them, yea, life of them with *qdshim*, prostituting themselves in honour of Astarte or Venus. [See the noun *qdsh* in Ges.]: Gr., Let die thus in youth the *psuchē* of them, indeed the life of them wounded by piercing by *aggelōn*, angels, messengers, announcers, by way of omen: Lat., Let die in tempest *anima* of them, *et*, even, life of them among lascivious: Douay, Their *soul* shall die in a storm, and their life among the effeminate: Ital., Their *person* shall die in youth, *e*, yea, or, and, their life among the *cinedi* [Probably from *cignere*, to embrace,] among the embracing: E. V., *They* die in youth, and their life (is) among the unclean.

Job 37: 10; Heb., From, or, by means of, *nshme* of God is given ice: Gr., *pnoē*: Lat., *Blowing* God, congealeth ice, or, frost: Douay, When God bloweth there cometh frost: Ital., God with his *soffio*, breath, or, blowing, [wind is called the breath of God, as many passages shew,] produceth ice: E. V., By the *breath* of God frost is given.

Job 38: 39; Heb., . . . *u*, yea, *hie*, [sound it *chay-ah*,] breath, [for desire, appetite,] of young lions wilt thou, or, canst thou, satisfy? Gr., the *psuchas* of &c.? Lat., *animam* of &c.? Ital., *e*, yea, wilt thou satisfy the greediness, or, desire, of the young lions? Douay, and satisfy the appetite of her whelps? E. V., or fill the appetite of the young lions? [This verse shews that the Heb. verb *chay-ah* means *to breathe*, as Ges. says; and that the noun *chay-ah* means breath.]

Job 41: 21; Heb., v. 13, Heb., *en-phsh* of him live coals kindleth: Gr., The *psuchē*, of him: Lat., v. 12, *halitus*, the breath, of him: Douay, v. 12, His *breath:* Ital., v. 21, His *alito*, breath, kindleth coals: E. V., v. 21, His *breath* kindleth coals. [We thus see, that *en-phsh* and *nshme*, Gr., *psuchē* and *pnoē*, mean the same, namely, breath: See preceding verses where the Gr. *pnoē*, Ital., and E. V., *breath*, is given for *nshme*. And in this verse the Lat., the Douay, the Ital., and the E. V., give *breath* where the Gr. is *psuchē*, and the Heb. *en-phsh*.]

PSALMS.

Psalms 3: 2; Heb., Many say of *en-phsh* of me [i. e., of *me*, and so says Ges., under *en-phsh*], no help for him in God.

Ps. 6: 2; Heb., . . . for *nbleu*, are withered, or, faint, *otsm*, the bones, of me [for, I am withered, or, I faint]: Gr., *etarachthēn*, are thrown into confusion, perturbed, vexed, troubled: Lat., are put in confusion, or, troubled, disquieted: Douay, are troubled: Ital., are wholly lost: E. V., for my bones are vexed.

Ps. 6: 3; Heb., *u*, yea, or, even, *en-phsh* of me *nble* [the same verb used v. 2], is withered, or fainteth, exceedingly: Gr., *kai*, the *psuchē* of me *etarachthē* [the same verb used in v. 2], exceedingly: Lat., *et* my *anima* is put in confusion, or, &c., as in v. 2: Douay, My *soul* is troubled exceedingly: Ital., My *anima eziandio*, even,

or, also, is greatly missed, or, lost: [the same verb used in v. 2,]: E. V., My soul is also sore vexed.

Ps. 6: 4; *shube*, Bring back, restore, renew, Jehovah, *hltse*, set free, *en-phsh*, the breath, of me, [i. e., cause me to breathe freely, equivalent to Heb. expressions before seen,] preserve *me*, &c.: Gr., Turn back, *O kurios*, free the *psuchē* of me, preserve me, &c.: Lat., turn about, or, turn back, *O dominus*, (*et*) free my *anima; salvum*, sound, well, in good health, make *me* &c.: Douay, Turn to me, O Lord, (and) deliver my *soul:* O save me &c,: Ital., Let turn back, O Signore; redeem, or, get loose, my *anima;* save *me* &c.: [The Ital. *rivolgiti* might be rendered, turn back *thyself*, or, turn thyself; but the rendering I have given for it agrees with the Heb. and the Greek, and, striking out the Lat. *et* interpolated, with the Lat. also; and see *perseguiti* in Ps. 7: 5.] E. V., Return, O Lord, deliver my *soul:* O save me &c. [The Douay, and the E. V., miss the sense of the verse.]

Ps. 7: 1; Heb., . . . preserve *me* from every pursuing *me*, and prosper *me;*

Ps. 7: 2; Heb., Lest he tear in pieces as a lion *en-phsh* of me [i. e., me]: Gr., the *psuchē* of me; Lat., my *anima:* Ital., my *anima:* Douay and E. V., my *soul.*

Ps. 7: 5; Heb., Let pursue enemy *en-phsh* of me and overtake, *u*, yea, let him tread down to *arts*, the earth, or, the ground, *chay*, the breath, [or, *life*,] of me; *u*, yea, *kbud*, the liver, of me into *ophr*, the dust, let him place: [The *en-phsh* of me, and the *chay* of me, and the *kbud* of me, mean the same, namely, *me*. *Let pursue en-phsh of me and overtake*, is a mode of constructing a sentence very common in the Heb. We would say, let enemy pursue and overtake *en-phsh* of me, i. e., *me*.] Gr., the *psuchē* of me: Lat., Let pursue enemy my *anima* and take, or, catch: Douay, Let the enemy pursue my *soul*, and take (it): Ital., *perseguiti*, Let persecute *pure*, yet, moreover, besides, the enemy my *anima*, *e* (it) reach &c.: E.V., Let the enemy persecute my soul, and take (it); [The Ital., and the E. V., by their word *persecute*, miss the figure used in the Heb., that of *hunting*, often used in the Heb. in such connection.]

Ps. 10: 3; Heb., For glorieth wicked *ol*, upon, desires, or, longings, of *en-phsh* of him: Gr., *en*, upon, or, in, the eager desires, or, longings, of the *psuchē* of him: Lat., For is praised sinner, in, or, concerning, longings, or, cravings, of his *anima:* Douay, For the sinner is praised in the desires of his soul: Ital., For the wicked *sigloria*, praiseth himself, or, boasteth himself, or, it may be, is

praised, (for the Ital. passive is formed by *si* before the verb,) of the desires of his *anima:* E. V., For the wicked boasteth of his *heart's* desire, [Giving *heart* for the Ital. and Lat. *anima*, Douay, *soul*, Gr., *psuchē*, Heb., *en-phsh.*]

Ps. 10: 17; Heb., Desires, or, longings, of humble hast heard thou, Jehovah, thou wilt make straight (metaphorically, says Ges., upright, just,) *lb*, the heart, soul, mind, of them: Gr., *kardia:* Lat., *cor:* Ital., *cuore:* Douay and E. V., *heart:* [The single word *lb*, and the corresponding word in the different versions, expresses all that is expressed by the cumulated words sometimes given.]

Ps. 11: 1; Heb., *b*, In, or, to, Jehovah have flown for refuge I; how say they to *en-phsh* of me, [i. e., to me,] fly to mountain as sparrow? Gr., to the *psuchē* of me, emigrate to the mountains as a little sparrow? Lat., to my *anima*, go to dwell in, or, migrate to, mountain as sparrow? Douay, to my soul: get thee away from hence to the mountain like a sparrow? Ital., I confide *myself* in, or, upon, the Signore; how say ye to my *anima:* Fly away to your mountain, (as) a little bird? E. V., In the Lord put I my trust: how say ye to my *soul*, Flee (as) a bird to your mountain?

Ps. 11: 5; Heb., Jehovah *tsdiq*, the straight [i. e., just] *ibhn*, searcheth out, or, proveth, or, watcheth, *u*, but, unrighteous, *u a-heb*, breathing after, wrong, hateth *en-phsh* of him: [This may mean, the *en-phsh* of Jehovah, i. e., Jehovah, hateth him; or, he, the person spoken of, hateth *en-phsh* of him, i. e., hateth himself.] The Gr. is, but who embracing injustice hateth the of himself *psuchē* [i. e., hateth himself]: Lat., but who loveth iniquity hateth his *animam* [accusative]: Douay, the Lord liveth . . . , but he that loveth iniquity hateth his own soul: Ital., The Signore searcheth, or, proveth, the just; *e*, but, his *anima* hateth the wicked, and him that loveth violence: E. V., but the wicked, and him that loveth violence, his soul hateth.

Ps. 13: 2; Heb., Until when shall I put, or, set, counsels, or, prudences, on *en-phsh* of me; grief in *lb* of me of day? Gr., *psuchē*, . . . *kardia:* Lat., How long shall I put, or, set, *consilia*, counsels, or, purposes, concerning, or, in, my *anima;* grief in my *cor* by day? Ital., Until when not shall I do other wholly than that to advise in the *mind*, *e* perplex, or, trouble, myself in the *cuore?* Douay, How long shall I take counsels in my *soul*, sorrow in my heart all the day? E. V., How long shall I take counsel in my *soul*, (having) sorrow in my heart daily? [Why does E. V. insert *having*?]

Ps. 13: 5; Heb., . . . shall exult *lb* of me &c., [i. e., I will exult; *lb* is equivalent to *en-phsh.*]

Ps. 16: 2; Heb., Thou hast said to Jehovah, Lord of me thou: The Gr., the Lat., and the Douay, have, I have said &c.: The Ital. interpolates *O my anima*, thou hast said &c.: And the E. V. interpolates *O my soul*, thou hast said &c.: [We thus have the authority of the Ital., and the E. V., that when David says, *en-phsh* of me, Gr. *psuchē* of me, E. V. O my soul, he means *himself;* and that is so, beyond controversy: he means by O David, that corporeal David who can praise God with mouth, with lips, with tongue, with *en-phsh*, breath.]

Ps. 16: 9; Heb., Therefore rejoiceth *lb* of me, *u*, yea, exulteth *kbud*, the liver, of me, *aph*, besides, in addition, also, *bshr*, the flesh, of me [for *I*] shall lie down *l*, to, or, in, security, or, confidence. [The *lb* of me, and the *kbud* of me, and the *bshr* of me, are, respectively, used for *I*. Before this was put in type I saw in Geddes's "General answer to queries" the following remarks: (Besides the first eight books of the Bible he gave a translation of the Psalms, or a part of them. I think it is not to be found in this country.) "My having, in Ps. 16: 9, translated, my *liver* rejoiceth, has exposed me to a number of critical squibs from different quarters; and even from babes and sucklings in criticism." And after a playful remark or two in reply, he says: "It is evident that *lb* and *kbd* in the verse are parallel terms. We must therefore render them both literally, or, both metaphorically; else the parallelism will disappear. Now it appears to me, that a literal rendering here best preserves the force and beauty of the parallelism; than which, perhaps, a more natural one can hardly be conceived. The heart and the liver are two conspicuous corresponding parts, the one placed on the right, the other on the left side of the human body. How far the liver is really affected by joy or grief, I must leave to physiologists and anatomists to determine. It is enough for me, that in the estimation of the Hebrew writer it was deemed so. Nor was the idea peculiar to the Hebrews. We find the same notion entertained, and the same or similar expressions used by the most elegant Greek and Roman poets." He cites Anac. Od. 3; Horace, B. 1, Ode 3. We should think, that a competent knowledge of the functions of the liver, with a little experience of the effect produced on the feelings by sluggishness in its action, and of the sense of alertness resulting from its restoration to the quickness of healthy action, could not fail to shew the naturalness and beauty of this

Heb. use of it. In Gen. 49: 6, before given, the E. V. for *kbd* gives honour. In this verse, Ps. 16: 9, and in Ps. 57: 8, and 108: 1, where the Heb. word is the same, it gives, glory. Geddes asks, "What parallelity is there between *heart* and *glory*. Besides, *my glory rejoiceth*, is as absurd as *my joy rejoiceth*." So in Gen. 49; 6, *kbd* and *en-phsh* are parallel terms, whether *my liver*, or *mine honour*, or *my glory*, be given for *kbd* of me.]

Ps. 16: 10; Heb., *ki*, that, not wilt thou *ozb*, leave, desert, forsake, *en-phsh* of me [i. e., me] in *shaul*, the grave, not wilt thou give *hsid*, the excellent, pious, of thee to experience *shht*, the pit, sepulchre: [i. e., the effects of the sepulchre, namely, corruption]: Gr., *hoti*, that, not *egkataleipsei* wilt thou abandon, forsake, leave behind, the *psuchē* of me [i. e., me] in *hades*, the grave, *oude*, not at all, wilt thou give, or, permit, the sanctified, or, pious, of thee to see [i. e., to experience, suffer,] *diapthoran*, destruction, corruption: Lat., Since that not wilt thou leave, or, abandon, forsake utterly, my *anima* in *inferno*, the lying below, *nec*, not so much as, wilt give, or, suffer, thou thy holy, or, pious, to see corruption: Ital., For, or, since, thou not *lascerai*, wilt leave, forsake, abandon, my *anima* in the *sepolcro*, sepulchre, (*e*) not wilt thou permit, or suffer, that the thy Holy feel the corruption of the *fossa*, grave, trench: [The Ital. thus making *my anima in the sepulchre* equivalent to, *thy Holy feel the corruption of the grave.* And it is plain, that to leave the *en-psh*, Gr. *psuchē*, Lat. and Ital. *anima* of any one, the Hebraism for *him*, in the grave, is equivalent to suffering him to experience the corruption of the grave.] The Douay is, Because thou wilt not leave *my soul* in hell; *nor* wilt thou give thy Holy One to see corruption: E. V., For thou wilt not leave *my soul* in hell; *neither* wilt thou suffer thine Holy One to see corruption. [See Acts 2: 27, 31, given in their order. After rendering the Heb. as above, to experience the pit, sepulchre, I found that Ges., under *shht*, renders, "to see, i. e., to experience, the sepulchre," citing this verse, and Ps. 49: 9. The Heb. in Ps. 49: 7 and 9 is, *Ah*, a brother, or, kinsman, not ransoming shall ransom a man, not shall give to God to expiate him; v. 9, *u*, that he may live forever, not may see, experience, that *shht*, pit, sepulchre, (i. e., the effects of the pit, corruption, forever.) In Job 17: 13, the same Heb. word *shaul* is used, and the Gr. there gives *hades;* the Lat., *infernus;* the Douay, *hell;* the Ital., *sepolcro;* the E. V., *the grave.* And in Job 17: 16, the Heb. has the same word; and the Gr. there gives *hades*, the Lat., *infernus;* the Douay, *pit;* the Ital., the *sepolcro;*

the E. V., the pit. And in Job 33: 18, the Heb. is, He preserveth *en-phsh* of him (i. e., him) from *shht*, the pit, sepulchre: Gr., the *psuchē* of him from death: Lat., *animam* of him from *corruption:* Douay, his *soul* (i. e., him) from *corruption:* Ital., to save his *anima* from the *fossa*, grave, trench: E. V., He keepeth back *his soul* from the pit. And in Job 33: 24, the Heb. is, . . . preserve *him* (equivalent to *en-phsh of him* in v. 18) from going down into *shht*, the pit, sepulchre: Gr., to *death:* Lat., and Douay, to *corruption:* Ital., to the *fossa:* E. V., to the *pit.* (Ges., under *shht*, gives, for *shht*, *the grave*, citing this verse.) And in Job 33: 28, the Heb. is, He preserved, or, preserve, *en-phsh* of me (i. e., me) from *ober*, going away, being taken away, into *shht*, the pit, sepulchre, *u*, that, or, and, life of me in *aur*, light, (used for prosperity, says Ges.) shall appear, or, on prosperity shall look: Gr., Preserve *psuchēn* of me from the not to go (we say, from going) into *diapthoran*, destruction, corruption, *kai* the life of me *phōs*, light, (metaphorically, says Donnegan, joy, health,) shall see: Lat., He hath delivered his *anima*, that it go not into *interitum*, extinction, but living, light should see: Douay, He hath delivered *his soul* from going into destruction, that it may live and see the light: Ital., (thus God) *riscuotera*, will redeem, ransom, get loose, cause to escape, his *anima*, that it pass not into the *fossa*, *e* his life shall see the light, or, see light: E. V., He will deliver his *soul* from going into the pit, and his life shall see the light. (Ges., citing this verse under *obr*, for the words *obr b shht* in it, gives, "perish in the sepulchre.") In Job 33: 30, the Heb. is, To restore, or, bring back, *en-phsh* of him (i. e., him) from *shht*, the pit, sepulchre, grave: Gr., the *psuchē* of me from *death*, (using *death* as equivalent to *the grave*,): Lat., That he may call back, or, restore, *animam* of them from corruption (*man* in v. 29 means *men*): Douay, That he may withdraw their *souls* from corruption: Ital., To draw his *anima* from the *fossa*: E. V., To bring back his *soul* (i. e., him) from the pit, &c. In Ps. 55: 24, E. V., v. 23, we have, Heb., But thou, God, wilt bring down them to digged pit, men of bloods: The Gr. uses here *phrear*, well: Lat., into *puteum*, well, pit, of *interitus*, extinction: Douay, into the pit of destruction, bloody and deceitful men, &c.: Ital. But, thou, O God, wilt cause to descend, go down, them into the well of *perdizione*, perdition, destruction; the men, or, men, of blood and of fraud, &c.: E. V., v. 23, But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men, &c. [The expression in the Douay, *bloody men*, followed by the English Version, does not

well express the Heb. *men of bloods*, i. e., men who kill bloods, equivalent to kill *en-phsh.*]

After I had given in public lectures the teachings of the Bible as to the meaning of the E. V. words, soul, spirit, ghost, hell, &c., one of the hearers, a churchman in full communion, asked me if I had ever seen a certain dissertation of Bishop Hobart, (deceased.) I had not. He told me where I could borrow it; and I borrowed it. I read it with feelings which I venture to say the reader of these pages will, in some degree at least, experience, when I shall have given what I have to say of that dissertation; which an Episcopal clergyman afterwards told me is one of the standards of the Church. At present I shall only inform the reader how Bishop Hobart, and the bishops he cites in his support, read this verse in the E. V., Ps. 16 : 10. What more I have to say of that dissertation will come more properly under the words Ghost, and Hell.

The reader perceives that the Douay gives the word *nor*, and the E. V., the word *neither*, between the two clauses of the verse. Bishop Hobart, at page 59 of his dissertation, says, "There are most decisive reasons to justify the interpretation that the word *soul* in Ps. 16: 10, means the soul. For if *soul* in this passage does not mean the immortal part of man, but is synonymous with animal life, or dead body, the meaning of the passage, as referring to the two distinct parts of the human nature of Christ is lost." Didn't the Bishop see that his words "as referring to the two distinct parts of, &c." look very much like an assumption that the passage does refer to two distinct parts of &c.; and that that assumption convicts him of arguing in a circle? The Bishop continues, "The last clause in the passage is not a repetition of the former; there is an opposition between them, so far as that they convey distinct meanings, and refer to different things." Another assumption founded on the sense which he and his supporting bishops, by still another assumption, give to the word *neither* used in the E. V. The Bishop then again gives the passage in the E. V. "Thou wilt not leave my soul in hell; *neither* wilt thou suffer thine Holy One to see corruption." And says, "But if *soul* refers to the dead body, the force of the passage is entirely lost. If this were the sense of the words, as Bishop Burnet observes, there will be no opposition in the two parts of the period; the one will be only a redundant repetition of the other. Therefore it is much more natural to think, that the branch concerning Christ's soul being left in Hell must relate to that which we commonly understand by *soul*." Hobart then re-

marks: Bishop Burnet considers this text as "unquestionable authority that our Saviour's soul was left in Hell." He then says, King, in his history of the Apostles' Creed, gives the same application to the word *soul* here, observing, "Although the word *soul* may, by a metonymy, be taken in Scripture for the *body* yet it cannot be so understood when it is placed in opposition to and contradistinguished from it, as in this text it is." An assumption by this Ecclesiastic also, founded on the sense which he too, by another assumption, gives to the word *neither* used in the E. V. Bishop Hobart then cites Bishop Pierson as saying, "From this passage the article—the descent into Hell is clearly and infallibly deduced." Meaning, the words in the short form of the Apostles' Creed (so called) "He descended into hell" after the words, "dead, and buried."

The tenet of Episcopacy is, that the word *hell* means a place for what it calls departed souls, spirits, ghosts, intermediate between death and resurrection. The dissertation informs us that these three words mean the same thing. And so they do; as the reader has already learned. I had said so in one of my lectures before I saw the "Dissertation." They all mean *breath;* and a breath *ighuo*, a breath breathed out, exspired, is a Hebraism for *a dead*, as the reader has also already learned. But the Dissertation tells us they each mean a departed conscious ghost, spirit, soul, which goes to Episcopacy's intermediate place. Episcopacy says, that the Presbyterian tenet, that what Presbyterianism, also, calls soul, spirit, &c. goes at once to the Presbyterian hell or to the Presbyterian heaven, is a heresy. This is so said at page 40 of the Dissertation. We thus have one of these Ecclesiastical bodies say to the other, You are wrong. And the other retorting, You are wrong. So that we have Ecclesiastical authority that they are both wrong. And the reader of the foregoing pages has found better authority, Scripture authority, that they are both wrong; by having learned that there is no such thing, or, rather, no such nothing, as what Ecclesiastics call soul, spirit, ghost. As to the words *dead body* used in the Dissertation, the reader has seen in several passages of the E. V. *dead body* where the Heb. is *dead en-phsh*, Gr., *ended psuchē*, and where King James's Ecclesiastics who gave us the E. V. found no excuse from either of the other versions for their use of the words *dead body.*

Bishop Hobart, at page 56, has the candor to apprise his readers that other Ecclesiastics differ from him and the bishops he cites;

and maintain, that the first clause of Ps. 16: 10 means, thou wilt not leave my life, my dead body, in the grave; and that the second clause means, thou wilt raise me from the dead. We see that the word *neither*, between the clauses of Ps. 16: 10, as the verse is given in the E. V., is taken by Bishop Hobart, and the Bishops he cites in his support, to make the two clauses express, the one clause something in opposition to and contradistinguished from the other. And on this assumption they argue thus: that the second clause in the E. V. verse, "neither wilt thou suffer thine Holy One to see corruption," must mean the body; and that the word *neither* makes the second clause mean something different from the first; and therefore, say they, the first clause "thou wilt not leave my soul in hell" must mean, not leave the orthodox *soul* in hell. They make the words "thine Holy One" in the last clause mean *body;* and make the words "my soul" in the first clause mean the orthodox *soul.* Their theory would not let them see that *thine Holy One* in the last clause means *me;* and that *my soul* in the first clause means *me.* Whence do they get *body* for the words *Holy One?* Whereas *my soul* is constantly used in the Bible for *me;* and *his soul* for *him.* See Job 33: 18, 24, 28, 30, before given. And again, in Acts 8: 33, the Gr. has, as a quotation, "as, or, for, *airetai*, is made away with, killed, destroyed, from the earth the *zōe*, breath, [for *life*] of him." And in Ps. 49: 15, the Heb. has, *en-phsh* of me from hand of *shaul:* the Gr., the *psuchē* of me from, or, out of, hand of *hades:* the Lat., my *anima* from hand of *infernus:* the Douay, my soul from the hand of hell: the Ital., my *anima* from the sepulchre [i. e., me from the sepulchre, of course]: the E. V., my soul from the power of the grave. Now, first, our own writers frequently use our word *or* in the sense of *that is*, between words of like import, and between clauses of like import: hundreds of instances of which might be given. I give but a few. Professor Wilson, p. 53, "The Septuagint or Greek translation:" "The old Ionic, or first alphabet of the Greeks," p. 5: "The old Hebrew or Samaritan alphabet," p. 8: Margin to Job 31: 39, before given, "to expire or breathe out." The true word is *exspire*, i. e., breathe out, wholly out. We write *expire*, the sound being the same without the *s* as with it, the sound of the *s* being contained in the *x.* And Ainsworth writes the Lat. verb *expiro;* but the Hederici lexicon, which renders the Greek into Latin, writes *exspiro.* And in Valpy's Greek Grammar, p. 7, "*spiritus* or breathings." So, we have, "Gospel, or good tidings." "Augustinian or Calvinistic Doctors of Divinity." In all the above

instances *or* means *that is.* And even in the Dissertation of Bishop Hobart we have *or* used many times in the sense of *that is;* thus, "hades or hell," p. 46. "The descent of the soul or spirit," p. 73. "The region of the dead, or place of the departed," p. 78. I need not multiply examples of such use of the word *or.* The Douay gives the word *nor* between the two clauses of Ps. 16: 10. In conformity with the use of *or* in the examples above given, *nor*, in the Douay of the verse, means *that is thou wilt not*, &c. The E. V. uses the word *neither* between the two clauses of the verse. James's Ecclesiastics, no doubt, thought *neither* to be stronger than the Douay *nor*, to express what they, no doubt, intended it should be taken to express, namely, what Bishop Hobart and the Bishops he cites in his support contend that it does express in the verse, that is to say, opposition, contradistinction. We will therefore give a few examples of the use of the word *neither* where it has no such meaning as the "Dissertation" would give it in Ps. 16: 10; but is used for, *that is not*, &c. Job 27: 4, before given: Turn to that verse: The Heb. there has *u*, even, or, *yea;* the Gr., *oude*, not, no not, not at all, the same word it has between the two clauses of Ps. 16: 10. The Lat. in Job 27: 4 has *nec*, not even, no not, the same word it has between the two clauses of Ps. 16: 10. The Ital. in Job 27: 4 has *e* between the clauses, the same particle it inserts in italics between the clauses of Ps. 16: 10. The Douay in Job 27: 4 has *neither* between the clauses; and in Ps. 16: 10, *nor.* The E. V. in Job 27: 4 has *nor* between the clauses; and in Ps. 16: 10, has *neither* between the clauses. In Numbers 30, E. V. v. 5, the Douay has "both her vows and her oaths shall be void, *neither* shall she be bound to what she promised." E. V., "not any of her vows, *or* of her bonds wherewith she hath bound her *soul*, shall stand." Josh. 11: 14, E. V., "Every man they smote with the edge of the sword, until they had destroyed them, *neither* left they any to breathe." It cannot be necessary to give other examples of such use of the word *neither.*

Is it not amazing, that high Ecclesiastical Dignitaries, even Bishops, should attempt to build upon the E. V. word *neither* in the E. V verse Ps. 16: 10, so enormous a tenet as they would have us believe is taught by the words "He descended into hell," in the short form of the creed called the Apostles' creed. But what is our astonishment when we learn that in the Hebrew there is no word at all between the two clauses; and that the two clauses in the Hebrew manifestly are: Thou wilt not abandon *en-phsh of me* [i. e.,

me] in the grave, thou wilt not give the excellent, or, pious, of thee [i. e., *me*] to experience the corruption of the grave. The Christ was left in the grave; but not so as to experience the corruption of it. And even the Ital. gives, my *anima* in the *sepulchre*, *tomb*, (so that *my anima* must mean *me*,) where the Douay and E. V. have *hell* in the verse; and the Lat. *inferno;* and the Greek, *hades*, for the Heb. *shaul.* And the Ital., by its insertion of *e* in italics between the clauses, shews that there is no word in the Hebrew between the clauses. Prof. Wilson's remark, before given, that the Hebrew, even to such as assume to teach religion, is as a sealed book, could not well have a stronger proof of its truth than is afforded by the "Dissertation" we have been speaking of. Bishop Hobart, and the bishops he calls to his aid, were ignorant of the Hebrew of the verse. This must be said in all charity, or something worse would be true. And the Ecclesiastics who, as he tells us, read the verse differently, must have been equally ignorant of the Hebrew, or they would at once have given the crushing answer, that there is no word in the Hebrew between the two clauses of the verse. And the Ecclesiastics who gave us the Psalter version of the Psalms, given in the Book of Common Prayer, &c., were, also, without knowledge that in the Hebrew there is no word between the two clauses of Ps. 16: 10. They insert *neither* between the clauses: and give the verse thus, "For why? thou shalt not leave my soul in hell; *neither* shalt thou suffer thy Holy One to see corruption." This Psalter version was taken from what was called the Bishops' Bible, as I have lately learned from good authority. I have not been able to obtain a copy of the Bishops' Bible. Buck, in his Theological Dictionary, says, "Archbishop Parker resolved on new translation for the public use of the church; and engaged the bishops, and other learned men, to take each a share or portion; these, being afterwards joined together and printed with short annotations, in 1568, in large folio, made what was afterwards called the Great English Bible, and commonly the Bishops' Bible." And Buck further says, "The Archbishop oversaw, directed, examined, and finished the whole." It thus appears, that these bishops, and learned men, and this Archbishop, were, also, without knowledge that in the Hebrew there is no word between the two clauses of Ps. 16: 10. Not one of all the bishops, &c., above referred to, beginning with Bishop Hobart, ever saw the Hebrew of the verse, or knew what it was.

What I have given above is quite satisfactory evidence to me

that the clause in the short form of the Creed, "He descended into hell," is an interpolation. But I will give better and fuller evidence of it. First, the Book of Common Prayer says, it may be omitted. Second, immediately after the short form of the Creed, the Nicene Creed, drawn up by the second Grand Council of Nice, A. D. 381, is given; and this is sometimes read in the Churches in place of the short form. This Creed has no such clause in it. Its language is, "He suffered and was buried; and the third day he rose again, according to the Scriptures." If the clause, "He descended into hell" had been put in the Creed before the time of that Council, then they must have struck it out: and in that case we have its authority that the clause was an interpolation. But the proof is clear that it was not put in the Creed until after the time of that Council. Third, in 1 Cor. 15: 2, 3, Paul says, "how that Christ died for our sins according to the Scriptures; and that he was buried; and that he rose again the third day according to the Scriptures." If "He descended into hell," in the sense in which the Dissertation would have us understand the words, was any part of Paul's creed, he could not have avoided using those words, or, words of like import in that connection. Surely he understood as well as the Bishops of the "Dissertation" whether the idea they attach to the words was an article of the true Creed, and to be believed as such. The interpolated words do no harm when properly understood. They are simply a repetition of the idea, he was buried. Fourth, in Rom. 10: 7, the Gr. is, "Or, who shall go down into the abyss: that is, Christ *ek nekrōn*, from among dead, to lead up." *Abyss* is the same word which we have before seen means the grave. The Lat. in Rom. 10: 7 uses the word *abyssum*. I find no such word in Ainsworth. And we have seen that the Latin words for which the Douay gives hell, and the E. V. hell, are the two Latin adjectives *inferus* and *infernus*, defined, beneath, lying below. The Lat. uses neither of those words in Rom. 10: 7: So that we have the authority even of the Latin, whatever that may be worth, that it would not be necessary to go to the Bishops' hell to bring Christ up from among dead. The Douay in Rom. 10: 7 is, Or who shall descend into the deep? (These words are given in the Douay as a quotation) that is, to bring up Christ again from the dead. The Ital. of Rom. 10: 7 is, or who shall descend into the abyss? That is, to draw Christ from the dead. E. V., Or, who shall descend into the deep? that is, to bring up Christ again from the dead. Of course, *the dead* is where he went to, or he could not

be brought up again from there. And so in Acts 4 : 10, Gr., known be it to all you, *kai*, and, or, even, to all the people Israel, that *en*, through, by means of, in the power of, the name of Jesus Christ the Nazarene, (The Lat. and Ital. also give, the Nazarene : the Rheims and E. V. give, of Nazareth,) whom ye crucified, whom God *ēgeiren*, awoke, animated, [i. e., made alive,] *ek nekrōn*, from among dead, [of course he went to the dead,] *en touto*, through, by means of, in the power of, that [i. e., the name of Jesus] *houtos*, this [man] has been presented before you sound, or, whole. And so in the Creed, "He descended into hell; the third day he rose from the dead," the place he *rose from* must be the place he *went to*. Fifth, Ephes. 4 : 9, Gr. That but, *Anebē*, he was caused to ascend, what is it *ei mē*, if not, unless, he descended first into the more underneath parts of the earth, or, ground. Lat. But *quod*, that, forasmuch as, whereas, he ascended, or, came up, what is it *nisi*, unless, if not, he descended first into *inferiores*, [the comparative degree of the Lat. adjective *inferus*, for which the Douay so often gives hell, and E. V., hell,] the more beneath parts of the *terra*, earth, ground. [The Heb. *arts* is defined earth, and ground, and is used frequently in each of these senses in the Scripture, and the translations give for it, earth, and ground. And the Lat. *terra* is defined, earth, ground; and the Ital. *terra*, used in this verse, is defined, earth, soil.] The Ital. of Ephes. 4 : 9 is, Now that He is raised, what thing is it (other) if not that first also he was descended into the parts more low of the *terra*, earth, soil. [The Ital. word *sotterra* is defined by Graglia, under ground, the only definition he gives of it.] In Deut. 32 : 22, the Ital. is, and hath burned even to the place more low *sotterra*, under ground. The Douay there gives, and shall burn even to the lowest hell; E. V., and shall burn unto the lowest hell. [This is the only place in the Pentateuch where the E. V. gives the word hell, though the Douay gives it in six places before in the Pentateuch. It was rather an unfortunate place for the E. V. to make a first trial of it. I once asked a graduate of the Princeton Seminary, who had received the Doctorate from that Institution, where the word *hell* first occurred in the E. V. He did not recollect. I told him, Deut. 32 : 22. I asked him what the Greek word there was. He said he supposed it was *hades*. I asked him if that Greek word had occurred before in the Pentateuch. He said he didn't know that it had. Before asking him where the word *hell* first occurred in the E. V., I put this question to him : If an author use a word six times in one and the same

sense, and then use it a seventh and last time, can he be supposed to have used it the last time in any different sense? He answered, Certainly not. And certainly no one can give a different answer. After getting his answer, I told him that the word *hades* was used six times before in the Greek of the Pentateuch; and that in each of those six places the E. V. gives grave or pit. He then asked me for those verses. I could not then give them from memory. I now give them to the reader.]

Gen. 37: 35; Heb., *shale:* Gr., *hades:* Lat., *inferus:* Douay, *hell:* Ital., *sepolcro:* E. V., *the grave.*

Gen. 42: 38; Heb., *shale:* Gr., *hades:* Lat., *inferus:* Douay, *hell:* Ital., *sepolcro:* E. V., *the grave.*

Gen. 44: 29; Heb., *shale:* Gr., *hades:* Lat., *inferus:* Douay, *hell:* Ital., *sepolcro:* E. V., *the grave.*

Gen. 44: 31; Heb., *shale:* Gr., *hades:* Lat., *inferus:* Douay, *hell:* Ital., *sepolchro:* E. V., *the grave.*

Numb. 16: 30; Heb., *shale:* Gr., *hades:* Lat., *infernus:* Douay, *hell:* Ital., *inferno:* E. V., *the pit.*

Numb. 16: 33; Heb., *shale:* Gr., *hades:* Lat., *infernus:* Douay, *hell:* Ital., *inferno:* E. V., *the pit.*

Then comes the seventh and last place where *hades* is used in the Greek of the Pentateuch, namely, Deut. 32: 22, Heb., *shaul:* Gr., *hades:* Lat., *infernus:* Douay, *hell:* Ital., *sotterra,* under ground: E. V., *hell.*

We thus have what *hell* means in the Pentateuch, *The Law;* admitted to be the last appeal for all doctrine. James's Ecclesiastics seem to have thought they must have the word *hell* somewhere in The Law. They could not find a place for it, in the sense in which orthodoxy uses it, in either of the first six passages; and therefore, rather than not have it at all in The Law, they embrace this last opportunity, and give *hell* here, where even the Ital. gives, *under ground.*

Thus much in reference to the word *hell* seemed called for in connection with the matter now in hand. Under the word *Hell* every passage where it is used in the E. V. will be given.

We now proceed with the proof, already sufficiently conclusive, that the phrase in the short form of the Creed "He descended into hell" is an interpolation. A volume giving the Gospels and Epistles now extant attributed to Christ, and his Apostles, and their companions, not included in our New Testament, has been published in Boston, from the last London Edition. It is entitled "The

Apocryphal New Testament." The Preface to this volume states, that the Gospels and Epistles in our New Testament "were selected from various other Gospels and Epistles, the titles of which are mentioned in the works of the Fathers and the early historians of the Church;" and refers to a Table at the end of the volume which gives the titles of twenty-nine such other Gospels; and of other writings called Epistles, Acts, Revelations, Writings; and the names of the early writers who cite or notice them. The Preface then says, These books "naturally assume the title of the Apocryphal New Testament; and he who possesses this and the New Testament has, in the two volumes, a collection of all the historical records relative to Christ and his Apostles, now in existence, and considered sacred by Christians during the first four centuries after his birth." And proceeds: "In a complete collection of the Apocryphal writings, the Apostles' Creed is necessarily included; and as necessarily given as it stood in the fourth and until the sixth century, from Mr. Justice Bailey's edition of the Common Prayer Book, without the article of Christ's Descent into Hell;—an interpolation concerning which the author of the Preface to the Catalogue of the Manuscripts of the King's Library thus expresses himself: 'I wish that the insertion of the article of Christ's Descent into Hell into the Apostles' Creed could be as well accounted for as the insertion of the verse 1 John 5: 7. The best that can be said for it is, that it might possibly have come in, in like manner, not long before, from a gloss or paraphrase, that was at first put in the margin or between the lines.'"

We now proceed with Psalms.

Ps. 17: 9; Heb. . . . enemies of me *b*, unto, *en-phsh* have drawn together upon me: Gr., the enemies of me the *psuchē* of me have surrounded: Lat., my *anima* have compassed about: Douay, my enemies have surrounded *my soul:* Ital., (from before) to my mortal enemies (that) *me* encompass: E. V., (from) my deadly enemies (who) compass *me* about.

Ps. 17: 11; E. V., They have compassed us [for me] in our steps:

Ps. 17: 13; Heb., . . . *en-phsh* of me: Gr., the *psuchē* of me: Lat., my *anima:* Douay, deliver my soul from the wicked one: Ital., *riscuoti,* ransom, redeem, get loose, my *anima* from the impious: E. V., deliver my soul from the wicked.

Ps. 18: 2; E. V. . . . my deliverer;

Ps. 18 : 15 ; Heb., . . . by *nshme ru-ach aphk* [for *aphik*], by a breath of the breath of the nostrils of thee : Gr., by *empneuseōs pneumatos orgēs sou*, by a blowing into, inflation, inspiration, of breath of anger of thee : Lat., by *inspiratione spiritus*, an onblowing, or, outbreathing of the breath, of thy anger : Ital., by the blowing of the *vento*, wind, of thy nostrils : Douay, at the blast of the *spirit* of thy wrath : E. V., at the blast of the *breath* of thy nostrils.

Ps. 19 : 7 ; Heb., Teaching of Jehovah complete, bringing back *en-phsh :* [i. e., refreshing : See Ruth 4 : 15, before given.] Gr., turning back *psuchas :* [i. e., enabling to draw free breaths, for, refreshing.] Lat., converting *animas*, turning about [i. e., bringing back] breaths : Ital., The Law of the Lord (is) perfect, or, complete, it *ristora*, restores, [i. e., brings back,] the *anima*, breath : [Graglia defines *ristorar si*, to refresh one's self.] Douay, The law of the Lord is unspotted, converting souls : E. V., The law of the Lord (is) perfect, converting the soul : The margin gives *restoring*, citing Ps. 23 : 3.

Ps. 20 : 4 ; Heb., . . . *lb*, for, *desire ;* as *en-phsh* is often used.

Ps. 21 : 2 ; Heb., Desire of *lb* of him thou hast given him : Gr., The desire of the *psuchē* of him : Lat., Desire of *cor* of him : Ital., of his *cuore :* Douay and E. V., Thou hast given him his *heart's* desire.

Ps. 22 : 20 ; Heb., Deliver from sword *en-phsh* of me, from hand of dog *ihide*, the only one, of me : (Hence, says Ges., that which is most dear, that which cannot be replaced, poetically, says he, for *life*, citing this verse, and Ps. 35 : 17.) Gr., the *psuchē* of me, the only born of me : Lat., my *anima*, my *unica*, dearly beloved : Douay, my soul, my only one : Ital., my *anima*, my *unica*, only ; E. V., my soul, my darling.

Ps. 22 : 29 ; Heb. v. 30, Ate, or, devoured, (for, enjoyed, see Ges., under *akl*,) *u*, and, drank in (pleasure, or, iniquity, says Ges., under *shte*, citing Job 15 : 16 ; Prov. 9 : 5,) every of the rich ; (*rich* is used for *wicked*, for a reason which Ges. gives, and which we shall find in the sequel ;) before him they shall sink down ; they all shall go down to *ophr*, the dust, *u*, and, *en-phsh* of them not to live again : Gr., v. 30, Ate and adored all the drinking of the earth ; before him they shall all come to, or, reach, falling into the earth, or, ground : but the *psuchē* of me to him let live again : Lat., Have eaten and adored all the fat of the earth ; before him they go down, or, end, all, as, or, even as, they go down into the earth, or,

ground: yet my *anima* to him shall live, or, have life: Douay, All the fat ones of the earth have eaten and have adored: all they that go down to the earth shall fall before him. And to him my *soul* shall live: Ital., All the fat of the earth shall eat and adore; (likewise) all they that go down into the dust, *e*, yea, or, and, that not are able to keep *themselves in life*, shall be humbled before him: [This is all that the Ital. gives.] E. V., All (they that be) fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul. [Does the reader see any sense in the E. V. verse? Would James's Ecclesiastics have it that all who go down to the earth worship before him?]

Ps. 23: 3; Heb., *en-phsh* of me he bringeth back: [see 19: 7]: Gr., the *psuchē* of me: Lat., my *anima convertit*, he turns about: Douay, He hath converted my soul: Ital., He to me restoreth the *anima:* E. V., He restoreth my soul.

Ps. 24: 4; Heb., Pure of hands *u br*, clear, pure, of *lb*, who not hath lifted up to *shua*, falsehood, *en-phsh* of him, *u* not *hath* sworn for fraud: [How swear without breath?] Gr., the *psuchē* of him: Lat.. his *anima:* Ital., who hath not lifted up his *mind* to vanity, and not hath sworn with fraud: Douay, who hath not taken his *soul* in vain, nor sworn deceitfully to his neighbour. See E. V.

Ps. 25: 1; Heb., To thee, Jehovah,, *en-phsh* of me have I lifted up: (i. e., says Ges., under *nsha*, Thee have I wished for, desired, citing this verse and others.) Gr., the *psuchē* of me: Lat., my *anima:* Ital., my *anima:* Douay, my *soul.* See E. V.

Ps. 25: 13; Heb., *en-phsh* of him [i. e., he] in goodness *tlin*, shall lodge: Gr., the *psuchē* of him: Lat., *anima* of him: Douay, His soul shall dwell in good things: Ital., The *anima* of him shall dwell in midst of goods, happinesses: E. V., His *soul* shall dwell at ease; margin, "shall lodge in goodness."

Ps. 25: 20; Heb., *en-phsh:* Gr., *psuchē:* Lat., *anima:* Ital., *anima:* Douay, Keep thou *my soul*, and deliver *me.* See E. V.

Ps. 26: 9: Heb., *en-phsh* of me [for me]: Gr., *psuchē:* Lat., *anima:* Ital., *anima:* Douay, and E. V., my *soul.*

Ps. 26: 11; E. V., . . . redeem me. 27: 3, E. V., . . . my heart [Heb. *lb.* of me] shall not fear: [Poetically for, I will not fear.]

Ps. 27: 8; Heb., . . . to thee said *lb* of me, [Poetically for, I said.]

Ps. 27: 12; Heb., give not me to *en-phsh* of enemies of me; *u*, yea, breathing out oppression: Gr., to *psuchas:* Lat., to *animas:* Douay, Deliver me not over to the *will* of them that hate me: . . .

and iniquity hath lied to itself: Ital., Give me not to the *will* of my enemies, &c.: E. V., Deliver me not over unto the *will* of mine enemies: . . . and such as breathe out cruelty.

Ps. 28: 3; Heb., Draw *me* not with wicked: Gr., the *psuchē* of me [for *me*] with the wicked: Lat., Draw *me* not together with the wicked: Douay, Draw *me* not away with the wicked: Ital., *me:* See E. V.

Ps. 30: 1; E. V. . . . . for thou hast lifted *me* up. 30: 2, E. V. . . . thou hast healed *me.*

Ps. 30: 3; Heb., Jehovah, thou hast brought up from, or, out of, *shaul*, the grave, *en-phsh* of me; thou hast kept *me* alive from *iurdi*, going down into, *bur*, pit: Ges., under *hie*, renders this last clause, "thou hast called me back to life," citing this verse, and 1 Sam. 2: 6; Deut. 32: 39, and other passages: Gr., the *psuchē* of me *ex*, out of, or, from *hades*, thou hast saved me from going down into *lakkon*, a pit: Lat., my *anima* from *infernus*, me from them that go down into pit: Douay, thou hast brought my *soul* from hell: thou hast saved me from them that go down into the pit: Ital., O Signore, thou hast made my *anima* to mount forth from the *sepolcro;* thou to me hast saved the life, that I not should go down into the *fossa*, grave, trench. See E. V.

Ps. 30: 9; Heb., What profit in *dm*, the blood, [for, life,] of me in going down me to *shht*, the pit, sepulchre, grave? whether can praise thee dust? whether can it celebrate with praise truth of thee? [That is, Dust cannot, &c:] The Gr. uses here *diaphthoran*, destruction, corruption, for the Heb. *shht:* The Lat. uses corruption: Douay, What profit is there in my blood, whilst I go down to *corruption?* The Ital has, *fossa*, grave, trench: E. V., pit.

Ps. 31: 2; E. V., . . . deliver me . . . to save me. 31: 4, E. V. Pull me out of the net (or, snare) that they have privily laid for me.

Ps. 31: 5; E. V., . . . thou hast redeemed me,

Ps. 31: 7; Heb., . . . thou hast cared for in afflictions *en-phsh of me* [i. e., me]: Gr., the *psuchē* of me: Lat., my *anima:* Douay, my *soul:* Ital., my *anima:* E. V., my soul.

Ps. 31: 9; Heb., Pity me, Jehovah, for, narrow to me; fall away by vexation, or, grief, eyes of me, *en-phsh* of me, and *bthn*, belly, inmost parts, bowels, of me: Gr. Pity me O *kurios*, for is pressed down (metaphorically, says Donnegan, oppressed, tormented, afflicted,) or, disordered, troubled, thrown into confusion, perplexed, vexed, by ardour, or, anger, the eye of me, the *psuchē*, breath, of me, and the *gastēr*, belly, or, lower belly, of me: Lat., . . . is disordered, or, dis-

quieted, put in confusion, troubled, spent, wasted, in anger my eye, my *anima*, breath, and my *venter*, belly, stomach: Douay, my eye is troubled with wrath, my soul, and my belly: Ital., my eye, my *anima*, and my *ventre*, belly, are consumed with grief: E. V., mine eye is consumed with grief, (yea,) my soul and my belly.

Ps. 31: 13; Heb., . . to take away *en-phsh* of me they meditated, or, purposed, plotted, laid wait: Gr., the *psuchē* of me: Lat., my *anima:* Douay, Ital., and E. V., to take away my *life.*

Ps. 33: 6; Heb., By *Word* of Jehovah *shmim*, the heavens, were made, yea, by *ru-ach*, the breath, of mouth of him all the army, or, host, of them: Gr., *word* . . . *pneuma* of the mouth of him: Lat., *word* . . . *spiritus* of mouth of him: Douay, *word* . . . *spirit* of his mouth: Ital., *word*, . . . *breath* of his mouth: E. V., the same.

Ps. 33: 19; Heb., To preserve from death *en-phsh* of them, *u*, yea, to keep alive them in famine: [*them*, and *en-phsh* of them, mean the same; *en-phsh of them* is poetical.] Gr., the *psuchas* of them: Lat., *animas* of them: Douay, To deliver their souls from death: Ital., To redeem the *anima* of them from death, *e* to preserve them alive in (time of) famine: See E. V.

Ps. 33: 20; Heb., *en-phsh* of us *hkte*, waiteth, (i. e., says Ges., under this verb, is full of confidence, citing this verse and others,) *l*, towards, Jehovah: [poetically for, I wait, am full of, &c.]: Gr., The *psuchē* of us *hupomenei*, awaiteth, persevereth, to *kurios:* Lat., our *anima sustinet*, holdeth, waiteth the Lord: Ital., Our *anima attende*, considereth, waiteth, the Signore: Douay, Our soul waiteth for the Lord: E. V., the same.

Ps. 33: 21; Heb., For *b* him shall rejoice *lb* of us, [i. e., I will rejoice in him.]

Ps. 34: 1; Heb., I will praise, or celebrate, Jehovah; at every opportunity, or fit time, continually praise of him *b* mouth of me.

Ps. 34: 2; Heb., In Jehovah *ttell*, [reflex form of *ell*,] shall glory herself, *en-phsh* of me; [i. e., I will glory, or, boast, myself in, &c.]

Ps. 34: 22; Heb., *phude*, preserveth, delivereth from danger, Jehovah, *en-phsh* of servants of him; (For *phde*, the verb used here, Ges. gives, to preserve, to deliver life from danger, citing this verse.)

Ps. 35: 3; Heb., *u*, yea, or, and, pour out (figuratively, says Ges., under *ruq*, the verb used here, for, draw out, citing this verse and others), a *spear*, and shut to crying out [them that cry out]

persecute, or, to persecute, me; say to *en-phsh* of me [i. e., to me], deliverance of thee I: (Ges., under *sgr*, gives a free translation of the first clause of the verse, thus: "make bare the spear and shut up (the way) to my persecutors," citing this verse; and under *en-phsh*, gives *life* for *en-phsh*, citing this verse, and Ps. 35: 7; 7: 2; 120: 6.)

Ps. 35: 7; Heb., For without cause they hid for me *shht*, a pit, nets without cause *hphru*, they digged, for *en-phsh* of me: Ges., for the verb *hphr*, to dig, says, metaphorically, *to dig a pit* for, to lay snares, to plot, citing this verse.

Ps. 35: 8; E. V., . . . and let his net that he hath hid catch *himself:* [i. e., *en-phsh* of him, instead of *en-phsh* of me, for *me*, in verse 7.]

Ps. 35: 9; Heb., And *en-phsh* of me shall exult in Jehovah, shall rejoice in *ishuotu* the deliverance of [i. e., proceeding from] him.

Ps. 35: 10; Heb., All bones of me shall say, Jehovah, who &c. [i. e., I will say emphatically, or, with all my heart.] Margin, "i. e., I shall say so with all my might, and from the inmost recesses of my being."—Ed.

Ps. 35: 12; Heb., They requited me evil for good, *shkul*, bereavement to *en-phsh* of me: Ges., for *shkul*, gives, bereavement, the condition of a person left by all, citing this verse: The Gr. gives, *ateknian*, want of children, loss of children, sterility, to the *psuchē* of me: Lat., unfruitfulness, or, barrenness, to my *anima:* Ital., To me they render evil for good; they render grief to my *anima:* Douay, They repaid me evil for good: to the depriving me of my *soul:* E. V., They rewarded me evil for good (to) the spoiling (margin, depriving) of my *soul.*

Ps. 35: 13; Heb., . . . I depressed, or, oppressed *b* fasting *en-phsh* of me: Gr., reduced, or, weakened, the *psuchē* of me: Lat., made weak my *anima:* Ital., I afflicted my *anima* with fasting: Douay, I humbled my soul with fasting: E. V., I humbled my soul with fasting.

Ps. 35: 17; Heb., . . . bring back, or, restore, renew, refresh, *en-phsh* of me from laying wastes of them, from young lions of them *ihid*, that which is most dear, of me: (i. e., says Ges., poetically, for, *life.* See Ps. 22: 20, before given. Under *kphid*, young lion, Ges. says, it is figuratively applied to cruel and blood-thirsty enemies, citing this verse, and Ps. 58: 6; Jerm. 2: 15.) The Gr., in Ps. 35: 17 is, restore, or, return, replace, the *psuchē* of me: Lat.,

restore, or, renew, repair, make good, my *anima:* Ital., draw my *anima* from, &c., my only one from the young lions: Douay, rescue thou my *soul* from their malice, my only one from the lions: See English Version.

Ps. 35: 25; Heb., Not let say them in *lb* of them, *eah*, aha, *en-phsh nu*, the breath, soul, [for desire,] of us: Gr., the *psuchē* of us: Lat., our *anima:* Ital., Let them not say . . . Ah! our *anima:* Douay, Let them not say . . . it is well to our *mind:* E. V., . . Ah, so would *we have it.*

Ps. 35: 28; E. V., And my tongue shall speak of thy righteousness, [*my tongue* means I; as does my *en-phsh*, breath.]

Ps. 38: 7: Heb., *ki*, so that, loins of me full of burning: The Gr. gives, the *psuchē* of me, for the Heb. loins of me.

Ps. 38: 9; Heb., *adni*, (used only of God, says Ges.,) manifest to thee every *taue* desire, or, longing, of me; [we have this expressed by *en-phsh.*]

Ps. 38: 12; Heb., And have laid snares seeking for [i. e., they that seek for] *en-phsh* of me: Gr., *hoi*, those, seeking the *psuchē* of me: Lat., my *anima:* Ital., my *anima:* Douay, my soul: E. V., that seek after my *life* [why *life*, here? The Ital. is *anima;* Douay, *soul;* Lat., *anima;* Gr., *psuchē;* Heb., *en-phsh.*]

Ps. 39: 3; Heb., Hot, *lb* of me *b*, in, entrails of me; in *hegig*, heat, fervour of mind, of me kindled fire; spoke I with tongue of me, (Ges., under *hegig*, renders, "in my fervour, fire kindled.")

Ps. 39: 11; Heb. v. 12, *b tukhut*, punishments, corrections, for sin thou chastisest man, and meltest, or dissolvest, (in tears, see Ges., *mse*,) as *osh*, a moth, *hmde*, the precious, of him, [equivalent to *ihid*, used poetically for *life*, in Ps. 22: 20; 35: 17; which see, and equivalent to *en-phsh* in other places.] (Ges., under *mse*, the verb used here, says, it is used figuratively for "melt the heart," i. e., says he, terrify, citing this verse: The Gr. gives, hast caused to dissolve (in tears, says Donnegan, under *ektēkō*) the *psuchē*, breath of him. [The Gr. here giving *psuchē* for the Heb. *hmde*]: Lat., *anima* of him: Douay, and thou hast made his soul to waste away like a spider: Ital., If thou punish, or, chastise, any one with punishments, or, chastisements, of iniquity, thou makest to dissolve, or, melt, all that there is of beautiful and excellent in him. See E. V.

Ps. 40: 8; Heb., To do will of thee, God of me, the desire, or, delight, of me, *u*, yea, *ture*, the instruction, teaching, law, of thee in midst of *moi*, intestines of me: Gr., in midst of the *kardia* of me: Lat., in midst of my *cor:* Ital., *e* thy law is in the midst of

my *interiora*, entrails: Douay, and thy law in the midst of my *heart:* E. V., yea, thy law (is) within my *heart.*

Ps. 40: 14; Heb., Let them be put to shame; *u* put to shame, or, caused dishonour, *ihd*, at once, or, together, seeking after [they that seek after] *en-phsh* of me to take away her [it]: Gr., the *psuchē* of me to take away her [it]: Lat., my *anima* that they may take away her [it]: Douay, that seek after my *soul* to take it away: Ital., that seek my *anima*, to cause it to perish: E. V., that seek after my *soul* to destroy it.

Ps. 41: 2; Heb., Jehovah will guard him and keep alive him, .. and not wilt thou give him to *en-phsh* of enemy of him: Gr., in *hands* (for, *en-phsh*) of enemy of him: [The Gr. gives the sense.] Lat., to the *anima* of enemies of him: Douay, and deliver him not up to the *will* of his enemies: Ital., and E. V., to the *will* of, &c.

Ps. 41: 4; Heb., . . . repair, or, mend, *en-phsh* of me: (A metaphor, says Ges., under *rpha*, for, to heal a person.) Gr., cure the *psuchē* of me: Lat. and Ital., *sana*, cure, heal, my *anima:* Douay, and E. V., heal my *soul.*

Ps. 42: 1; Heb., As stag *org*, desireth (that is, says Ges., under *org*, as if, lifteth up *en-phsh* to, desireth,) streams of waters, so *en-phsh of me torg* (the same verb) desireth, thee: Gr., the *psuchē* of me: Lat., my *anima:* Ital., As the stag *agogna*, aspires after, covets, the brooks of waters, so my *anima agogna* thee: Douay, As the hart panteth after the fountains of waters; so my *soul* panteth after thee: See E. V.

Ps. 42: 2; Thirsteth *en-phsh*, the breath, of me for God: Gr., the *psuchē* of me: Lat., my *anima:* Ital., my *anima:* Douay and E. V., my *soul.* (The Heb. thirsteth *en-phsh* is used for eager desire, says Ges., under *tsma.*)

Ps. 42: 4; Heb., These I remembered, and I poured out, or, expended profusely, *ol*, upon, over, me *en-phsh* of me: Gr., the *psuchē* of me: Lat., my *anima:* Ital, I to me *verso*, pour out, spill, shed, my *anima*, (when) to me I reduce to memory these (things): Douay, These things I remembered, and poured out my *soul* in me: E. V., When I remember these (things) I pour out my *soul* in me.

Ps. 42: 5; Heb. v. 6, Why art thou brought down, or, sunk down, *en-phsh* of me, and hummest *ol*, upon, or, in me? (*heme*, to hum, the verb used here, is an onomatopoietic, says Ges., and is used of internal emotion, citing this verse, and Ps. 42: 12, E. V., v. 11; Jerm. 4: 19; 31: 20; Song of Sol. 5: 4; [in each of which the same Heb. verb is used]. Ges. adds, "This internal emotion is

sometimes compared poetically with the sounding of musical instruments, just as Forster relates that in some of the islands of the Pacific they call pity, the barking of the bowels: and he cites Isai. 16: 11, where the same verb, *heme*, hum, occurs, and where he renders "my bowels shall sound like a harp for Moab;" and Jerem. 48: 36, where the same Heb. verb occurs, and where he renders, "my heart shall sound for Moab like pipes.") The Gr., in 42: 6, E. V., v. 5, has, the *psuchē* of me: Lat., my *anima:* Ital., my *anima*, why throwest thou thyself down, and stirrest, or, movest, disturbest, vexest, thyself in me: Douay, Why art thou sad, O my soul? and why dost thou trouble me? E. V., Why art thou cast down, O my soul? and (why) art thou disquieted in me? Read the rest of the verse in the E. V.; *thou*, and *I*.

Ps. 42: 6; Heb., v. 7, . . . *ol*, upon, or, in, me *en-phsh* of me is sunk down: Gr., the *psuchē* of me: Lat., my *anima:* Ital., my *anima:* Douay, my *soul* is troubled within myself: E. V., my *soul* is cast down within me.

Ps. 42: 11; Heb. v. 12, same as v. 6, Heb. 7.

Ps. 43: 5; Heb., the same.

Ps. 44: 25; Heb. v. 26, When is sunk down to dust *en-phsh* of us; is glued to earth, or, ground, belly of us: Gr., the *psuchē* of us, . . . the belly of us: See E. V.

Ps. 49: 3; Heb., The mouth of me shall speak wisdom; [equivalent to, *en-phsh*, the breath, Douay and E. V., so often *soul*, of me shall speak wisdom. The mouth can't speak without *en-phsh*:] Gr., the mouth of me shall speak wisdom: Lat., my mouth shall speak wisdom: Douay, the same: Ital., the my mouth shall utter (things of) great wisdom: E. V., my mouth shall speak of wisdom.

Ps. 49: 6; Heb., Those trusting in riches, and in the abundance of riches of them glorying themselves, or, being proud; (Ges. says, *the rich* is put for *the wicked*, as wealth generally holds men in sin.)

Ps. 49: 7; Heb., Brother not redeeming shall redeem *aish*, man, or, a man; not shall give to God *kphr*, a redemption price, of him, or, he cannot give to God a redemption price of himself; (Ges., under *kphr*, cites Exod. 21: 30, and 30: 12, and gives *kphr en-phsh u*, the Heb. words used in each of those verses, and renders them "the redemption price of his *life*.") The Gr. in Ps. 49: 7 is, . . he shall not give to God a sacrifice of expiation, or, a ransom, of himself: Lat., he shall not give to God his own atoning, or, propitiating: Douay, . . he shall not give to God his ransom: Ital., nobody,

in fine, can redeem, or, ransom, his brother, nor give to God the price of his redemption, or, ransom: E. V., None (of them) can by any means redeem his brother, nor give to God a ransom for him: (Margin, "Or, for himself.")—Ed.

Ps. 49: 8; Heb., *u*, even, price of redemption of *en-phsh* of them; *u*, but, or, in that, or, because, *hdl*, ceasing to be, or, coming to an end, for ever, or, [in the preterite,] ceased to be, or, come to an end, forever: [This verse is parenthetical, between v. 7 and 9; the Heb. did not use the marks of parenthesis, nor the mark of interrogation:] Gr., *kai*, even, or, and, the price of the redemption of the *psuchē* of him: *kai*, but, or, as, he ceased for ever: Lat., *et*, and, or, even, price of redemption, or, ransom, of his *anima; et*, and, or, even, *laborabit*, he shall lie under, forever. (Ainsworth says, *laboro* is used metaphor. for, to lie under:) Douay, nor the price of the redemption of his *soul:* and shall labour for ever: Ital., E, and, or, even, the redemption, or, ransom, of their (own) *anima* not can be found, and *il manchera*, him shall fail for ever: [But the Ital. inserts, in italics *modo ne*, between *il* and *manchera;* so that, with the italics, the Italian is, and the (manner) shall fail forever: The E. V. of the verse is put in parenthesis thus: (For the redemption of their *soul* is precious, and it ceaseth for ever.)

Ps. 49: 9, [To be read in connection with v. 7.] Heb., *u*, so that, *ihi oud l ntsh*, he may live again to be perpetual, not may see [i. e., experience] that *shht*, pit, sepulchre: [i. e., the effects of the sepulchre, or, pit, namely, corruption, forever:] Gr., [To be read in connection with the Gr. of v. 7.] And live again forever; that he shall not see *diapthoran*, destruction: Lat., And live besides in the end, or, conclusion: not shall see *interitum*, extinction, destruction: Douay, And shall still live unto the end. He shall not see destruction: Ital., To cause that he continue forever, (*e*) that he may not see the *fossa*, grave, trench: E. V., That he should still live for ever, (and) not see corruption.

Ps. 49: 10; Heb., *ki*, when, or, since, he knoweth sagacious die: together fools and brutish *iabdu*, are lost, destroyed, extirpated, perish, and leave to coming after them riches of them: Gr., When, or, since, he sees, or, knows, wise dying, likewise senseless and wanting understanding are lost, or, perish: and leave behind to strangers, or, others, the riches of them: Lat., When he shall see wise dying; together witless, and fool *peribunt*, are annihilated, perish. And they shall leave behind to strangers their riches: Douay, When he shall see the wise dying: the senseless and the fool shall

perish together: And they shall leave their riches to strangers: Ital., Since they see (that) the wise die, (and that) likewise the mad and the foolish *periscono*, perish, or, are cast away, and leave the their goods, or, properties, to others: E. V., For he seeth (that) wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

Ps. 49: 11; Heb., Sepulchres, or, graves, of them houses of them for ever, habitations of them to circle and circle, [signifying for ever, see Ges., *dur.* The grave is frequently called in Scripture, house, habitation.] They have given name by names of them on lands: [i. e., most likely, they who after them have come into possession have named the lands by the names of those who in their lifetime owned them. Men in their lifetime do not give their own names to their land:] Gr., The *taphoi*, graves, tombs, of them houses of them for ever, tents, or, covers, of them to generation and generation, or, to age and age; they have called, or, named, [i. e., men have called, or, named,] the names of them [the rich dead] upon the lands of them: [i. e., that belonged to them in their lifetime:] Lat., And *sepulcra*, the graves, tombs, sepulchres, of them houses of them for ever; tents of them to progeny and progeny; they have called [i. e., (impersonal) men have called] their names upon their lands: Douay, And their sepulchres shall be their houses for ever; their dwelling places to all generations: they have called their lands by their names: The Ital. of the verse is, The their inward (thought is, that) their houses (shall abide, or, continue) for ever, (and that) their habitations (shall last, or, continue) through every age; they impose their names to the lands: E. V., Their inward thought (is, that) their houses (shall continue) for ever, (and) their dwelling places to all generations; they call (their) lands after their own names. [There is no word in the Heb. for the word *their* nor for the word *own* in the E. V., of the verse; and even the Ital. has not the word *own*. We see that the E. V. has taken the Ital. of the verse; the other three versions, the Gr., the Lat., and the Douay, being entirely different. And further, though the E. V. has taken the Ital., it is less ingenuous than that; the word *thought* being inserted in italics in the Ital.; whereas it is given in the Roman character in the E. V.; which is an affirmation that it is in the text.]

Ps. 49; 12; Heb., *u*, yea, or, and, man *b*, in, on account of, honour, or, magnificence, *bl ilin*, not shall pass the night; [i. e., the night of the grave. This verb *lin* is used of inanimate things, as,

food shall not pass the night, in Exod. 23: 18; 34: 25; Deut. 16: 4, cited by Ges.: in each of which the Heb. is, *la ilin*, not shall pass the night; *la*, there, being equivalent to *bl* in this v. Ps. 49: 12.] *nmshl*, being assimilated, as cattle *ndmu*, they become like, or, are made an end of, cut off, perished, ceased: [*ndmu*, used here, is the third person plural passive of the verb *dme*. As first given by Ges., he defines *dme*, to become like; and he cites this verse, and verse 20 of this chap., where the Heb. is the same, as instances of the use of this verb in that sense: so that he would render in these verses thus . . . being assimilated, [i. e., in life,] as cattle they become like: [i. e., in death:] But Ges. gives, secondly, the same verb *dme*, marked exactly like the first, and defines it, to cease, make an end of, perish, cut off: so that, *nmdu* being in the passive, the rendering, according to this definition of the verb, is: being assimilated, become like, as cattle they are made an end of, cut off, perished, ceased. It is not very important which of Ges.'s definitions of the verb we use here. No one will dispute, that to become like cattle at death is equivalent to being made an end of, being perished.] The Gr. gives this v. 12, and v. 20, as Ges. would render them, namely, he was made like to the cattle the unwise, [to cattle unwise, without our article,] and was made like to them: The Lat. follows the Greek in these two verses: The Douay gives, v. 12, he is compared to senseless beasts, and is become like them: v. 20, he hath been compared to senseless beasts, and made like to them: [The Lat. words, as well as the Gr. words, and the Hebrew words are the same in both verses, 12 and 20.] The Ital. in v. 12 is, And moreover the man (that is) in honour not (there) shall dwell, or, live (always, on the contrary) is rendered like to the beasts (that) perish: And in v. 20 the Ital. is, The man (that is) in state, or, rank, honourable, and not hath understanding, is like to the beasts (that) perish: [The Ital., for *ndmu* in these two verses gives *perish;* it is, are made an end of, cut off, perished, ceased, as I have given above; which is preferable, I think, to the rendering of Ges.: The E. V. of v. 12 is, Nevertheless, man (being) in honour abideth not: he is like the beasts (that) perish: [following the Ital.:] And in v. 20, man (that is) in honour, and understandeth not, is like the beasts (that) perish: [following the Ital.]

Ps. 49: 13; Heb., This *drk*, way, course of life, of them folly in them; *u*, but, or, yet, they who come after them, in mouth of them [that come after them] they will be graciously accepted: [It may mean, at mouth, for, sayings, of them (who are dead), they who

come after them will be made well pleased: but I think the other is better.] The Gr. is, This the way, this way, [without our article] mode of life of them *skandalon*, a scandal, to them, *kai*, but, next after these (*things*, understood) in the mouth of them they will extol, or, praise: Lat., This way, or, course, of them a scandal to them; *et*, yet, afterwards in their mouth they will be well liked: Douay, This way of theirs is a stumbling-block to them: and afterwards, they shall delight in their mouth: Ital., This their way (is) to them a folly [i. e., is their folly], and yet their descendants are pleased to follow their precepts: E. V., . . . this their way (is) their folly; yet their posterity approve their sayings. (Margin, delight in their mouth.)

Ps. 49: 14; Heb., Like, or, as, sheep in *shaul* they place them, death *iro*, shall pasture (figuratively, says Ges., under *roe*, for, guard, rule) them; and shall tread with the feet over them, the just in the morning; (and so given by Ges., under *rde*, citing this verse: it is 49: 15 in the Heb.) [What could more aptly, and in more perfect accord with all the rest of the chapter, express the idea that at the resurrection of the just the wicked will be left in their graves, trampled under the feet of the just.] *u*, yea, *tsir*, form, (so given by Ges., citing this verse) of them to nothings, or, to brought to nothings, *shaul*, the grave, *mzbl*, a habitation, *lu*, to, or, for, them: Gr., As, or, just as, or, like, sheep in *hades*, *ethento*, they put, lay, lay down, [them], death shall pasture (metaphorically, says Donnegan, shall rule) them: shall overpower them the straight (metaphor., says Donnegan, for, upright) in the morning, and the *boētheia*, succour, of them shall be let fall into disuse, or, shall become obsolete, in the *hades ek*, out of the reach of, the *doxēs*, fame, glory, of them: [i. e., the fame, or, glory, they enjoyed in life will not help them out of the grave:] Lat., As, or, like as, sheep in *inferno* they are laid down; death shall pasture (metaphorically, says Ainsworth, waste) them; and shall be lords and masters of them the just in the morning; and the *auxilium*, help, succour, remedy, of them shall grow old in *inferno* from the glory, or, renown, of them: [i. e., their help, &c., from the glory, or, renown, of them shall grow old in *inferno*, the lying below, the grave: Douay, they are laid in *hell* like sheep: death shall feed upon them: And the just shall have dominion over them in the morning: and their help shall decay in *hell* from their glory: Ital., they shall be put *sotterra*, under ground, as, or, like, sheep; the death [death] them shall pasture, or, feed upon; and the (men) straight [for, just] shall rule

over them in that morning; and the *sepolcro*, sepulchre, tomb, *consumera*, shall waste, waste away, accomplish, destroy, their beautiful appearance, (that shall be carried away) from their habitation: E. V., Like sheep they are laid in the *grave;* death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the *grave* from their dwelling. (Margin, [it is not said by whom,] "or, the grave (being) an habitation to every one of them.")

Ps. 49: 15; Heb., But God will redeem, or, set free, *en-phsh* of me [i. e., me, or, the breath of me,] from hand of *shaul ki*, when *igh*, he shall take, send for, or, fetch, me: Gr., But God will deliver by ransom the *psuchē* of me, from, or, out of, hand of *hades*, when he may, or, shall, take, or, purchase, me: Lat., But God *redimet*, will redeem, ransom, or, purchase, my *anima* from, or, out of, hand of *inferus*, when he shall take me: Douay, But God will redeem *my soul* from the hand of *hell*, when he shall receive *me:* [*me* and *my soul* mean the same.] Ital., But God will ransom, or, redeem, or, get loose, my *anima* from the *sepolcro*, [i. e., *me* from the *sepolcro*, sepulchre, tomb;] for, or, since, he me will receive (to himself): E. V., But God will redeem *my soul* from the power of the *grave*; (Margin, "from the hand of the grave, or, hell," citing Ps. 16: 10;) for he shall receive me.

Ps. 49: 16; Heb., Be not thou afraid *ki*, when, becometh rich *aish*, a man, *ki*, when, becometh great *kbud*, the riches, (so given by Ges., citing this verse, and Isai. 10: 3; 66: 12; in each of which the Heb. word is *kbud*,) of house of him: (figuratively, says Ges., for, the family of him:) Gr., Fear not when may be rich *anthrōpos*, a man, and when may be filled the *doxa*, fame, of the house of him: Lat., Thou shall not be afraid, when rich shall have become *homo*, a man, and when shall have been multiplied the *gloria*, renown, reputation, glory, of the house of him: Douay, Be not thou afraid, when a man shall be made rich, and when the glory of his house shall be increased: Ital., Fear not, when *alcuno*, somebody, shall be enriched, when the glory of his house shall be increased: E. V., Be not thou afraid when one is made rich, when the glory of his house is increased.

Ps. 49: 17; Heb., *ki*, since, not at death of him shall he take away anything, not shall go down after him *kbud*, the riches, of him.

Ps. 49: 18; Heb., Although *en-phsh* of him [i. e., he] in life of him may be praised; and they will praise thee *ki*, when, thou doest

well for thyself: the Gr. has, the *psuehē* of him: Lat., *anima* of him: Douay, For in his life-time his *soul* will be blessed, and he will praise thee when thou shalt do well to him: Ital., Although he have blessed his *anima* in his life; and (such) thee will praise, if thou of to give pleasure, and good time: E. V., Though while he lived he blessed *his soul:* (Margin, "he counted himself happy."—Ed.) and (men) will praise thee when thou doest well to thyself.

Ps. 49: 19; Heb., He shall be carried to, or, into, [the future tense of *bua*, for which Ges. gives the Gr. *eispherō*, for which Donnegan gives, carry to, convey into,] *dur*, the house, of fathers of him; (Ges., under *dur*, gives the Hebrew words here, and renders, "the house of their fathers," i. e., says he, the grave; citing this verse; the verse in the Heb. is 49: 20;) *od ntsa*, to perpetuity, for ever, not shall they see *aur*, light: (i. e., says Ges., light of life, citing Job 3: 16; where the Heb. has the same word *aur*, only; and citing Ps. 56: 14, the E. V. is v. 13, where the Heb. has, more fully, says, Ges., *aur hiim*, light of lives. The Heb. *lives* is uniformly rendered *life*:) The Gr. of Ps. 49: 19, (the Gr. is v. 20, as is the Heb.) is, He shall come to, or, enter into, *eōs*, even to, as far as, families, or, races, of fathers of him, even to eternity not shall he see light: Lat., He shall enter in as far as with the progenies of his fathers; and even to, or, as far as, eternity not shall he see light: Douay, He shall go into the generations of his fathers: and he shall never see light: Ital., He shall come (there where is) the progeny, or, generation, of his fathers; never to eternity not shall they see the light: [light, without our article. In Italian, two negatives strengthen the negation.] E. V., He shall go to the generation of his fathers; they shall never see light. [To the word *He* here, somebody, it is not said who, puts in the margin, "*The soul.*" This is one of the attempts of Orthodoxy to thrust the dogma, the immortal soul, into the Bible, of which I have said there are several quite as puerile as that of Scott to find it in Gen. 2: 7.]

Ps. 49: 20: This verse has been rendered in connection with verse 12.

I have now to state, that the later copies of the Hebrew (as is the case with my copy) have in verse 11 of this chapter the Heb. word *qrb*, entrails, bowels, inwards, by mistake for the Heb. word *qbr*, grave, sepulchre; the letters *br* being transposed and written *rb;* a mistake either of the copyist of the manuscript or of the type setter. I have had such transpositions of letters by the type-setter occur more than once already in printing these sheets. And enough

has been shewn of the want of knowledge of the Hebrew to justify the remark that the proof reader would not be likely to know which was the right word. And even if he did, he might not have observed the mistake. It may be thought quite as probable that the mistake was by the copyist. The word *qrb* in the verse makes the first clause of the verse in the Heb. read, entrails, bowels, inwards, of them houses of them forever; the absurdity of which conclusively shews mistake; and any one knowing that the Heb. has the word *qbr*, grave, sepulchre, could not fail to see at once that *qrb* is a mistake for *qbr*. I have rendered the verse from the Heb. as if the right word was there. And the Septuagint gives, *oi taphoi* autōn, the graves, tombs, of them houses of them for ever. And the Lat. and the Douay, give the same. The Septuagint was made by Hebrews direct from the Hebrew. Of course the Hebrew manuscript from which that was translated must have had the right word, *qbr*.

Being, some years ago, in the study of a Bishop of the Episcopal Church, he, at my request, took down a fine edition of a Polyglot Bible, of which he had before spoken to me. I asked him to turn to the 49th Psalm. He did so; and read it to and including verse 11 from the column containing the E. V. I then asked him to read that verse from the Greek column, the Septuagint, saying, that is my book. He said I was entitled to that: and read the verse in the Greek. He had not observed the Greek before. He then, of his own accord, read the verse as given in the column containing the Italian. Whereupon I made some remark signifying that *that* was a Popish version. He then said, he had a smattering of Hebrew; and took down a book in which the Hebrew was given, and under each line of the Hebrew a rendering of it into English. The Heb. words were there given as *qrb*, &c.; and under the line was a rendering in English thus, "their inwards their houses for ever." That translator, whoever he was, did not interpolate any words. I asked the Bishop what the word *inwards* there meant. He said he couldn't tell. I have not learned whether the Bishop has since made up his mind what the word *inwards* there means. If he will turn to the margin of the edition of the Bible in English called "The Comprehensive Bible" he may be relieved from further study as to its meaning, by learning that in the Hebrew of the book he consulted the Hebrew word *qrb* is given by mistake for *qbr*. The margin to Ps. 49: 11 there is, "or, 'their grave is their house for ever, their dwelling-place through all generations, though their

names are celebrated over countries.' All the ancient versions, instead of *qrbm*, their inward part, seem to have read *qbrm*, their grave; which is probably the true reading." The word *probably*, used here, is due to orthodoxy. If all the ancient versions seem to have read *qbrm*, their grave, why say, "which is *probably* the true meaning?"

The Italian versionist chose not to follow the Greek, nor the Latin, but to take *qrb* to be the right word; and hence the necessity of interpolating so many words in the Italian rendering of the verse. And James's Ecclesiastics chose not to follow the Greek, nor the Latin, nor the Douay, but to follow the Italian; and hence the necessity of their interpolating so many words. But I do not see that they were under any necessity of giving the word *thought* as if it was in the text. Even the Italian had not done that; but had put that word also in italics. But the Psalter version, or the Bishops' Bible, from which, as before said it was taken, is still less ingenuous than the E. V. It gives the whole verse in Roman character, as if it were all in the text, thus: And yet they think that their houses shall continue for ever, and that their dwelling places shall endure from one generation to another; and call the lands after their own names.

That "Graves of them houses of them for ever," is the true Heb. in 49: 11 is further shown, if any further evidence were at all required, by the similar expression in verse 14, "the grave a habitation, to, or, for, them," (margin, "the grave (being) an habitation to every one of them,") in connection with the first part of that verse, "Like sheep in *shaul*, the grave, they place them."

Adam Clarke, in his Edition of the Bible, has this note to Ps. 49: 11: He gives, as it is in E. V., their inward thought is, that their houses shall continue for ever: and then says: "thus, by interpolation, we have endeavoured to patch up a sense for this clause. Instead of *kirbam*, [the way he writes the Hebrew word *qrbm*,] their inward part, the Septuagint [the Greek version] appear to have used a copy in which the second and third letters have been transposed *kibram*, [the way he writes the Heb. word *qbrm*,] their sepulchres, for they [the Septuagint, i. e., the seventy] translate, [giving the Greek,] 'For their graves are their dwellings for ever.'" [*Are* is not in the Greek.] The reader perceives that D.D. Clarke thus gives a sly intimation that the ancient copy from which the Septuagint was taken might have wrongly transposed the letters *b r*, and so had *qbrm* for *qrbm*; thus giving the sly intimation,

that later copies might be more correct than the ancient ones; the absurdity of which intimation is apparent; for, the more copies are multiplied, the more likely it is that some copyist has made a mistake; and, a mistake once getting into a manuscript would very likely be followed in subsequent copies of it. But the Doctor's orthodoxy suggested this intimation to him, and the absurdity of it did not prevent him from making it. The Doctor then continues his note with the following remarks: "So six or seven feet long, and two or three feet wide, is sufficient to hold the greatest conqueror in the universe! What a small house for the quondam possessor of numerous palaces and potent kingdoms! They call their lands after their own names. [Giving this as his idea of what the next clause of the verse means, and he then continues:] There would have been no evil in this if it had not been done on an infidel principle. They expected no state of being but the present; and if they could not continue themselves, yet they took as much pains as possible to perpetuate their memorial." [Thus this Doctor would give no force whatever to the words *for ever* in the text of the verse, and would make the verse mean, simply, that the rich (i. e., the rich wicked) die as others, and all, die; whereas not only this verse, but the whole Psalm, shews, that they will die for ever. These last remarks also, of the Doctor's, are due to his orthodoxy.]

In one of my public readings, on my stating that *qrb* was a mistake for *qbr*, a D.D. spoke out and said: It was impossible it could be a mistake. I then proceeded to give the Greek, and the Latin, and the Douay, of the verse: and the D.D. said nothing further. Immediately after the lecture he came to me and apologized for interrupting me. I had before given the Greek of the verse to another gentleman, a D.D. from the Princeton Seminary. It was new to him also.

I give now an interesting incident relating to this chapter, Ps. 49. Some time since, I met a gentleman who had been a preacher of the orthodox theory, but who had abandoned that theory, and had, by the study of the E. V. alone, obtained the true system of the Bible in reference to man, in all its parts, including the resurrection of the just, and of those only: that is, of them who, through faith, shall be accounted just. In the course of the conversation I referred to this chapter. (He had read it only as the E. V. gives it, and as the E. V. gives verse 11. He had not seen the marginal notes mentioned above.) He smiled, and gave expression to the idea that that chapter contained a perfect development of the whole

system. (And in this he was right.) I then informed him that the E. V. of verse 11 was wrong; and gave him the Greek of that verse. He saw at once the harmony of that rendering with all the other parts of the chapter. I subsequently learned, that he had stated what he had so understood to be the Greek of the verse to a gentleman who was able to refer to the Greek; and that that gentleman, in his surprise, said, it could not be so. But that, in a short time after, that gentleman told him the Greek was as he had been informed it was. Not long since, I again saw the gentleman with whom I had conversed; and he said to me, he should like to see the whole chapter rendered from the Hebrew. And inasmuch as the chapter is short, and contains the E. V. word *soul* three times, I have concluded to give the chapter here, beginning at v. 6 in the E. V., being v. 7 in the Hebrew.

I now state, that on consulting the version made in Latin, by St. Jerome, in manuscript, in the fourth century, (he was born A. D. 331,) and which was printed as early after the discovery of the art of printing as A. D. 1522, a copy of which printed volume I examined in the library of a friend, I find that St. Jerome gives in Latin "*sepulchra eorum domus illorum in eternu*," sepulchres, or, graves, of them houses of them for ever. The Latin Vulgate I am using, published under the authority of Pope Clemens the Eighth, in 1592, gives the same Latin, with *et*, and, prefixed, and giving *æternum*, instead of *eternu*.

I may properly say, in this connection, that within my limited acquaintance in my own town, I have met with two gentlemen, members in full communion of Churches of different denominations, both men of uncommon abilities, who, from their own study of the E. V. alone, had repudiated the so-called orthodox theory; notwithstanding their church connection, and the teachings of their ministers. One of them, since dead, on occasion of my calling on him on business, put a question to me the answer to which would cover the whole subject. I gave him my answer. He said I was the first man from whom he had received that answer. A conversation ensued, from which I learned that he was a thorough E. V. Bible scholar. He told me, that when what he had since found to be the truth first struck him, it seemed like heresy to him. But that not being able to drive it from his mind, he set himself with renewed diligence to the study of the Bible; and found, that what he had feared was a heresy was plainly the truth of Scripture. And now, said he, I am the happiest man alive. I heard the sermon

preached at his funeral. The preacher spoke in the highest terms of his exalted Christian character; and, by way of consolation to his family, gave some of the phrases common on such occasions respecting what he called his soul; such as, being already in the enjoyment of blessedness in (the orthodox) heaven: though the preacher knew that his family well understood he had no such idea; but that his hope was, of being accounted just, and of being made alive again at the resurrection of the just. To him, indeed, that will be the next moment after his death; for there is no time where there is no consciousness. I had often expressed this thought, and surprise that any theory could shut out from mens' minds so plain a truth. I have since seen it beautifully illustrated in a work of Archbishop Whately of the Episcopal Church of England, on "The Future State." It was brought to my notice by a D.D. not before alluded to, to whom I had said, in a conversation about modern spiritualism, that there were no such things as *spirits*, in the orthodox sense of the word. Whereupon he said, then you agree with Archbishop Whately. I had not then seen or heard of the work; and I so told the gentleman. He said he thought he could borrow it for me. Meeting him afterwards, he said he had not yet been able to get it. I obtained it at a book-store in New York.

I now proceed with the E. V. word *soul.*

Ps. 51: 14; E. V., . . . my tongue shall sing aloud, &c., v. 15, E. V., . . . my mouth shall show forth thy praise.

Ps. 54: 3; Heb., . . . me . . . *en-phsh* of me: Gr., . . me . . . the *psuchē* of me: Lat., me, . . . my *anima:* Douay, me, . . . my *soul:* Ital., against me, . . . seek after my *anima:* See E. V.

Ps. 54: 4; Heb., . . . *en-phsh* of me: Gr., the *psuchē* of me: Lat., my *anima:* Ital., my *anima:* Douay, my *soul:* E. V., my *soul:*

Ps. 55: 18; Heb., . . . *en-phsh of me*, . . . me: Gr., the *psuchē* of me, . . . me: Lat., my *anima*, . . . me: Douay, my soul, . . . me: Ital., my *anima*, . . . me: E. V., my soul, . . . me.

Ps. 56: 6; Heb., . . they lie in wait for *en-phsh* of me: Gr., the *psuchē* of me: Lat., my *anima:* Douay, my *soul:* Ital., my *anima:* E. V., my *soul.*

Ps. 56: 13; Heb., . . . *en-phsh* of me [i. e., me] from death: Gr., the *psuchē* of me: Lat., my *anima:* Ital., my *anima:* Douay, my *soul:* E V., my *soul.*

Ps. 57; 1; Heb., . . . me, . . . *en-phsh* of me, . . . I: Gr., me, . . the *psuchē* of me, . . . I: Lat., me, . . . my *anima*, . . . I: Ital., the same: Douay, me, . . . my *soul*, . . . I: E. V., the same.

Ps. 57: 4; Heb., *en-phsh* of me in midst of lions [i. e., I am, &c.] [then follows] I: Gr., the *psuchē* of me: Lat., my *anima:* Douay, my *soul*, . . I: Ital., my *anima*, . . I: E. V., my soul, . . . I.

Ps. 57: 6; Heb., net have they fixed for footsteps of me, have bent over *en-phsh* of me, they have dug before me pit: Gr., the *psuchē* of me: Lat., my *anima:* Douay, . . . and they bowed down my *soul:* Ital., . . . they have drawn to bottom my *anima:* E. V., my soul is bowed down: [differing from all the other versions:] Read verses 7, 8, 9, in E. V., I will, &c., equivalent to the poetic phrase, E. V., my soul shall, &c.

Ps. 59: 23; E. V., Deliver me, . . . save me from bloody men: v. 3, For lo, they lie in wait for my *soul:* Heb., *en-phsh* of me: Gr., the *psuchē* of me: Lat., my *anima:* Douay, For behold they have caught my *soul:* the mighty have rushed in upon me: Ital., my soul, . . . against me.

Ps. 62: 1; Heb., . . . *en-phsh* of me: Gr., the *psuchē* of me: Lat., my *anima:* Ital., my *anima:* Douay, and E. V., my *soul.*

Ps. 62: 5; E. V., My soul, wait thou only upon God; for my expectation is from him. [Would orthodoxy have David to be one entity, calling upon *his soul* as another entity?] The Heb., has *en-phsh* of me: Gr., the *psuchē* of me: Lat., my *anima*: Ital, my *anima:* Douay, and E. V., my soul.

Ps. 63: 1; Heb., God, God of me thou, at dawn I will seek thee, (Ges. says, *shhr*, the verb used here, is a word altogether poetic; that to seek God is to long after him, citing this verse and others), thirsteth for thee *en-phsh* of me, pineth with longing for thee flesh of me, &c. [*flesh of me*, and *en-phsh of me*, are each poetical, equivalent to *I* in the verse; to *I* thirst, *I* pine.]

Ps. 63: 3, 4; Heb., . . . lips of me shall praise thee, v. 4, *kn*, rightly, or, thus, will I praise thee.

Ps. 63: 5; Heb., As of fat *u*, and, or, yea, of fatness shall be satiated *en-phsh* of me: Gr., the *psuchē* of me: Lat., and Ital., my *anima:* Douay, my *soul:* E. V., my *soul* [i. e., I] shall be satisfied as (with) marrow (Margin, fatness) and fatness.

Ps. 63: 8; Heb., *en-phsh* of me: Gr., the *psuchē* of me: Lat., and Ital., my *anima:* Douay, my *soul:* E. V., my *soul* followeth hard after thee: [i. e., I follow, &c.]—Ps. 63: 9; the same in each.

Ps. 64: 1; Heb., . . . from fear of enemies of me keep *chay*, the breath, of me: Gr., the *psuchē* of me: [The Greek gives *psuchē* for *chay*, as it does also for *en-phsh*]: The Lat. here gives, my *anima:* Douay, my *soul:* Ital., and E. V., my *life.*

Ps. 66: 9; Heb., . . *en-phsh* of us: Gr., the *psuchē* of me: Lat., my *anima:* Douay, my *soul:* Ital., that hath replaced in life our *anima*: E. V., which holdeth our *soul* in life.

Ps. 66: 16; Heb., *en-phsh:* Gr., *psuchē:* Lat. and Ital., *anima:* Douay, *soul:* E. V., . . . I will declare what he hath done for *my soul:* [i. e., for *me.*]

Ps. 69: 1; Heb., Help, or, deliver us, God, for are come in waters even to *en-phsh:* Gr., *psuchē:* Lat., (my) *anima:* Ital., even to the *anima:* Douay, even unto (my) soul: E. V., unto (my) soul, v. 2, E. V., . . . *I* am come into deep waters where the floods overflow *me.*

Ps. 69: 10; Heb., *u*, and, *abke*, will distill, flow by drops, *b*, in, or, by, fasting, *en-phsh* of me: Ital., I have *pianto*, tears, weeping, (afflicting) my *anima* with fasting: E. V., When I wept, (and chastened) my soul with fasting.

Ps. 69: 15; E. V., Let not the water-flood overflow me, [see 69: 1, *ante.*]

Ps. 69: 18; Heb., come near to *en-phsh* of me, *gal*, redeem, buy back, her; because of enemies of me redeem *me.*

Ps. 69: 20; Heb., . . *lb:* Gr., *psuchē:* Lat., *cor:* Douay, *heart:* Ital., *cuore:* E. V., *heart.*

Ps. 69: 32; Heb., . . and shall live *lb* of you: Gr., and ye shall live: Lat., and shall live your *anima:* Douay, and your *soul* shall live: Ital., and your *cuore* shall live: E. V., and your *heart* shall live. [Here the Latin gives *anima*, and the Douay, *soul*, for the Heb. *lb.* And we have seen before that *heart* and *soul* are used as equivalents; and in 69: 20, the Gr. gives *psuchē* for *lb*, as it does in other places.]

Ps. 70: 2; Heb., . . . seeking after *en-phsh* of me: Gr., the *psuchē* of me: Lat., and Ital., my *anima:* Douay, and E. V., my *soul.*

Ps. 71: 10; Heb., . . . that watched narrowly *en-phsh* of me: Gr., the *psuchē* of me: Lat., who watched my *anima:* Douay, that watched my soul: Ital., that watch, or, spy, my *anima:* E. V., that lay wait for my soul.

Ps. 71: 13; Heb., Let be put to shame, *iklu* [from *kle*], let pine away, be wasted, finished, *shtni*, satans, of *en-phsh* of me: Gr., *hoi*, those, *endiaballontes*, slandering, calumniating, the *psuchē* of me: [This Greek verb is compounded of *en* and *diaballō*, defined, to slander, to calumniate; and *endiaballō* is defined, to calumniate on account of anything, or, on a particular occasion; and *diabolos*,

the Gr. noun from *diaballō*, is defined, an accuser, calumniator: from *diabolos* is the French *diable*, E. V., devil:] Lat., disparaging, speaking ill of my *anima:* Douay, Let them be confounded and come to nothing that detract my *soul:* Ital., Let be confounded (and) faint away the adversaries of my *anima*, [Graglia, in his Italian and English Dictionary, gives *avversario*, a noun, and defines it, adversary, opposer; and next below it, *avversario*, adjective, and defines it, contrary; and next below, *avversario*, noun, and defines it, *the devil.* [That's the way they make devils in Italy; such devils as the Popes—the Papas—have so long dealt upon as productive capital.] The E. V. in the verse is, Let them be confounded (and) consumed that are adversaries to my *soul:* [Why did not our translators take the third *avversario* above given, and say, the devils to my soul. Perhaps they would have done so if they had seen that the word in the Hebrew here is *satan* in the plural, *satans*, the very word where they so often give *Satan* and *Devil*, and that, too, with capital *S*, and capital *D.*]

Ps. 71: 23; Heb., Shall celebrate with shouting, lips of me *ki*, when, shall sing she to thee *u*, even, *en-phsh*, breath, of me, which hast redeemed, or, preserved, delivered from danger, thou: Gr., the *psuchē* of me: Lat., shall exult, or, frisk about, be frolicksome, mv lips, when I shall sing to thee, *et*, even, my *anima*, which thou hast redeemed, or, rescued, recovered: Ital., The my lips shall rejoice, when I to thee shall sing psalms; and, together my *anima*, the which thou hast redeemed: Douay, My lips shall greatly rejoice, when I shall sing to thee; and my soul which thou hast redeemed: E. V., the same.

Ps. 72: 13; Heb., . . . *en-phshs:* Gr., the *psuchas:* Lat., *animas:* Ital., the *persons:* Douay, He shall spare the poor and the needy: and he shall save *the souls* of the poor: E. V., the same, except that it gives *needy* for the last word. Read v. 12 in E. V.

Ps. 72: 14; Heb., From vexation and oppression he shall redeem, or, buy back, *en-phsh* of them, *u*, yea, shall be precious *dm*, the blood, of them in eyes of him: [*blood* and *en-phsh*, breath, here mean the same, each being put for *life:*] The Gr. has, the *psuchas*, and, the *name* of them: Lat., *animas* of them, and the *name* of them: Douay, He shall redeem their *souls* from, &c.; and their names shall be honourable in his sight: Ital., He shall redeem the *vita*, *life*, of them from fraud and violence; and the blood of them shall be precious before him: E.V., He shall redeem their *souls* from deceit and violence: and precious shall their blood be in his sight.

Ps. 72: 15; E. V., And he shall live.

Ps. 73: 21; Heb., So that was embittered *lb* of me, (see Ges., *hmts*, citing this verse.) [We have, bitter of *en-phsh*, and bitter of *ru-ach*.]

Ps. 74: 19; Heb., Give not to beasts *en-phsh* of turtle dove of thee, (i. e., says Ges., the people especially dear to thee, citing this verse, under *tur*), *chayt*, breaths, of afflicted of thee forget not to perpetuity: Gr., Deliver not to wild beasts *psuchēn* avowed openly to thee, the *psuchōn* of the poor of thee forget not to end, or, wholly: [The Gr. here uses *psuchē* for *en-phsh*, and *psuchē* for *chay*.] The Lat. uses *anima* for each *psuchē*: The Douay, Deliver not, &c., using *souls* in both places: Ital., Give not to the wild beasts the *life* of thy turtle dove; forget not perpetually the assemblage of thy poor afflicted: E. V., O deliver not the *soul* of thy turtle dove unto the multitude (of the wicked): forget not the congregation of thy poor for ever.

Ps. 77: 2; Heb., . . . refused *en-chm*, [an onomatopoietic, before given,] to draw breath forcibly, *en-phsh* of me, [i. e., I refused to be comforted; see Ges., *nhm*.] Ps. 77: 3; Heb., . . . I talked with myself, and fainted, or, languished, *ru-ach*, the breath, of me, [see Ges., under *shih*, and *othph*, citing this verse and others, under both.]

Ps. 77: 4; Heb., . . . I was agitated, or, disturbed, and spoke not. [See Ges., *phom*, citing this verse and others.] Gr. v. 2, refused to be called forth, the *psuchē* of me, v. 3, . . and *oligopsuchēse* became of little breath, the *pneuma*, breath, of me: v. 4, I was disturbed and spoke not. The Lat. in v. 2 is, refused to be comforted my *anima*: v. 3, and failed, or, fainted, my *spiritus*: v. 4, *turbatus sum*, I was disordered, or, disturbed, and spoke not: Douay, v. 2, my *soul* refused to be comforted: v. 3, and my *spirit* swooned away: v. 4, I was troubled, and I spoke not: Ital., v. 2, my *anima* has refused to be comforted: v. 3, I complain, and the my *spirito* is grieved, or, vexed: v. 4, I am wholly astonished, and not am able to speak: E. V., v. 2, my *soul* has refused to be comforted: v. 3, and my *spirit* was overwhelmed: v. 4, I am so tronbled that I cannot speak. [It is plain, that the Heb. *en-phsh* and *ru-ach*; Gr., *psuchē* and *pneuma*; Lat., *anima* and *spiritus*; Ital., *anima* and *spirito*; Douay, and E. V., *soul* and *spirit*, mean the same, namely, breath; and that each with *my*, mean the same as *I*, in v. 4.]

Ps. 78: 18; The Hebrew here has *lb* and *en-phsh*; the Greek, *kardia* and *psuchē*; the Lat., *cor* and *anima*; the Douay, *hearts*

and *desires;* the Ital., *cuore* and *voglia*, desire; the E. V., *heart* and *lust.*

Ps. 78: 50; Heb., He made level a by-way for nostrils of him, (i. e., says Ges., under *phls*, he let his anger loose, citing this verse and others,) he preserved not, or, kept not safely, from death *en-phsh* of them, *u*, but, or, and, *chayt*, the breaths of them in death he shut up, or, to death he delivered. The Gr. is, he spared not, or, excused not, from death the *psuchōn* of them, *kai*, and, the cattle of them in death he locked up together: Lat., he saved not, or, spared not, from death *animas* of them, and cattle of them in death he shut up: Ital., (And) he had levelled the by-path to his anger, (and) not had saved, or, delivered, the *anima* of them from death, and had given their cattle to mortality: Douay, He made a way for a path to his anger: he spared not their *souls* from death, and their cattle he shut up in death: E. V., He made a way to his anger; he spared not their *soul* from death, but gave their *life* over to the pestilence.

Ps. 81: 12; Heb., *u*, therefore, or, and, I sent them, or, let them go, *b*, in, or, on account of, or, according to, *shrirut*, the hardness, or, stubbornness, of *lb* of them, [see Ges., under that word, citing this verse and others:] Gr. of the *kardia* of them: Lat., *cor:* Ital., Therefore I them have given over to the hardness of their *cuore:* Douay, So I let them go according to the desires of their heart: E. V., So I gave them up unto their own hearts' lust.

Ps. 84: 2; Heb., Became pale, *u*, yea, *gm*, indeed, pined away, or, was wasted, *en-phsh* of me for courts of Jehovah, *lb* of me *u* flesh of me have celebrated with shouting to God living: (So given by Ges., under *rnn*, citing this verse and others:) Gr., Longeth *kai* yea, fainteth the *psuchē* of me, . . . the *kardia* of me *kai* flesh of me have been transported with joy in God living: Lat., *anima*, *cor*, *caro:* Douay, My *soul* longeth and panteth for the courts of the Lord. My heart and my flesh have rejoiced in the living God: [my soul, my heart, my flesh, are each, put poetically for *I*, David:] Ital., My *anima* longeth for the Courts of the Lord, *e*, yea, fainteth away; my *cuore e* my *carne*, flesh, cry out, &c. See E. V.

Ps. 86: 2; Heb., Guard, or, keep safe, *en-phsh* of me [i. e., me], for *hsid*, excellent, pious, I; keep safe *obd*, the servant, of thee, thou God of me, &c.: [*en-phsh of me*, and, the servant of thee, mean the same, namely, David.]

Ps. 86: 4; Heb., *shmh*, gladden, make joyful, *en-phsh*, the breath, of servant of thee, for to thee, Jehovah, *en-phsh*, the breath,

of me I will lift up, or, I lift up: Ital., I lift up: Gr., the *psuchē*, twice: Lat., *anima*, twice: Ital., *anima*, twice: Douay, soul, twice: See E. V.

Ps. 86: 12; E. V., I will praise thee, O Lord my God, with all my heart, Heb. *lb.*

Ps. 86: 13; Heb., *ki*, that, or, for, *hsd*, the kindness, benevolence, of thee great upon, or, over, me *u*, even, *etslt* [see *ntsl*] thou hast drawn out, pulled away, snatched, delivered, *en-phsh of me* [i. e., me] from *shaul* beneath, or, under: Gr., the *psuchē* of me from, or, out of, *hades* the most inferior, lowest: Lat., my *anima* out of *infernus inferiori*, [comparative degree of the adjective *inferus* beneath, below; which adjective *inferus* is sometimes rendered by the Douay, hell]: Douay, and thou hast delivered my soul out of the lower hell: Ital., *e* thou hast recovered my *anima* from the bottom of the *sepolcro:* E. V., and thou hast delivered my soul from the lowest hell (margin, or, grave).

Ps. 86: 14; Heb., *en-phsh:* Gr., *psuchē:* Lat., *anima:* Ital., *anima:* Douay, my soul: E. V., and the assemblies of violent (men) have sought after my soul.

Ps. 88: 3; Heb., For is satiated of evils *en-phsh* of me, *u*, life of me to *shaul* is caused to touch: Gr., For is satiated, or, filled up, of evils the *psuchē* of me, *kai*, the life of me to *hades* is caused to approach: The Lat. has my *anima*, and, my life to *infernus*, &c.: Ital., my *anima*, . . . *e* my life is arrived even to the *sepolcro:* Douay, For my soul is filled with evils: and my life hath drawn nigh to hell: E. V., For my soul is full of troubles, and my life draweth nigh unto the grave: Ps. 88: 9, mine eye mourneth [for, I mourn].

Ps. 88: 14; Heb., Why, Jehovah, rejectest thou *en-phsh*, the breath, for desire, petition, prayer, of me, hidest face of thee from me: The Gr. for *en-phsh* here gives, petition, prayer: Lat. and Douay, my *prayer:* Ital., my *anima:* E. V., my *soul.*

Ps. 89: 48; Heb., What man breatheth, or, liveth, and not shall see, or, experience, death? can he cause to escape, or, deliver, *enphsh of him* [i. e., himself] from hand of *shaul:* Gr., the *psuchē* of him from hand of *hades?* Lat., his *anima* from hand of *inferus?* Douay, that shall deliver his *soul* from the hand of hell? Ital., his *life* from hand of the *sepolcro?* E. V., shall he deliver his *soul* from the hand of the grave?

Ps. 94: 17; Heb., Unless Jehovah had been helper to me, quickly had lain down in place of silence *en-phsh of me:* [i. e., I had, &c.] (Ges., under *dume*, which he defines, silence, place of silence,

says, it is poetically used for *hades*, citing this verse, and Ps. 115: 17); and the Gr. gives here, the *psuchē* of me in *hades:* Lat., my *anima* in *inferno:* Douay, my *soul* had almost dwelt in *hell:* Ital. in a little while my *anima* would have been fixed in the silence: E. V., my *soul* had almost dwelt in silence.

Ps. 94: 19; Heb., *b*, according to, multitude of agitations in *qrb*, inwards, entrails, of me, consolations of thee have smoothed *en-phsh* of me: Gr., According to the multitude of pains of me in the *kardia* of me, the consolations of thee have contented the *psuchē* of me: Lat., According to the multitude of my pains in my *cor*, thy consolations have made glad my *anima:* Douay, According to the multitude of sorrow in my heart, thy comforts have given joy to my soul: Ital., When (I have been) in great thoughts within me, thy comforts have cheered my *anima:* E. V., In the multitude of my thoughts within me thy comforts delight my *soul.*

Ps. 94: 21; Heb., They press upon *en-phsh* of just, *u* blood of innocent, or, pure, they declare guilty, or, condemn: [*en-phsh*, and *blood*, mean the same here:] Gr., They hunt upon, or, after, the *psuchē* of, &c.: Lat., They lie in wait on *anima* of, &c.: Douay, They will hunt after the *soul* of the just, and will condemn innocent blood: Ital., They run by companies against the *anima* of the just, and condemn the blood innocent: See E. V.

Ps. 97: 10; Heb., . . . he guardeth *en-phsh* of excellent, or, pious, of him: from hand of unrighteous he snatcheth them.

Ps. 103: 1; Heb., Let praise *en-phsh*, the breath, of me Jehovah, *u*, even, or, yea, all inwards, entrails, of me, name sacred, or, holy, of him: Gr., the *psuchē* of me, *kai* all *ta*, those [things, understood] inside of me: Lat., my *anima*, *et*, even, all which [in the plural] in the inward parts of me are: Ital., consecrate, or, let consecrate, [i. e., hallow], my *anima*, the Signore, *e* all the my *interiora*, entrails, (hallow) his name holy: Douay, Bless the Lord, O my soul: and let all that is within me bless his holy name: See E. V.

Ps. 103: 2; Heb., Let celebrate *en-phsh* of me Jehovah;

Ps. 103: 4; E. V., Who redeemeth thy life from destruction.

Ps. 103: 22; Heb., . . . let celebrate *en-phsh* of me Jehovah.

Ps. 104: 1; Heb., Let celebrate *en-phsh* of me Jehovah.

Ps. 104: 35; Heb., . . . let celebrate *en-phsh* of me Jehovah; celebrate, or, praise, ye Jehovah. In 104: 33, the Heb. is, I will celebrate in song to Jehovah while breathe, or, live, I; I will sing to God of me in yet of me; [*en-phsh* in the foregoing, and other

like passages, is poetical only so far as the breath is called upon to celebrate, and sing. How could David sing but with *breath:* yet it is not the breath that sings, any more than it is the tongue, the mouth, the lips; which are so often called upon to give praise, and to sing. It is David that celebrates, sings, gives praise. The Heb. uses every part of the body, inside and outside, in the same figurative manner. If the reader prefer, for the imperative in the foregoing verses, *Celebrate*, instead of *Let celebrate*, and to put *O* before *en-phsh of me*, so as to read, Celebrate *O en-phsh of me* Jehovah, where the E. V. has Bless the Lord, O my soul; then O *en-phsh* of me, E. V., O *my soul*, is poetical for O David, as in the song of Deborah, before given, it is poetical for O Deborah.]

Ps. 105: 18; Heb., They afflicted in, or, with, fetters feet of him; iron came to *en-phsh* of him: Gr., the *psychē* of him [in the nominative] passed through iron: Lat., iron passed through *animam* [accusative] of him: Douay, the iron pierced his *soul:* Ital., his *person* was laid in irons: E. V., *he* was laid in iron: (Margin, his *soul* came into iron, citing Ps. 107: 10.)

Ps. 105: 20; E. V., The king sent and loosed him, . . . and let him go free. [Was it his orthodox soul that was in irons?]

Ps. 105: 22; Heb., To put in bond, or, bind by vow, princes of him at *en-phsh* of him; or, to bind by vow princes, or, leaders, of him, like as *en-phsh* of him [i. e., like as himself:] The Gr. here is, To discipline his chief magistrates as, or, just as, *himself:* Lat., That he might instruct the chiefs of him like as *himself:* Douay, That he might instruct his princes as himself: Ital., To hold in, or, with, curb, or, bridle, his princes at his *senno*, sense: E. V., To bind his princes at *his pleasure.*

Ps. 106: 5; E. V., . . . that I may rejoice,

Ps. 106: 14; Heb., But longed a longing, or, lusted a lust, &c.

Ps. 106: 15; Heb., And he gave to them askings of them, *u* sent pining in *en-phsh* of them: Gr., surfeit into the *psuchē* of them: Lat., saturation into *animas* of them: Ital., but sent the leanness into their *persons:* Douay, And he gave them their request, and sent fulness into their *souls:* E. V., And he gave them their request: but sent leanness into their *soul.*

Ps. 107: 5; Heb., Hungry and thirsty, *en-phsh* of them in them fainted.

Ps. 107: 9; Heb., For he hath satisfied *en-phsh* thirsty, *u en-phsh* stricken with hunger hath filled of [i. e., with] that which is good: Gr., For he hath satisfied *psuchēn* empty, and thirsting hath

filled *agathōn* [genitive plural of the adjective] of, with, good [things, understood]: Lat., *animam* empty, . . . *animam* hungry: Douay, For he hath satisfied the empty soul, and hath filled the hungry soul with good things: Ital., For he hath satisfied the *anima* made dry, and hath filled with good [things, understood] the *anima* starved, or, hungry: E. V., For he satisfieth the longing *soul*, and filleth the hungry *soul* with goodness.

Ps. 107: 18; Heb., Every food abominated *en-phsh*, breaths, of them, *u igiou*, and were exhausted even to gates of death, [the breaths which abominated food were exhausted, or, it may be, the persons whose breaths abominated food were exhausted, &c.]

Ps. 107: 26; Heb., . . . *en-phsh* of them *b* calamity floweth down, &c. (Figuratively, says Ges., under *mug*, to be dissolved with fear and alarm.)

Ps. 109: 18; Heb., . . . into *qrb*, entrails, bowels, of him.

Ps. 109: 20; Heb., This *phole*, the wages (Ges., for the word in this place gives, wages, citing this verse and Lev. 19: 13,) of satans of me from with Jehovah, or, from Jehovah himself, *u*, even, of those speaking evil against *en-phsh* of me: Gr., This the thing of those *endiaballontōn*, calumniating, me from *kurios*, *kai*, even, of those speaking evils against the *psuchē* of me: Lat., *anima:* Douay, This is the work of them who *detract* me before the Lord; and who speak evils against my *soul:* Ital., (such) let be, from part of the Signore, the recompense of the my *avversari*, adversaries, [or, devils, if we take Graglia's definition of the same noun given the second time in his Dictionary,] *e* yea, of them that speak of evil against my *anima*. [In Ps. 106: 37, and in other places, the E. V. gives *yea*, where the Ital. is *e*.] E. V., (Let) this (be) the reward of mine adversaries from the Lord, and of them that speak evil against my soul.

Ps. 109: 30; E. V., I will greatly praise the Lord with my mouth; [equivalent to, with my *en-phsh*, breath.]

Ps. 109: 31; Heb., For he stood on the right hand of oppressed, to deliver from judgers, or, condemners, of *en-phsh* of him: Gr., from those pursuing the *psuchē* of me: Lat., my *anima:* Douay, Because he hath stood at the right hand of the poor, to save *my soul* from persecutors: Ital., Because he stands at the right hand of the poor to save, or, defend, (him) from them that *him* condemn to death: E. V., For he shall stand at the right hand of the poor, to save (him) from them that condemn his *soul*.

Ps. 111: 1; Heb., *Hellu ihe*, celebrate Jehovah: [For these two

Heb. words our word Halleluiah is given.] I will celebrate, or, praise, Jehovah *b* all *lb:* Gr., whole *kardia* of me: Lat., whole *cor:* Douay, with my whole heart: Ital., with all the *cuore:* E. V., with (my) whole heart: [The one word *lb* expresses all that is so often expressed by the cumulated words in E. V. heart, soul, mind, and sometimes strength, added.]

Ps. 116: 3, 4; Heb., Surrounded me (poetical, says Ges., under *aphph*, citing this verse and others:) cords, or, pangs, of death, *u*, yea, the shuttings in, or, distresses, of *shaul* happened to, or, befell, me, (see Ges., *mtsa*, citing this verse, and others:) v. 4, *u*, distress and grief I came to. Then, on the name of Jehovah called I: Jehovah, preserve *en-phsh* of me: (i. e., says Ges., under *mlth*, preserve my life, citing this verse and others:) The Gr., in v. 3, has *hades:* v. 4, *kai* the name of *kurios* I called upon, O *kurie*, save, or, protect, preserve, the *psuchē* of me: The Lat., has *infernus* in verse 3: my *anima* in v. 4: Ital., v. 3; The ligatures of death me had encompassed, *e*, yea, the distresses of the *sepolcro* to me had gathered: I had found, or, met with, anguish, or, vexation, and grief, or, sorrow: v. 4, But I called upon the name of the Signore, (saying,) Alas! Signore, deliver my *anima:* Douay, v. 3, The sorrows of death have compassed me: and the perils of *hell* have found me. I met with trouble and sorrow: v. 4, and I called upon the name of the Lord. O Lord, deliver my *soul:* E. V., The sorrows of death compassed me, and the pains of *hell* gat hold upon me: *I* found trouble and sorrow: v. 4, Then called *I* upon the name of the Lord: O Lord, *I* beseech thee, deliver *my soul.* [i. e., *me.*]

Ps. 116: 6; E. V., . . . I was brought low, and he helped me. [This is all that is meant in v. 3, 4.]

Ps. 116: 7; Heb., Return, or, be restored, *en-phsh* of me, to repose, or, quiet, of thee, for Jehovah hath done good upon thee: [quiet breath signifies quiet mind, or, feelings.]

Ps. 116: 8; Heb., For he hath drawn out, or, delivered, *en-phsh* of me from death,

Ps. 118: 17; E. V., *I* shall not die, but live, and declare the works of the Lord.

Ps. 118: 18; E. V., . . . he hath not given *me* over unto death.

Ps. 118: 21; E. V., I will praise thee;

Ps. 119: 2; E. V., Blessed (are) they that seek him with the whole heart. (Heb. *lb.*)

Ps. 119: 10; E. V., With my whole heart (Heb. *lb*) have I sought thee:

Ps. 119: 17; E. V., . . . (that) I may live, and keep thy word.

Ps. 119: 20; Heb., *grse*, is crushed, (so Ges., under *grs*, citing this verse,) *en-phsh*, the breath, [for, desire,] of me for, or, by reason of, desire, or, longing for, *mshphthi*, the justnesses, things which are right, or according to law, of thee, at every fit time: Gr., Hath desired earnestly, or, longed for, the *psuchē*, breath, [for desire,] of me the *krimata*, decisions, resolutions, judgments, of thee at every fit time: Lat., hath desired, or, lusted after, or, coveted, my *anima* to long for thy justifications at every opportunity, or, time: Douay, My *soul* hath coveted to long for thy justifications, at all times: Ital., The my *anima* longeth with love to thy laws at, or, in, every opportunity, or, time: E. V., My *soul* breaketh for the longing (that it hath) unto thy judgments at all times.

Ps. 119: 25; Heb., Is glued, or, adhereth firmly, to dust, or, ground, *en-phsh* of me; make me alive, &c.

Ps. 119: 28; Heb., *dlphe*, drippeth, sheddeth tears, weepeth, *en-phsh* of me, from sadness; [see Ges., *dlph*, and *tuge*], preserve alive me, &c. (Ges., under *qum*, citing this verse.)

Ps. 119: 40; E. V., Behold, I have longed for thy precepts: v. 47, I will delight myself in thy commandments.

Ps. 119: 81; Heb., Pineth *en-phsh* of me, &c.: v. 82, Pine eyes of me, &c. [The Heb. verb is the same in both verses.] The Greek verb is the same in both verses: The Lat. verb is the same in both verses: The Ital. verb is the same in both verses: The Douay gives, my *soul* hath fainted, in v. 81; and, my eyes have failed in v. 82: See E. V.

Ps. 119: 85; E. V., The proud have digged pits for me. [We have had, digged a pit for *en-phsh* of me.]

Ps. 119: 95; Heb., For *me* have lain in wait wicked to kill *me;* [we have had, lie in wait for *en-phsh* of me: and, kill *en-phsh.*]

Ps. 119: 109; Heb., *en-phsh* of me in hand of me continually.

Ps. 119: 110; E. V., The wicked have laid a snare for me.

Ps. 119: 16; E. V., Uphold me . . . that I may live.

Ps. 119: 129; Heb., Admirable the precepts of thee, therefore observeth them *en-phsh* of me: [i. e., therefore I observe them.]

Ps. 119: 131; Heb., Mouth opened I and breathed hard, or, panted, because for thy precepts I breathed after.

Ps. 119: 167; Heb., Hath watched *en-phsh*, the breath, of me precepts of thee, *u*, yea, *aheb*, hath breathed after, them strongly.

Ps. 119: 168; Heb., I have watched thy precepts.

Ps. 119: 171; E. V., My lips shall utter praise,

Ps. 119: 174; Heb., I have breathed after welfare of [i. e., proceeding from] thee,

Ps. 119: 175; Heb., Let live *en-phsh* of me, and she shall celebrate, or, sing, to thee; [i. e., Let me live, and I will, &c.]

Ps. 120: 2; Heb., Jehovah preserve *en-phsh* of me from lips of lie, from tongue of deception: Gr., *psuchē:* Lat., *anima:* Ital., *anima:* Douay and E. V., deliver my soul, &c.

Ps. 120: 6; Heb., *en-phsh* of me: Gr., *psuchē:* Lat., *anima:* Ital., my *person:* Douay and E. V., my soul.

Ps. 121: 7; E. V., The Lord shall preserve *thee* from all evil: he shall preserve *thy soul:* Heb., *en-phsh*, breath, [for life,] of thee; [equivalent to *thee* in the first branch of the verse.]

Ps. 123: 4; Heb., *en-phsh:* Gr., *psuchē:* Lat., *anima:* Douay, our *soul:* Ital., our *anima* is greatly satiated with scorn, &c.: E.V. Our soul, &c. [Here we have *en-phsh*, the breath, of scorn; equivalent to *ru-ach*, the breath, Douay, and E. V., spirit, of scorn.]

Ps. 124: 2, 3, 4, 5; E. V., . . . when men rose up against us; then they had swallowed us up *quick.* [The Heb., Gr., Lat., Ital., and Douay, give, *alive*]: v. 4, Then the waters *had overwhelmed us*, the stream had gone over *our soul:* v. 5, Then the proud waters *had gone over our soul.* [See Jonah 2: 3, 5.]

Ps. 124: 7; E. V., *Our soul* is escaped as a bird out of the snare of the fowlers: the snare is broken, and *we* are escaped.

Ps. 130: 5, 6; E. V., *I* wait for the Lord, *my soul* doth wait, and in his word do *I hope.* My soul (waiteth) for the Lord more than *they* that watch for the morning. [Would we confine the singer, or even a prose writer, to *I* all through, or to *my soul* all through?]

Ps. 131: 2; The Heb. has, *en-phsh* of me, and, *en-phsh* of me: Gr., the *psuchē* of me, and, the *psuchē* of me: Lat., my *anima* twice: Douay, *my soul*, twice: Ital., *my anima* twice: E. V., *myself*, for the first, *my anima*, and, *my soul*, for the second: [right, certainly; for *myself* and *my soul* mean the same; but why not give *myself* for both?]

Ps. 136: 24; E. V., And hath redeemed *us* from our enemies: [We have had, redeemed *en-phsh* of us from enemies.]

Ps. 136: 25; Heb., He giveth food to *every flesh;* [i. e., of course, to every breathing flesh; and *every flesh* is equivalent to *every en-phsh.*]

Ps. 138: 3; Heb., In day cried out *I*, thou answeredst *me*, thou renderedst me courageous (so given by Ges., under *reb*, citing this

verse); *b en-phsh*, breath, of me strong. [Strong *en-phsh*, breath, is often used for courage; and *ru-ach*, breath, Douay, and E. V., spirit, is also used for courage.]

Ps. 139: 14; E. V., *I* will praise thee; for *I* am fearfully (and) wonderfully made: marvellous (are) thy works; and (that) *my soul* knoweth [i. e., *I* know,] right well. (Ges., under *en-phsh*, says, *en-phsh of me*, means *I*, and *me*, and *en-phsh* of thee, thou, citing passages.]

Ps. 140: 1; E. V., Deliver *me* from the evil man: preserve *me* from the violent man: v. 5, The proud have laid a snare for *me*,

Ps. 141: 7; Heb., *shaul:* Gr., *hades:* Lat., *infernus:* Douay, *hell:* Ital., the *sepolcro:* E. V., the grave.

Ps. 141: 8; Heb., But to thee, Jehovah, God of me, eyes of me *bke*, distilling, flowing by drops, (Ges., says, the primary syllable *bk* imitates the sound of falling drops,) have I taken refuge, do not pour out *en-phsh* of me. (Ges., under *ore*, cites this verse, and gives the Heb. words, and renders, "pour not out my soul, i. e., says he, pour not out my blood. [And we have seen that *en-phsh*, the breath, is in, or, by means of, the blood.]

Ps. 141: 9; E. V., Keep me from the snares (which) they have laid for me.

Ps. 141: 10; E. V., . . . whilst that I withal escape.

Ps. 142: 1; Heb., With voice of me to Jehovah I have cried; with voice of me to Jehovah I have made supplication; [*voice* is equivalent to *en-phsh*, breath.]

Ps. 142: 2; Heb., I have poured out to face of him *shih*, the quarrel, of me; (Ges., under *shih*, gives quarrel, citing this verse and others: he also gives for *shih*, speech, discourse, citing 2 Kings 9: 11.)

Ps. 142: 3; Heb., *b*, At, or, In, *etothph*, [infinitive of the reflex form of the verb *othph*,] to cover itself, *ol*, upon, or, over, me *ru-ach*, the breath, of me, *u*, then, thou knewest *ntibe*, the foot-path, by-way, (a poetic word, says Ges., citing Job 28: 7, and others,) of me. [The verb used in Job 30; 16, is also in the reflex form; see that verse, before given; *en-phsh* is there used; here *ru-ach* is used; each meaning *breath*. A profuse shedding of tears is, no doubt, meant both there and here.] The Gr., in Ps. 142: 3 is, At, or, In, the going out, or, fainting out, of me, the *pneuma*, breath of me: Lat., At, or, In, the failing, or, fainting, out of me my *spiritus:* Douay, When my *spirit* failed me: Ital., Whilst the my *spirito* fainted away upon, or, in me: E. V., When my *spirit* was over-

whelmed within me, then thou knewest my path. [It is thus shewn, that the Heb. *ru-ach*, Gr., *pneuma*, Lat., *spiritus*, Ital., *spirito*, Douay, and E. V., *spirit*, means breath.]

Ps. 142: 4 Heb., *ebith*, [causative form of the verb *nbth*,] Being caused to look at, regard, *imin*, the right, *u*, so that, *rae*, I enjoyed the light, (Ges. says, *rae* absolute is used for, to enjoy the light, Gr., *blepein;* more fully, says he, to see the sun, citing Eccl. 7: 11.) *u*, and, or, but, no one *l*, to, me, being a friend, or, acquaintance, *abd*, perished, was lost, flight, or, refuge, from me, no one asking for, or, caring for, *en-phsh* of me: [i. e., for *me:*] Gr., Having observed, or, perceived, or, comprehended, *ta dexia* [the plural of the adjective *dexios*] the right (things) and *epiblepon*, beheld the light, wherefore not was *ho*, who, recognizing me, *apōleto*, [from *apollumi*, so often before used,] was lost, perished, flight from me, and not is *ho*, who, seeking out the *psuchē* of me: Lat., . . . and not is, who inquireth for my *anima:* Douay, I looked on *my* right hand, and beheld: and there was no one that would know me. Flight hath failed me: and there is no one that hath regard to my soul: Ital., . . . not (there is) anybody that may have care of the my *anima:* E. V., I looked on (my) right hand, and beheld, but (there was) no man that would know me: refuge failed me; (margin, perished from me;) no man cared for my soul. [i. e., for me.] (Margin, no man sought after my soul.)

Ps. 142: 6; Heb., v. 7, . . . deliver me from pursuers of me, for swift footed above, or, beyond, me.

Ps. 142: 7; Heb., *eutsiae*, [causative form of *itsa*,] cause to come forth, from, or, out of, prison *en-phsh* of me, that I may profess publicly, or, celebrate, name of thee, *ki*, when, shall surround just, *ki*, when, thou shalt do good, or, repay, upon *me*, (equivalent to *en-phsh* of me, says Ges., under *gml*, citing this verse, and Prov. 11: 17; Ps. 13: 6; 116: 7.) [See also 116: 8.] The Gr., in 142: 6 has, the *psuchē* of me out of prison: Lat., my *anima:* Douay, Bring my *soul* out of prison, that I may praise thy name: the just wait for me, until thou reward me: Ital., Drag forth from prison the my *anima;* that I may celebrate thy name, the just *me* shall surround, or, encompass, when thou to *me* shalt have made, or, caused, the my retribution: E. V., Bring my *soul* out of prison, that I may praise thy name: the righteous shall compass *me* about; for thou shalt deal bountifully with *me.* [*Me* and *my soul* mean the same.]

Ps. 143: 3; Heb., For hath pursued enemy *en-phsh* of me, *dka*,

hath crushed, to *arts*, earth, or, ground, life of me, hath caused me to return into darknesses [for, darkness] as dead [in the plural] of time long past: Ital., . . hath caused me to lie down, &c.; Douay, For the enemy hath persecuted my *soul:* he hath brought down my life to the earth. He hath made me to dwell in darkness as those that have been dead of old: See E. V.

Ps. 143: 6; Heb., I have spread out hands of me to thee, *en-phsh* of me, as *arts*, a land, languishing to, or, for, thee: (Ges., under *phrsh*, gives, spread out, citing this verse and others:) Douay, I stretched forth my hands to thee: my *soul is* as earth without water unto thee: Ital., I unfold to thee the my hands, the my *anima* (is attentive) to thee, as *terra*, earth, or, land, dry: E. V., I stretch forth my hands unto thee: my *soul* (thirsteth) after thee as a thirsty land.

Ps. 143: 8; Heb., Cause me to hear at, or, in, morning *hsd*, the mercy, grace, favour, of thee; for in thee have I set my hope: cause me to know way which I shall go; for to thee have I lifted up *en-phsh* of me.

Ps. 143: 11; Heb., For sake of name of thee, Jehovah, ("what thy name or character bids us to expect, for God is regarded as being merciful, as has been well remarked by Winer," says Gesenius, under *mon*,) give me life, or, make me alive, or, cause me to live again; in rectitude of thee cause to come forth from enemy *en-phsh* of me: [i. e., me.] We are told, that the last enemy is death. The Psalmist may well be thought to have here uttered a prayer that he may become a child of the resurrection. The last clause of v. 10 is, Heb., lead me forth unto *arts*, an earth, of uprightness. Of course orthodoxy can't admit that a prayer to be raised from the dead could ever be made by any of the holies; for orthodoxy says, all the dead will be raised, good and bad; but when we have learned the true system of the Scriptures, we must admit that the Scripture writers understood that system. And, understanding it, it would be strange indeed if no such prayer was ever offered by any of them. The truth is, that any one who reads the Bible after having learned its true system, will find its teaching of the resurrection of the *just only* in a great number of passages scattered throughout its pages, where one who reads the E. V. only, and *that* under the teachings of orthodoxy, could not imagine it to be. And the next verse of this chap. is:

Ps. 143: 12; Heb., *u*, And, or, But, in *hsd*, mercy, grace, favour, of thee thou wilt extinguish (Gr., *exolothreuseis*, thou wilt anni-

hilate) enemy of me, *u*, yea, thou wilt cause to be lost, to perish, all oppressing *en-phsh* of me; [i. e., me;] for I, servant of thee.

Ps. 145; 16; Heb., . . even satisfying to every *chay*, breathing, *rtsun*, the will, pleasure, desire: [*chay*, and *rtsun*, are each equivalent to *en-phsh*, breath, for, desire, as in many places before given.]

Ps. 145: 21; E. V., *my mouth* shall speak the praise of the Lord [Heb., of Jehovah.]

Ps. 146: 1; E. V., Praise the Lord, O *my soul*, [poetical, for, O David,] v. 2, E. V., While *I* live will *I* praise the Lord: *I* will sing praises, &c.

Ps. 150: 6; Heb., Let every that *nshme*, breath, celebrate, or, praise, Jehovah: Gr., Let every *psuchē*, breath, praise the Lord: Lat., every *spiritus*, breath: Douay, Let every *spirit* praise the Lord: Ital., Let every (thing that hath) *fiato*, breath, praise the Lord: E. V., Let every thing that hath *breath* praise the Lord.

PROVERBS.

Prov. 1: 18; Heb., *u* they, or these, for blood of them lie in wait; they lie in wait for *en-phsh* of them: [*blood* and *en-phsh*, breath, mean the same, namely, life:] The Greek does not use *psuchē* in the verse: It gives *slaughter*, and, *of men*: Lat., *blood*, and *anima*: Douay, *blood*, and, *souls:* Ital., *blood*, and, *anima:* E. V., *blood*, and *lives.*

Prov. 1: 19; Heb., *en-phsh:* Gr., *psuchē:* Lat., *anima:* Douay, the souls: Ital., the *anima:* E. V., the *life.*

Prov. 2: 10, 11; Heb., When shall enter wisdom into *lb* of thee, and knowledge to *en-phsh* of thee shall be pleasant, v. 11, thee, twice: v. 12, thee.

Prov. 3: 1; E. V., . . . let thine heart [Heb. *lb*] keep my commandments.

Prov. 3: 5; E. V., Trust in the Lord with all thine heart; [Heb. *lb.*]

Prov. 3: 22; Heb. *u* they shall be *chay-im*, breaths, or breathings to *en-phsh*, the breath, of thee, [equivalent to, they shall be breaths, or, breathings, to thee,] and gracefulness to throat of thee: [i. e., to thy speech, thy words.] Gr., That may live the *psuchē* of thee, and gracefulness may be about, or, in relation to, thy throat, or, neck: Lat., And there shall be life to thy *anima*, and grace, or,

gracefulness, or acceptableness, to thy jaws: Douay, And there shall be life to thy soul, and grace to thy mouth: Ital., And they shall be life to thy *anima*, and grace, or, agreeableness, to thy throat: E. V., So shall they be life unto thy soul, and grace to thy neck.

Prov. 6: 2; E. V., *Thou* art snared, &c.

Prov. 6: 16; Heb., Six these hateth Jehovah, *u*, yea, seven, abominations of *en-phsh* of him: G., *psuchē:* Lat., *anima:* Douay, *soul:* Ital., to his *anima:* E. V., an abomination unto *him.*

Prov. 6: 21; Heb., *lb:* Gr., *psuchē:* Lat., *cor:* Ital., *cuore:* Douay, and E. V., *heart.*

Prov. 6: 26; Heb., *en-phsh:* Gr., *psuchē:* Lat., *anima:* Douay, *soul:* Ital., *anima:* E. V., will hunt for the precious *life.*

Prov. 6: 30; Heb., Not shall they, or, not may they, [The Heb. has no subjunctive mood; the future tense of the indicative is used for the subjunctive,] contemn *l*, with regard to, thief, *ki*, even, steal he to fill *en-phsh* of him when he is hungry. Ges., under *buz*, renders here, "they do not despise a thief," i. e., says he, they do not let him go unpunished. And our Eds. give in the margin, "i. e., men do not overlook the crime as unworthy of notice." [I have never known such a defence set up in court.] The Greek has *psuchē* in the verse: The Lat., *anima:* Douay, to fill his hungry *soul:* Ital., to satisfy *himself:* E. V., to satisfy his *soul:* [We have had *appetite* in the E. V., where the Heb. is *en-phsh.*]

Prov. 6: 32; Heb., Committing adultery [i. e., He who committeth adultery] with a woman is devoid of *lb*, heart, soul, mind; *mshhit*, a snare, or, destruction, of *en-phsh* of him he prepareth, or, maketh ready: Gr., . . . *apōleian*, loss, perdition, destruction, to the *psuchē* of him procureth: Lat., by reason of want of *cor perdet* shall lose, throw away, abolish, waste, destroy, his *anima:* Douay, for the folly of his heart shall destroy his own *soul:* Ital., Who committeth adultery with a woman (is) short of sense: who would *perder*, lose, waste, his *anima* let do such thing: E. V., (But) whoso committeth adultery with a woman lacketh understanding: he (that) doeth it destroyeth his own soul.

Prov. 7: 23; Heb., . . . as hasteneth bird to snare and not knoweth that *b* at, or, at risk of, *en-phsh* of him he: Gr., . . . not knowing that *peri psuchēs trechei*, concerning *psuchē* he runneth: (Donnegan, under *trechō*, gives, *peri psuchēs trechein*, citing Herodotus 7, 57, and renders it, to run for his *life:*) The Lat. in Prov. 7: 23 is, and knoweth not that on, or, at, danger of *anima* of him it is done, or, he doeth it: Douay, and knoweth not that his *life*

is in danger: Ital., without to know [we say, without knowing] that it is against his *life:* E. V., and knoweth not that it (is) for his *life:* [Why do the Douay, the Ital., and the E. V., give *life* here? The Lat. is *anima;* the Gr., *psuchē;* the Hebrew *en-phsh.*]

Prov. 8: 7; E. V., For my mouth shall speak truth; [i. e., by Synecd., I will speak truth.]

Prov. 8: 35, 36; Heb., For *mtsai*, who cometh to me shall obtain, or, acquire, lives [for, life], *u*, yea, shall open *rtsun*, a, or, the, will, *m*, of, or, from, Jehovah: v. 36, *u*, But, [a, or, the,] sinning against me does violence to *en-phsh* of him: (Ges., under *hms*, gives the Heb. words here, and renders, "hurts, or, does violence to, his own *life*, citing this verse:) all hating me *ahebu*, breathe after, [for, desire, or, love,] death: Gr., v. 35, For the issues of, or, from, me, issues of life. [The Hebrew translators into Greek took the Heb. *mtsa* to be a participial noun from the verb *itsa*, to go out, and it may be so.] *kai*, and, or, yea, is kept in readiness *thelēsis*, a volition, of, or, from, *kurios:* v. 36, But *hoi*, those, sinning against me act irreligiously against the of themselves *psuchas*, *kai*, yea, or, and, *hoi*, those, hating me embrace affectionately, or, love, death: Lat., Who shall have found, or, obtained, me shall find, or, obtain, life, *et*, yea, or, and, shall get life from *Dominus;* v. 36, But who against me shall have sinned, shall violate his *anima.* All, who me hate favour, or, love, death: Douay, He that shall find me, shall find life, and shall have salvation from the Lord: v. 36, But he that shall sin against me, shall hurt his own soul. All that hate me love death: Ital., For who me findeth findeth the life, *e* obtaineth, [present for future, very common in the Hebrew also], shall obtain, good will from God: v. 36, But who sinneth against me doeth injury to the his *anima;* all they that me hate love death. See E. V.

Prov. 10: 2; Heb., Not shall profit treasures *rsho*, the wicked, *u*, but, *tsdqe*, justice [i. e., justness, see Isai. 9: 7, Heb. v. 6; Isai. 32: 16, 17; 60: 17, in each of which the Heb. word is *tsdqe*] will draw, snatch, deliver, *m*, out of, death. [For the meaning of *m* see Exod. 12: 42; Ps. 18: 16, Heb. v. 17; Ps. 40: 2, Heb. v. 3; in each of which the Heb. *m* is used.] The Gr. of Prov. 10: 2 is, Not shall aid, or, succour, treasures *anomous* [accusative plural] unjust; but *dikaiosunē*, justice, equity, rectitude of character, or, conduct, [*justice* means justness] will deliver, or, release, or, free, *ek*, out of, death: Lat., Not-at-all shall profit treasures of impiety; but justice [i. e., justness] will loose, or, set free, enfranchise, release, from, or,

out of, death: Douay, Treasures of wickedness shall profit nothing: but justice shall deliver from death: Ital., The treasures of impiety aid, or, profit, not; but the justice [i. e., justness] redeemeth, or, ransometh, from death: E. V., Treasures of wickedness profit nothing: but righteousness delivereth from death: [The verse cannot mean, that the just, or, righteous, do not die.]

Prov. 10: 3; Heb., Not *iroib*, [from the verb *rob*, the primary idea of which, says Ges., appears to be, to empty.] Not will make empty [i. e., void] Jehovah *en-phsh* of just; but *eut*, [plural of *eue*,] breaths [i. e., beings, existences,] of wicked he will thrust away: (Ges. says, *eue* is onomatopoietic; the primary signification of it being applied to the breath of living creatures.) Gr., Not will starve to death *kurios psuchēn* just; but *zōēn*, breath, of profane *anatrepsei*, he will turn back, raze to the ground, destroy from the foundation: The Lat. has, *anima* of just: Douay, The Lord will not afflict the soul of the just with famine, and he will disappoint the deceitful practices of the wicked: Ital., The Lord not will abandon, forsake, or, leave, to have want the *anima* of the just; but he subverteth the substance of the wicked: E. V., The Lord will not suffer the *soul* of the righteous to famish: but he casteth away the substance of the wicked. (Margin, "Or, the wicked for (their) wickedness.") [The reader of these three verses in the Heb. may have perceived that they aptly express the resurrection of the just, and the non-resurrection of the wicked.]

Prov. 11: 17; Heb., Doing good to *en-phsh* of him (Ges., under *gml*, gives the Hebrew words here, and renders, Doing good to *himself*) man of benevolence; *u*, but, bringeth evil upon flesh of him [i. e., upon himself] (a, or, the) cruel: The Gr. uses *psuchē* for *en-phsh*, and *soma*, body, for, living person, of him, for the Hebrew flesh of him: Lat., and Douay, A merciful man doeth good to his own *soul* (Lat. *anima*): but he that is cruel casteth off even his own kindred: Ital., The man benignant doeth good to *himself;* but the cruel vexeth, or, disturbeth, his (own) flesh: E. V., The merciful man doeth good to his own *soul:* but (he that is) cruel troubleth his own flesh.

Prov. 11: 25; Heb., *en-phsh* bountiful [i. e., a bountiful person; and so says Ges., under *brke*, citing this verse] shall become fat, *u*, yea, (a, or, the) watering, also *he* shall be watered: The Gr. has *psuchē:* The Lat. *anima:* Ital., The *person* liberal, shall be fattened; *e*, and, or, yea, who watereth (shall become) also watered: Lat., and Douay, The *soul* (Lat., *anima*) which blesseth shall be

made fat: and he that inebriateth, shall be inebriated also himself: E. V., The liberal *soul* shall be made fat: and he that watereth shall be watered also himself.

Prov. 11: 30; Heb., Fruit (metaphorically used, says Ges., under *phri*, of the *result* of labour or endeavour,) of just, *ots*, a tree, of lives [for life]; *u*, but are taken away *en-phshut* [plural of *en-phsh*] of crafty: Gr., From, or, out of, fruit *dikaiosunēs*, of justice, equity, rectitude of character or conduct, [*justice*, in these definitions, means justness,] *phuetai*, is brought forth, caused to exist, a tree of life: but are taken away, or, plucked off, immature, *psuchai paranomōn*, breaths of unjust, or, wicked: [i. e., unjust, or, wicked, persons:] The Lat. is, Fruit, or, acquisition, of just, tree of life; and who taketh up, or, lifteth up, *animas*, wise is: Douay, The fruit of the just man (is) a tree of life; and he that gaineth *souls* is wise: Ital., The fruit of the just (is) a tree of life: and the sage, or, wise man, taketh the *anime:* E. V., The fruit of the righteous (is) a tree of life; and he that winneth *souls* (is) wise. [Observe the difference between the Septuagint and the other versions.]

Prov. 12: 10; Heb., Careth for, [a, or, the] just, *en-phsh bemeti*, the breath, soul, of cattle of him: [Here we have, *en-phsh* of *cattle* for *cattle*. We have had *en-phsh* of *man* for *man*.] Gr., A just commiserates *psuchas* [plural of *psuchē*] of cattle of him: Lat., Regardeth (a, or, the) just of his labouring beasts (the) *animas:* Douay, The just regardeth the *lives* of his beasts: Ital., (The man) just hath care of the *life* of his beast: E. V., A righteous (man) regardeth the *life* of his beast.

Prov. 13: 2; Heb., From fruit of mouth man shall eat good; *u*, but, *en-phsh* of oppressions, oppression: Gr., From fruit *dikaiosunēs*, of justice, [i. e., justness,] shall eat, a good [person], but *psuchai* of unjust shall perish untimely: Lat., From, or, Out of, or, Of, the fruit of his mouth man shall be satisfied with good (things); but *anima* of false dealers, iniquitous: Douay, Of the fruit of his own mouth shall a man be filled with good things: but the *soul* of transgressors is wicked: Ital., The man shall eat of the good of the fruit of his lips; but the *anima* of the wicked (shall eat of the fruit of) violence: E. V., A man shall eat good by the fruit of (his) mouth: but the *soul* of the transgressors (shall eat) violence.

Prov. 13: 3; Heb., (A, or, The] watching mouth of him keepeth *en-phsh*, breath, of him; [a, or, the] opening wide [the] lips of him, ruin to him: [*keepeth en-phsh of him* is equivalent to, *holds his tongue:*] Gr., Who watcheth the of himself mouth keepeth the

of himself *psuchē*, but who hasty with lips, shall cause himself anxiety: Lat., Who watcheth his mouth, retaineth his *anima;* but who inconsiderate, or, rash, is to speak shall find, or, be sensible of, evils: Douay, He that keepeth his mouth, keepeth his *soul:* but he that hath no guard on his speech shall meet with evils: Ital., Who guardeth his mouth preserveth [the only definition given by Graglia for the Ital. word used here: it means here keepeth, holdeth, his *anima*, breath,] his *anima;* (but) ruin (will happen) to who openeth disorderly [this is the only definition given by Graglia for the Ital. word used here: it means here, inordinately] his lips: E. V., He that keepeth his mouth keepeth his *life:* (but) he that openeth wide his lips shall have destruction. [Why does E. V. give *life* here? The Ital. is *anima;* the Douay, *soul;* the Lat., *anima;* the Gr., *psuchē:* the Heb., *en-phsh.* And it is plain that *en-phsh*, breath, is used here for speech.]

Prov. 13: 4; Heb., In longing, *u*, and, or, but, nothing, *en-phsh otsl*, of the slothful, *u*, but, *en-phsh* of diligent shall become fat: Gr., In longings is every idle [person], but hands of resolute are cared for: [The Gr. does not use *psuchē* at all in the verse: it gives the sense in literal language.] Lat., Wishes and not wishes, slothful; but *anima* of workers shall be made fat: [using *anima* but once:] Douay, The sluggard willeth and willeth not: but the *soul* of them that work, shall be made fat: [using *soul* but once:] Ital., The *anima* of the lazy, or, idle, desireth, and not (hath) nothing; [i. e., and (hath) nothing;] but the *anima* of the diligent shall be made fat: E. V., The *soul* of the sluggard desireth, and (hath) nothing; but the *soul* of the diligent shall be made fat.

Prov. 13: 8; Heb., *en-phsh:* Gr., *psuchē:* Lat., *anima:* Douay, Ital., and E. V., *life.*

Prov. 13: 12; Heb., Expectation prolonged maketh sick *lb;* *u*, but, tree of lives, [for, life,] desire, or, longing, fulfilled; The Gr. here gives *kardia* for the Heb. *lb:* The Lat., *anima:* Ital., The hope prolonged causes to languish, or, pine, the *cuore;* but the desire fulfilled (is) a tree of life: Douay, Hope that is deferred afflicteth the *soul:* desire when it cometh is a tree of life: E. V., Hope deferred maketh the *heart* sick: but (when) the desire cometh (it is) a tree of life. [Here, for the Heb. *lb*, Gr. *kardia*, the Lat. gives *anima*, and the Douay, *soul:* shewing again, that *lb*, *kardia*, is equivalent to *anima*, Douay, *soul.*]

Prov. 13: 19; Heb., Desire done (i. e., fulfilled, says Ges., under *eie*, citing this verse,) is pleasant to, or, for, *en-phsh;* *u*, but,

(*tuoke* in my copy of the Hebrew, a mistake for *tuobe;* the Heb. *k* and *b* are so much alike as to be easily mistaken, the one for the other,) *tuobe*, abomination, of fools to turn aside from evil: Gr., Eager desires of pious sweeten, or, season, *psuchēn*, but works of irreligious far from knowledge, or, discernment: Lat., Desire, as soon as it is perfected, delighteth *animam;* detest fools them who flee, or, shun evil [things]: Douay, The desire accomplished, delighteth the soul: fools hate them that flee from evil things: Ital., The desire accomplished is thing sweet to the *anima; e*, but, to the fools (is) thing abominable the to be drawn back, or, the drawing themselves back, from the evil: E. V., The desire accomplished is sweet to the soul: but (it is) abomination to fools to depart from evil.

Prov. 13: 25; Heb., Just eateth even to satisfying *en-phsh* [for, appetite, or, desire,] of him; but belly of wicked shall suffer want: The Gr. gives *psuchē* for *en-phsh*, and *psuchē* for *belly:* The Lat., *anima*, and *belly:* Douay, *soul*, and *belly:* Ital., *anima*, and *belly:* E. V., *soul*, and *belly*.

Prov. 14: 10; Heb., *lb* knoweth *mre*, the sadness, grief, (so given by Ges., citing this verse,) of *enphsh* of it; *u*, but, or, and, in gladness, or, joy, of it not shall mingle stranger: Gr., *kardia* of a man possessing the faculty of perception, or, expert in feeling, sad, or, distressed, *psuchē*, breath, of him; but when it, or, he, is gladdened, or, rendered gay, it is not mixed with arrogance: Lat., *Cor*, the heart (by Synecd. the whole man, says Ainsworth,) which knoweth bitterness of its, or, his, *anima*, breath, in gladness, or, joy, of it, or, him, not shall mingle strange, or, foreign: Douay, The heart that knoweth the bitterness of his own *soul*, in his joy the stranger shall not intermeddle: Ital., The *cuore*, heart, mind, soul, of every one knoweth the bitterness of his *anima; e*, but, or, and, likewise any body strange, or, foreign, not is mixed in his joy: E. V., The heart knoweth *his own* bitterness: and a stranger doth not intermeddle with his joy.

Prov. 14: 25; Heb., Delivereth *en-phshs* witness, or testimony, of probity, or, of truth: Gr., *psuchēn:* Lat., *animas:* Douay, A faithful witness delivereth souls: Ital., The witness true delivereth *anime:* E. V., A true witness delivereth *souls*.

Prov. 15: 32; Heb., Rejecting [i. e., a, or, the, rejecting, for, he or she who rejects,] admonition, or, instruction, contemneth *en-phsh* of him: [i. e., himself, unless we allow orthodoxy to make the living man one entity, and what it calls *his soul* another entity.]

Prov. 16: 17; Heb., . . . watching, or, guarding, *en-phsh*, the

breath, of him, watcheth, or, keepeth, way of him.: Gr., *psuchē:* Lat., watchman, or, keeper, *animae* [genitive of *anima*] of him, watcheth, or, keepeth, his way: Douay, he that keepeth his *soul* keepeth his way: Ital., who observeth his way keepeth guard of his *anima:* E. V., he that keepeth his way preserveth his *soul.*

Prov. 16: 24; Heb., Honey of honey, or, overflowing of honey, (i. e., says Ges., under *tsuph*, citing this verse, *honey as dropping* from the comb,) words of pleasantness; sweet (metaphor. pleasant, says Ges., under *mtuq*) to *en-phsh, u,* yea, refreshing to bones. (Ges., under *mrpha*, renders refreshing both of the mind, &c., citing this verse and others.)

Prov. 16: 26; Heb., *en-phsh* toiling toileth for himself: Gr., *Man* in toils toileth for himself: Lat., *Anima* of a labouring laboureth for himself: Douay, The *soul* of him that laboureth laboureth for himself: Ital., The *anima* that is fatigued is fatigued for himself: E. V., *He* that laboureth, laboureth for himself.

Prov. 18: 7; Heb., Mouth of fool, destruction to him, *u,* yea, lips of him snare of *en-phsh* of him.

Prov. 18: 8; Heb., Words of chatterer, or, garrulous person, as, or, like, dainty morsels (so given by Ges., under *lem*, citing this v., and Prov. 26: 22,) *u,* yea, they go down to the chambers of the belly: The Gr. of the verse is, Fear striketh down timid, or, hesitating; indeed *psuchai* of eunuchs, or, effeminates, desire eagerly, or, long for: Lat., words of double-tongued, as if of one sort, or, sincere, and they come to, or, arrive at, even to the inner, or, deeper, parts of belly. Fear casteth down slothful; nay, *anima* of effeminates shall be hungry: Douay, The words of the double-tongued are as if they were harmless: and they reach even to the inner parts of the bowels. Fear casteth down the slothful: and the *souls* of the effeminate shall be hungry: The Ital. of the v. is, The words of who goeth whispering pay flatteries; nay, they go down even into the entrails of the belly. [This is all the verse gives in the Ital.] E. V., The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly.

Prov. 19: 1, 2; Heb., Good, (a, or, the) poor, walking in integrity of him, above deceitful in lips of him, and he, fool: v. 2, Indeed, *b,* in, not intelligence of *en-phsh*, breath, [for, speech, or, words,] not good: Lat., v. 2, Where not is knowledge of *anima*, not is good: Douay, Where there is no knowledge of the *soul*, there is no good: Ital., So not (there is) any good, when the *anima* is without sense, or, judgment: See E. V.

Prov. 19: 8; Heb., Acquiring *lb* [i. e., he or she that acquireth *lb*] loveth *en-phsh* of him: [i. e., himself:] Gr., *ho*, who, acquiring intelligence [for the Heb. *lb*], loveth *eauton*, *himself:* [not using *psuchē:* Lat., Who possessor is of understanding, or, reason, judgment, loveth his *anima:* Douay, He that possesseth a mind, loveth his own *soul:* Ital., Who acquireth *senno*, sense, wisdom, understanding, loveth his *anima:* E. V., He that getteth wisdom (Margin, an heart), loveth his own soul.

Prov. 19: 15; Heb., *en-phsh:* Gr., *psuche:* Lat., *anima:* Ital., the *person* negligent shall have hunger: Douay, an idle *soul* shall suffer hunger: E. V., the same.

Prov. 19; 16; Heb., (A, or, the,) watching, or, keeping, precept, reserveth, or, keepeth, or, attendeth to, *en-phsh*, breath, [for, speech, or, words,] of him; (a, or, the) contemning ways of him shall die: [i. e., as a finality.]

Prov. 19: 18; Heb., Chastise son of thee, *ki*, for, there is hope, or, that there be hope; but to killing him lift not up *en-phsh* of thee: (Ges., under *nsha*, the verb used here, says, to lift up *en-phsh* to any thing is, to wish for, desire it, citing this verse and others.) The Gr. is, Chastise son of thee, for thus there will be a good hope; but to outrageous abuse of power be not excited, or, provoked, in the *psuchē* of thee: Lat., Teach, or, instruct, thy son, do not despair; but to killing of him put, or, set, not thy *anima:* Douay, Chastise thy son, despair not; but to the killing of him set not thy soul: Ital., Chastise thy son whilst there is yet hope; but not *undertake* already to kill him: [not using its word *anima* in the verse:] E. V., Chasten thy son while there is hope, and let not *thy soul* spare for his crying. (Margin, "or, to his destruction, or, to cause him to die.")

Prov. 19: 19; Heb., Morose of anger (i. e., says Ges., under *grl*, one of morose anger) suffereth *onsh*, fine, amercement; (so given by Ges., citing this verse, and 2 Kings 23: 33, where the Heb. has the same word, for which the Ital. there gives, fine, or, penalty, and the Douay there gives, fine, and the E. V. there gives tribute; and Ges. cites also Ezra 27: 6, where the Heb. has the same word: the E. V. there has, confiscation;) but though despoiled, *u*, yet, again he will scrape together: The Gr. of Prov. 19: 19 is, Malevolent man [i. e., a malevolent man, the Gr. has not the indefinite article,] frequently shall be mulcted, but though he be destroyed, [or, despoiled], *kai*, yet, the *psuchē*, breath [for, desire] of him he putteth to, or, applieth to, or, addeth to: Lat., Who impa-

tient is, shall suffer loss, *et*, yet, although he shall have been plundered, other he will add, or, procure: Douay, He that is impatient shall suffer damage: and when he shall take away he shall add another thing: Ital., Who (is) greatly passionate shall bear the punishment; because if thou (him) deliver, thou wilt render him much more (passionate): E. V., A man of great wrath shall suffer punishment: for if thou deliver (him), yet thou must do it again. (Margin, "yet thou must add.") [I give this verse to shew the use the Greek makes of *psuchē*. The different renderings of the verse in the Lat., the Douay, the Ital., and the E. V., and the margin, are worth the notice of the reader.]

Prov. 20: 2; Heb., Growl of a young lion, (see Ges., *nem*, citing this verse and Prov. 19: 12,) terror of king; who pours forth wrath against him *hutha*, becomes liable to the penalty, or, forfeiture, of *en-phsh* of him: (Ges., under *htha*, the verb used here, cites this verse, and gives the Hebrew words *hutha en-phsh u* in it, and renders them, "he becomes liable to the penalty of his life: The Lat. is, doeth amiss to, or, against, his *anima:* Ital., . . . who him provoketh to indignation sinneth (against) *himself:* Douay, he that provoketh him sinneth against *his own soul:* E. V., (whoso) provoketh him to anger sinneth (against) *his own soul.*

Prov. 20: 25; E. V., (It is) a snare to the man,

Prov. 20: 27; Heb., Candle of Jehovah, [i. e., proceeding from Jehovah, lighted by him, says Ges., under *nr*, thus pursuing the figure,] *nshme*, the breath, spirit, soul, of (a) man, searching through all chambers, or, innermost parts, of belly: [i. e., *nshme*, the breath, of man (is) a candle proceeding from, or, as Ges. gives it, lighted by, Jehovah, searching through, &c. "The wages of sin (is) death," in the E. V. of the New Testament, is a sentence constructed in the same way; meaning Death is the wages (i. e., the penalty) of sin. And we had *en-phsh*, Gr., *psuchē*, go out, i. e., as a candle.] The Gr. of Prov. 20: 27 is, A light, or, torch, of Lord, *pnoē*, breath, of men, which searcheth the store-rooms, or, cellars, of belly: Lat., *lucerna*, a candle, of the Lord, *spiraculum*, the breathing vent, of man, which searcheth all secret places of belly: Ital., The *anima*, breath, (Graglia, soul,) of the man (is) a lamp of the Lord, that searcheth all the secret lurking-holes of the belly: Douay, The *spirit* of a man is the lamp of the Lord, which searcheth all the hidden things of the bowels: E. V., The *spirit* of man (is) the candle of the Lord, searching all the inward parts of the belly. [*nshme*, the Hebrew word used here, is defined by Ges., breath, spirit, soul,

equivalent, says he, to *en-phsh*, and the Gr., *psuchē*. For *nshme* in the verse the Greek uses *pnoē*, breath; the Lat., *spiraculum*, the breathing vent; and for *nshme* in the verse the Ital. uses *anima*, the only definition for which, given by Graglia, is, *soul:* The Douay, and the E. V., of the verse use the word *spirit*, for the Ital. *anima*, Lat., *spiraculum*, Gr., *pnoē*, Heb., *nshme*. So that, as before seen, all these words mean the same thing, namely, breath. And if we breathe deep, (the only proper way of breathing,) we perceive, and feel as if, the breath fills the deepest recesses of the belly. The Hebrew of the verse is, the breath searcheth, &c. [The idea of the orthodox soul, spirit, searching the inward parts of the belly is not a little ludicrous.]

Prov. 21: 10; Heb., *en-phsh* of wicked desireth, or, longeth for, evil: [i. e., the wicked desireth, &c.; *en-phsh*, breath, breathing after, is used for desire, longing after, as we have seen:] Gr., *psuchē:* Lat., *anima:* Ital., The *anima* of, &c.: Douay, The *soul* of the wicked desireth evil: E. V., the same.

Prov. 21: 25; Heb., Desires, or, longings, of slothful kill him;

Prov. 22: 5; Heb., Thorns snares [or, of snares] in way *oqsh*, of perverse; [more fully in Prov. 19: 1, *oqsh shphtiu*, perverse in lips of him, i. e., says Ges., under *oqsh*, a man of fraudulent speech, citing Prov. 19: 1;] *shumr*, a, or, the, watching, guarding, keeping, reserving, *en-phsh*, the breath [for, speech] of him shall go away far, or, be afar off, from them: Gr., . . . but who watching, guarding, or, taking heed to, the of himself *psuchēn*, breath [for, speech] shall keep off from them: Lat., but (a, or, the,) keeper, or, watchman, of his *anima* recedeth, or, departeth, far from them: Ital., who keepeth guard of his *anima* shall be far from those things: Douay, but he that keepeth *his own soul* departeth far from them: E. V., he that doth keep *his soul* shall be far from them.

Prov. 22: 22; Heb., Despoil not weak, or, powerless, because weak, or, powerless, he;

Prov. 22: 23; Heb., For Jehovah will contend, or, defend, the contention, or, strife, of them, and despoil despoiling [i. e., them that despoil] *en-phsh*, the breath, of them: Gr., For the *kurios* will fight of him the judgment, decision, or, crisis, and defend his unharmed *psuchē:* [i. e., defend his *psuchē* unharmed:] Lat., Because will advise, or, judge, *Dominus*, cause of him, and will confix, or, pierce, them who confix, or, pierce, *animam* of him: Douay, Because the Lord will judge his cause, and will afflict them that have afflicted his *soul:* Ital., For the *Signore* will defend the cause of

them, and will rob the *anima* of them that them shall have robbed: E. V., For the Lord will plead their cause, and spoil the *soul* of those that spoiled them.

Prov. 22: 25; Heb., Lest thou accustom thyself to ways of him, and take, or, receive, noose, or, snare, to *en-phsh* of thee, [i. e., to thyself.]

Prov. 23: 2; Heb., And put knife to throat of thee, if possessor of *en-phsh* thou: (Ges., under *en-phsh*, gives, "a greedy man," citing this verse.) The Gr. of Prov. 23; 2, does not use its word *psuchē*, but gives, if more insatiable thou be: Lat., if but so as thou hast in power thy *anima:* Douay, if it be so that thou have *thy soul* in thy own power: Ital., if *thou* (be) greedy: E. V., if thou (be) a man given to *appetite.*

Prov. 23: 14; Heb., Thou with rod shalt strike him, *u*, so that, to the end that, *en-phsh* of him [i. e., him] from *shaul*, the grave, *ttsil*, thou mayest draw out, or, deliver: Gr., the *psuchē* of him out of death thou mayest release, or, deliver: Lat, his *animam* out of *infernus:* Douay, and deliver *his soul* from hell: Ital., and release his *anima* from the *inferno:* [*inferno* is the Latin adjective *infernus*, lying below, Italianized:] E. V., and shalt deliver his soul [i.e., him] from hell. [This verse is a plain text in proof of the resurrection of the just, and of them only. The Gr., out of *death*, equivalent to its word *hades*, the word it generally uses for the Hebrew *shaul*, which, as we have seen, means the grave, gives the true idea. And there is no meaning in the verse in any other application of it. Will correcting a child prevent his death; prevent his going to the grave? But it may fit him for resurrection.]

Prov. 24: 12; Heb., Though thou sayest, lo, we knew not this; whether not *tkn*, he that weigheth, or, proveth, *lbut*, [plural of *lb;* equivalent to *tkn ru-achut*, (plural of *ru-ach*) in Prov. 16: 2, where the Heb. is, *u*, but, weigheth, or, proveth *ruachut*, the breaths, i. e., the tempers, dispositions, feelings], he discerneth? *u*, yea, *ntsr*, forming, fashioning, devising, planning, [i. e., he that formed, fashioned, &c.,] *en-phsh* of thee, he knoweth? and whether he return to man as, or, after, or, according to, *phol*, wages of him? [Death is the wages of sin: and to all who die in sin, death is a finality: It can have no other meaning; for all die. The Hebrew interrogatory mode of speaking is equivalent to affirmation, that Jehovah weigheth, &c.: Gr., But though thou sayest, I knew not this, know, that *kurios kardias* of all knoweth, *kai*, yea, who *plasas*, forming, *pnoēn*, breath, to all he knoweth, &c. [The Gr. gives

pnoēn, breath, for the Heb. *en-phsh.*] The Lat. and Ital., give, the keeper of thy *anima:* [The Gr. is *pnoē:*] Douay, the keeper of thy *soul.* [*ntsr*, used in the Heb. of the verse is the participle of the verb *itsr*, to form, fashion, devise, plan; and accordingly the Greek gives its participle, who *forming*, i. e., he who formed, *pnoēn*, breath, to all: The Lat., and Ital., must have taken *ntsr*, used in this verse, to be the verb *ntsr*, to watch, to keep, but *ntsr* is the simple form of that verb; and the simple form of Heb. verbs is the preterite, which would give here, he kept, or, watched, *en-phsh* of thee; Gr., *pnoēn:* The Douay follows the Lat., and gives, the keeper of thy soul:] The E. V., gives, and he that keepeth thy soul, &c.

Prov. 24: 14; Heb., So knowledge of wisdom to *en-phsh* of thee if thou attain to *u*, then, there shall be *ahrit*, an afterwards, a hereafter, a future state; hope, or, expectation, of thee *la tkrt*, not shall be extirpated, destroyed, cut off, perish, fail: Gr., Thus knowlege of wisdom to thy *psuchē*, &c.: Lat., So also doctrine, or, learning, of wisdom to thy *anima*, which when thou shalt have found thou shalt have in, or, at, the last, hope, and thy hope *non peribit*, not shall be annihilated, cut off, lost, perish: Douay, So also (is) the doctrine of wisdom to thy soul: which when thou hast found, thou shalt have hope in the end, and thy hope shall not perish: Ital., Such (shall be) the knowledge of wisdom to thy *anima*, when thou it shalt have found: *e* there shall be *premio*, recompense, or, reward, and thy hope not shall be cut off: E. V., So (shall) the knowledge of wisdom (be) unto thy soul: when thou hast found (it) then there shall be a reward, and thy expectation shall not be cut off: [In Psal. 37: 37, 38, before given under Num. 23: 10, the Douay has *remnants*, in each of those verses, where the Heb., in each of those verses, has the same word *ahrit*, used in this verse Prov. 24: 14. And in each of those two verses in Psal. the Ital. has *mercede*, reward, where the Heb. word is *ahrit.* And in each of those two verses the E. V. has *the end* where the Heb. is *ahrit.* Being in Philadelphia lately, I was informed that a Hebrew gentleman, Mr. Isaac Leeser, had published a translation of the Old Testament. I called at his house, and had a conversation with him, and obtained a copy of his work. He told me he had followed the E. V. as near as he could. I did not learn distinctly what he meant by that. On turning now to Prov. 24: 14, I find he gives . . . ; "when thou hast found her, then shall there be a future, and thy hope shall not be cut off." And on turning to Psal. 37: 37, I find he gives, "for

there is a future for the man of peace." And he gives Psal. 37 : 38 thus, " But the transgressors are destroyed together: the future of the wicked is cut off." But Mr. Leeser's translation is marred by his insertion in parenthesis of the word *happy* before the word *future* in Prov. 24: 14, and Psal. 37: 37. Why he inserted it, I do not know. Our clergy are in the habit of using such phrases as the following, (language no where used in the Bible,) a happy immortality, a blessed immortality; by which orthodoxy attempts to teach by implication, that there will be to some an immortality of misery. I do not suppose that Mr. Leeser intended to sanction such teaching by inserting the word *happy ;* for in Prov. 37: 38, he gives, " the future of the wicked is cut off." That is to say, the wicked will have no future. From which it follows, that they only who shall be accounted just will have a future, (i. e., by being raised from among dead,) and of course it will be a happy future.]

Prov. 25 : 13 ; Heb., As *tsne*, cooling, refreshment, (so given by Ges., citing this verse,) of snow in day of harvest, [a, or the,] messenger faithful to [a, or, the,] sending them ; *u*, yea, *en-phsh*, the breath, of lords of him *ishib*, he causeth to return, restoreth, bringeth back, reneweth : (Ges., under *shub*, of which *ishib* is the causative form, says, that when used with *en-phsh* it means, to refresh one, citing Ps. 23 : 3.) The Gr. has *angelos*, angel, messenger, and *psuchas* for *en-phsh :* Lat., As cold of snow in day of harvest, so an envoy faithful, to him who sent him ; *animam* of him he causeth to rest, or, be at quiet : Douay, As the cold of snow in the time of harvest, so is a faithful messenger to him that sent him, (for) he refresheth his soul : Ital., The messenger faithful (is), to them that send him, as the cold of snow in day of harvest ; *e*, yea, or, and, *ristora*, he restoreth [i. e., bringeth back] the *anima* of his masters, or, lords : (*ristorarsi* is defined by Graglia, to refresh one's self:) E. V., As the cold of snow in the time of harvest, (Margin, As a draught of iced wine or water cooled with snow in a sultry day.—Ed.) [Where did the Editor get this from ?] (so is) a faithful messenger to them that send him ; for he refresheth the *soul* of his masters.

Prov. 25 : 25 ; Heb., Waters cold *ol*, upon, *en-phsh oiphe*, languishing, (especially used, says Ges., under *oiph*, of one who is wearied out, and at the same time suffers from thirst. He renders the Heb. here, " cold waters to a languishing (i. e., says he, thirsty) soul," citing this verse.) *u*, so, tidings good from *arts*, land, or, country, far off: Gr., As water cold to *psuchē* thirsting agreeable,

so *angelia*, tidings, news, or, message, angeling, good, from *gēs*, land, or, country, from afar: The Lat. has, *anima:* Ital., (is as) water cold to the *person* wearied and thirsty: Douay, (As) cold water to a thirsty *soul*, so (is) good tidings from a far country: E. V., (As) cold waters to a thirsty *soul*, so (is) good news from a far country.

Prov. 26: 25; Heb., When he maketh acceptable [the] voice of him confide not in him, for, seven abominations in *lb* of him: The Gr. here gives *psuchē* for the Heb., *lb:* The Lat., *cor:* The Ital., *cuore:* Douay, and E. V., *heart.*

Prov. 27: 7; Heb., *en-phsh* satiated trampleth with the feet (for, contemneth, says Ges., under *buz*, citing this verse) dropping of honey, *u*, but, *en-phsh* hungry, every bitter sweet: The Gr. has *psuchē*, twice: The Lat., *anima*, twice: Ital., The *person* glutted, or, cloyed, treadeth upon the honey-comb (of the honey); but to the *person* starved, or, hungry, everything bitter (is) sweet: Douay, A *soul* that is full shall tread upon the honey-comb; and a *soul* that is hungry shall take even bitter for sweet: E. V., The full *soul* loatheth (Margin, treadeth under foot) an honey-comb; but to the hungry *soul* every bitter thing is sweet.

Prov. 27: 9; Heb., Spiced oil and odours make joyful, or, gladden, *lb*, *u*, so, or, and, *mtq*, sweetness, (metaphor. pleasantness, says Ges., citing this verse and Prov. 16; 21,) of companion, or, friend, of him, *motst en-phsh*, of woods of *en-phsh*, breath: (Ges., under *otse*, gives, for *motst en-phsh*, "of odoriferous woods," citing this verse:) The Gr. has *kardia*, and *psuchē*, in the verse: The Lat. has *cor*, and *anima:* Douay, Ointment and perfumes rejoice the heart: and the good counsels of a friend are sweet to the *soul:* Ital., Oil odoriferous and perfume rejoice the *cuore:* so (doth) the sweetness of the friend of the man by advice, or, counsel, *cordial:* [*cordial* is, of, or, from, the heart:] E. V., Ointment and perfume rejoice the heart: so (doth) the sweetness of a man's friend by *hearty* counsel. [The Ital. gives *cor* for *lb*, and cordial, i. e., *hearty*, where the Heb. has, of *en-phsh;* and the E. V. gives *heart* where the Heb. has *lb;* and *hearty* where the Heb. has of *en-phsh.* We have seen, that the Heb. *lb* and *en-phsh* are used frequently as equivalents, the one for the other; but the meaning of this verse was entirely mistaken by the Lat., the Douay, and the Ital: The E. V. follows the Ital.

Prov. 27: 23; Heb., Knowing know thou *faces* of small cattle (sheep and goats) of thee, set *lb* of thee to flocks of thee: The Gr. is, knowing know thou *psuchas*, the breaths, [Douay and E. V., so

often, souls,] of the flock of sheep of thee: [shewing that the Heb. *face*, used here, means the living sheep; and we have seen, that every breathing thing is called in Scripture an *en-phsh*, Gr., a *psuchē;* so that the use by the Heb. translators of the Greek word *psuchē* here for the Heb. *face*, is in harmony with all Scripture.] The Ital. of the verse is, Have thou diligently care of *thy sheep*, set thy *cuore* to the flocks: Douay, Be diligent to know the *countenance* of thy cattle, and consider thy own flocks: See E. V.

In Prov. 28: 21, the Heb. is, *faces;* Gr., *prosōpa*, faces: (It gives *psuchas* in 27: 23, for the Heb. *faces:*) Lat. in Prov. 28: 21, is, *face;* Douay, *person:* Ital. and E. V., *persons.*

Prov. 28: 17; Heb., Man doing violence, on, or, to, blood of *en-phsh:* Gr., man that, on accusation of *homicide:* Lat., blood of *anima:* Ital., The man that doeth violence upon the blood to the persons: Douay, A man that doth violence to the blood of a *person:* E. V., A man that doeth violence to the blood of (any) *person.* [Orthodoxy don't like the idea of an *en-phsh*, breath, soul, having blood.]

Prov. 28: 25; Heb., *rhb en-phsh*, expanded of *en-phsh*, breath, or, an expanded *en-phsh* exciteth contention: Gr., A perfidious man, or, a man unworthy of confidence: Lat., Who himself boasteth, and dilateth: Douay, He that boasteth, and puffeth up *himself*, stirreth up quarrels: Ital., Who hath the *mind* puffed up moveth, or, stirreth strivings, or, quarrellings: E. V., He that is of a proud *heart* stirreth up strife.

Prov. 29: 10; Heb., Men of bloods, or, blood, hate, *tm*, [a, or, the,] upright; *u*, but, straight, [i. e., upright,] they seek *en-phsh* of him: Gr., *psuchē:* Lat., *anima:* Ital., but the (men) straight, or, just, have care of the *life* of him: Douay, Blood-thirsty men hate the upright: but just men seek his *soul:* E. V., The blood-thirsty hate the upright: but the just seek his *soul.*

Prov. 29: 11; Heb., All *ru-ach*, breath, of him causeth to come forth [a, or, the,] fool: The Gr. for *ru-ach*, has *thumos*, soul, heart, desire, mind: Lat., all his *spiritus:* Ital., The fool exhaleth [i. e., breathes out] all his *anger:* Douay, A fool uttereth all his *mind:* E. V., the same. [Why did not the Ital. give *spirito* here; and the Douay and E. V., give, *spirit?* We have had, Douay and E. V., *mind*, where the Heb. is *en-phsh*, as here it is *ru-ach.*]

Prov. 29: 17; Heb., Chastise son of *thee*, and he shall cause rest to *thee*, *u*, yea, shall give of *odnims*, *edens*, delights, pleasures, to *en-phsh of thee.* [i. e., to thee. Should we expect the writer to

give *thee* three times in a verse, when the Hebrew has a phrase equivalent to *thee*, by which a third repetition of *thee* could be avoided?]

Prov. 29: 24; Heb., Dividing [i. e., a divider] with thief, hating [i. e., is hater] of *en-phsh of him:* [i. e., of himself.]

ECCLESIASTES.

Eccles. 2: 10; E. V., And whatsoever mine eyes desired, [i. e., *I* desired]: 2: 17, Therefore *I* hated life; (we have had *en-phsh* hating,]: 2: 20, E. V., . . . to cause my heart to despair, &c., [i.e., *me* to despair.]

Eccles. 2: 24; Heb., Is it not good to man to eat and to drink, and that enjoy *en-phsh* of him [i. e., that *he* enjoy] good *b* in, or, by, or, for, labour of him: E. V., and (that) he should make his *soul* enjoy good (margin, or, delight his *senses*) in his labour.

Eccles. 3: 13; E. V., And also that every *man* should eat and drink, and enjoy the good of all his labour, it (is) the gift of God.

Eccles. 4: 8; Heb., *en-phsh* of me: Gr., *psuchē* of me: Lat., my *anima:* Ital., my *person:* Douay, For whom do I labour, and defraud *my soul* [i. e., myself] of good things? See E. V.

Eccles. 6: 2; Heb., Man to whom gives God riches, . . . *u*, so that, nothing to him is wanting for *en-phsh of him* [i. e., himself] of all which he desireth, *u*, but, not giveth him power God to eat of them, &c.

Eccles. 6: 3; E. V., If a man beget an hundred (children) . . ., and his *soul* [i. e., he] be not filled with good, and also (that) he have no burial, . . ., an untimely birth (is) better than he.

Eccles. 6: 7; Heb., *en-phsh:* Gr., *psuchē:* Lat., *anima:* Douay, but his *soul* shall not be filled: Ital., his *anima* not is (ever) satisfied: E. V., yet his *appetite* is not filled.

Eccles. 6: 9; Heb., *en-phsh:* Gr., *psuchē:* Ital., *anima:* Lat., and Douay, *desire:* E. V., *desire.*

Eccles. 7: 28; Heb., which yet seeketh for, *en-phsh* of me, [i. e., I seek for,] *u*, but, not find I; and the verse has, after this, *I* found, *I* not have found.

SONG OF SOLOMON; OR, CANTICLES.

Cant. ch. 1: 7; E. V., Tell me, O thou whom my *soul* loveth, [i. e., I love,] . . . , why should *I* be, &c.

Cant. 1: 14; E. V., My beloved; v. 15, . . . my love; v. 16, . . my beloved.

Cant. 3: 1; E. V., . . . I sought him whom my *soul* loveth: *I* sought him, but *I* found him not.

Cant. 3: 2; E. V., I will rise now, . . . I will seek him whom my *soul* loveth: I sought him, but I found him not.

Cant. 3: 3, and 4, The same as above. Ges., under *en-phsh*, says, *en-phsh* of me, and *en-phsh* of thee, are put for the personal pronouns, I, and thou, citing passages.

Cant. 4: 6; Heb., Until that *phuh*, breathe, or, blow, this day, and be urged, those shadows: Gr., Until *diapneusē*, blow through, recover breath, day, and be urged those shadows: Lat., Until *aspiret*, breathe, or, blow, day, and incline shadows: Ital., Until *spiri*, breathe, blow, (the air of the) day, and that the shadows fly away: [*spiri* is from the Ital. verb *spirare*, defined, to breathe, to blow; from which verb is the Ital. noun *spirito*, breath, wind.] The Douay is, Till the day break, and the shadows retire: E. V., Until the day break, and the shadows flee away. [A strange misconception by the Douay, followed by the E. V. In those regions, the breath, air, of the day springs up towards evening; when the shadows lengthen.] The margin to the verse in the E. V. gives *breathe* where the Douay and E. V. have *break*.

Cant. 5: 6; Heb., . . . *en-phsh* of me went out at word of him: Gr., *psuchē:* Lat., my *anima* was dissolved: Ital., I was *fuor di me*, out of myself [we say, beside myself,] when he spake: Douay, my *soul* melted when he spake: E. V., my *soul* failed when he spake. *I* is used four times in the verse.

Cant. 6: 12; Heb., Not knew I *en-phsh* of me; [i. e., myself,] set me chariots of people of me willing, or, not knew I, or, I had no perception; *en-phsh* of me set me near chariots of, &c.: Gr., Not knew the *psuchē* of me: it set me chariots Aminadab: The Lat. is, I knew not; my *anima* disquieted me *propter*, for, or, by reason of, chariots Aminadab: Ital., I not to me am wary, [or, aware,] that my *desire* me hath rendered like to the chariots of Amminadib: Douay, I knew not: my *soul* troubled me for the chariots of Amin-

adab: E. V., Or ever I was aware, (Margin, I knew not,) *my soul* made me (like) the chariots of Ammînadib: Mar., or, set me on the chariots of my willing people. [The Ital. gives *desire* for the Lat. *anima*, Gr., *psuchē*, Heb. *en-phsh*, Douay, and E. V., soul. The Gr. *the psuchē of me* is the nominative; so that, not knew the *psuchē* of me, is, the *psuchē* of me knew not. The cases of Hebrew nouns are not distinguished by changes of termination, but by particles or prepositions prefixed; and there is no particle or preposition prefixed to *en-phsh* here, so that *en-phsh* here may be either in the nominative or any other case: and the Hebrew, like the Greek, generally puts the verb first; so that the Hebrew might be rendered not knew *en-phsh* of me, i. e., *en-phsh* of me knew not; [i. e., I knew not;] were it not that the Heb. has the character representing *I* at the end of the verb *knew*, not knew I *en-phsh* of me: or, as the Hebrew was written without any stops, we may render, *la idoti*, not knew I, or, not perceived I, i. e., I had no perception, was out of my mind, or, beside myself.]

ISAIAH.

Isai. 1: 14; Heb., . . . hateth *en-phsh* of me: [i. e., I hate:]

Isai. 1: 16; Heb., . . . put away evil perfidies of *you:* Gr., divest yourselves of the perversities of the *psuchōn* of you: [*psuchōn* is the gen. plural of *psuchē*, and the Gr. gives, the *psuchōn of you* for *you.*]

Isai. 2: 22: Heb., Beware to you from man whose *nshme*, breath, spirit, soul, in nostrils of him: This verse is omitted in my copy of the Greek: Lat., whose *spiritus* in nostrils of him is: Douay, Cease ye . . . whose *breath* is in his nostrils: Ital., whose *alito*, breath, (is) in the nostrils: E. V., whose *breath* (is) in his nostrils.

Isai. 3: 9; Heb., Woe to *en-phsh of them*, for they have repaid to *themselves* evil.

Isai. 3: 20; Heb., Those turbans and those stepping chains, (worn, says Ges., under *tsode*, by Oriental women, fastened to the ankle band of each leg, so that they were forced to walk elegantly with short steps, citing this verse,) and those girdles and pendents of *en-phsh*, breath, odour, smell: (Ges., for *bti en-phsh*, the Hebrew words here, gives, smelling bottles, citing this verse; and under

bit, he gives *bti en-phsh*, perfume boxes, citing this verse.) The Lat. gives, *olfactoriola*, defined, smelling bottles, perfume boxes: Ital., boxes of *odours:* Douay, *sweet* balls: E. V., *tablets*, (Margin, or, *sweet* balls.)

Isai. 5: 14; Heb., Therefore hath made wide *shaul*, the grave, *en-phsh* of him, or, her, (Ges., under *rhb*, gives, "hath opened the *soul*," i. e., says he, the *jaws* of her, citing this verse, and Heb. 2: 5; *shaul*, says Ges., is masculine in Job 26: 6, and feminine in this v. Isai. 5: 14): Gr., hath widened the *psuchē autou*, of him: Lat., hath dilated *infernus* his *anima:* Douay, Therefore hell hath enlarged her *soul:* Ital., Therefore the *sepulchre* hath enlarged *herself:* E. V., Therefore hell hath enlarged *herself.* [The grave is here personified, see the rest of the verse in the E. V.]

Isai. 7: 2; The Heb. has *lb* twice in this verse: The Gr. gives *psuchē* for each *lb:* Lat., *cor*, twice: Ital., *cuore:* Douay, and E.V., *heart*, twice.

Isai. 7: 4; Heb., *lb:* Gr., *psuchē:* Lat., *cor:* Ital., *cuore:* Douay, and E. V., *heart.*

Isai. 8: 14; E. V., . . . a snare to the inhabitants: 8: 15, And many shall be snared.

Isai. 8: 21; E. V., . . . when they shall be hungry they shall fret themselves.

Isai. 10: 7; Heb., *lb*, twice: Gr., *psuchē* for the first *lb*, and *nous*, thought, purpose, mind, for the second.

Isai. 10: 18; E. V., And shall consume [the fire spoken of in v. 17] the glory of his forest, and of his fruitful field, both *soul* and body: Heb., from *en-phsh u*, yea, or, and, even to *bshr*, flesh: Gr., from *psuchē* even to fleshs: Lat., from *anima* even to flesh: Ital., from the *anima* even to the flesh: Douay, from the *soul* even to the flesh.

Isai. 13: 7; Heb., Therefore all hands shall be let down, (i. e., says Ges., under *rphe*, the courage of all shall be gone, citing this verse and others,) *u*, yea, every *lb* of man *ims*, shall melt, flow down, dissolve: [an expression parallel to the first branch of the verse; meaning the same.] For the Heb. *lb* of man here, the Gr. gives, *psuchē* of man.

Isai. 15: 4; Heb., *en-phsh:* Gr., *psuchē:* Lat., *anima:* Douay, soul: Ital., *anima:* E. V., his *life* shall be grievous unto him. [Why did not the E. V. give *soul* here?]

Isai. 19: 10; Heb., shall become sunk down, or, depressed, *mdkaim*, being crushed, humbled, (through grief, says Ges., under

dka, citing this verse, and Jerm. 44: 10, where the same verb *dka* is used,) *kl oshi shkr*, every making wages ("those who make wages," says Ges., under *shkr*, citing this verse,) *agmi en-phsh*, sad of breath: (Ges., under *agm*, citing this verse, gives these Hebrew words, *agmi en-phsh*, and renders them "sad of soul." Sadness is shewn in the *en-phsh*, breath, and we have seen that Ges. sometimes uses the E. V. word *soul* for breath.) Gr., And shall be *hoi*, those, working, or, making, them in grief, or, sadness, and all those making the fermented liquor shall be grieved, or, saddened, *kai*, yea, or, even, the *psuchas*, breaths, shall distress: The Lat. is, And shall be the brooks, or, streams, of him failing; all which made puddles for taking *fishes:* [giving *fishes* for the Gr. *psuchas*, Heb. *en-phsh:* which would be well enough if the other parts of the verse called for *fishes:* for we have seen that fishes, and all breathing creatures, are called *psuchē*, Heb. *en-phsh.*] The Ital. is, And the *argini*, trenches to resist inundation, barriers, of Egypt, of all those that make enclosures, or, locks, for *vivai*, fish-ponds (shall be) *rotti*, broken, or, defeated: Douay, And its watering places shall be dry, all they (shall mourn) that made pools to take *fishes:* E.V., And they shall be broken in the purposes (margin, foundations) thereof, all that make sluices (and) ponds for *fish.* (Margin, living things.)

Isai. 21: 4; Heb., Went astray *lb* of me, *phlaut*, wonderful things [The same word used in Dan. 12: 6; see Ges., *phia*, plural *phlaut*] terrified me; evening twilight *hshq*, of pleasure, or, delight, of me he set to me into fear: The Gr. has *kardia* for *lb*, and *psuchē* for *hshq*, pleasure, delight: [We have had in the Ital. and E. V., *pleasure* where the Gr. is *psuchē*, Heb. *en-phsh.*]

Isai. 24: 7; Heb., . . . sigh every, or, all, cheerful of *lb:* Gr., all *hoi*, those, making cheerful the *psuchē:* Lat., *cor:* Ital., all those that were of *cuore*, heart, soul, mind, merry groan: Douay, all the merry-hearted have sighed: E. V., all the merry-hearted do sigh.

Isai. 26: 8; Heb., Even, or, also, way *mshphthi* of things right, or, which are just, or, according to law, of thee, Jehovah, we have sung mournfully to thee; to name of thee, *u*, yea, or, and, to remembrance of thee, desire of *en-phsh*, breath: The Gr. gives *krisis* for *mshphth*, and does not give *psuchē:* it gives, simply, we have hoped, or, thought, upon the name of thee, and upon thy remembrance: Lat., . . . thy name, and thy remembrance in desire of *anima:* Douay, And in the way of thy judgments, O Lord, we have patiently waited for thee: thy name, and thy remembrance (are) the desire of the *soul:* Ital., We thee, or, to thee, have waited, O

Lord, also, or, even, in the way of thy judgments, or, decrees; the desire of *anima* (our is been intent) to thy name, and to thy remembrance. See E. V.

Isai. 26: 9; Heb., *en-phsh of me*, the breath of me, desireth thee [i. e., I desire thee] in, or, at, night, (Ges., under *aue*, renders the Heb. here, "my soul, i. e., I desire thee in the night," citing this verse,) also, or, even *ru-ach*, the breath, of me in *qrb*, entrails, of me shall break forth at dawn to thee: The Gr. has *psuchē*, and *pneuma:* Lat. My *anima* hath desired thee in, or, at, night, yea, and with my *spiritus* in my præcordiis, parts about the heart, the sides of the belly under the ribs, early in the morning I will watch, or, awake, or, be alive, to thee: Douay, My *soul* hath desired thee in the night: yea, and with my *spirit* within me in the morning early I will watch to thee: Ital., Of night I thee have desired in my *anima;* also, or, even, at break of day thee have I sought again with my *spirito* (that is) within me: E. V., With my *soul* have I desired thee in the night; yea, with my *spirit* within me will I seek thee early.

Isai. 29: 8; E. V., . . . his soul is empty, . . . his *soul* hath appetite: *he* is used four times in the verse.

Isai. 30: 28; Heb., And *ru-ach*, the breath, of him: Gr., the *pneuma* of him: Lat., *spiritus* of him: Ital., And his *spirito:* Douay, His *breath:* E. V., And his *breath*,

Isai. 30: 33; Heb., . . . *nshme*, the breath, of Jehovah: Gr., the *thumos*, desire, anger, vehemence: Lat., *flatus*, puff, blast: Ital., the *fiato*, breath: Douay, the *breath* of the Lord: E. V., the breath of the Lord. [Here again, from these two verses, we see that *ru-ach* and *nshme* mean the same, namely, breath; and that the Lat. *spiritus*, Ital., *spirito*, mean *breath.*]

Isai. 32: 6; Heb., . . . to empty, or, pour out, or, make empty, *en-phsh* of hungry, and drink of thirsty make to fail: Gr., to disperse *psuchas* hungering, and the *psuchas* the thirsting empty make: Lat., to make empty *animam* of hungering, and drink from thirsting take away: Douay, to make empty the *soul* of the hungry, and take away drink from the thirsty: Ital., to render empty, or, deprived, the *anima* of the hungry, and to make to want, or, fail, drink to the thirsty. See E. V.

Isai. 32: 8; E. V., But the liberal deviseth liberal things—[We have had, the liberal *en-phsh.*]

Isai. 33: 18; Heb., *lb:* Gr., *psuchē:* Lat., *cor:* Ital., *cuore:* Douay, and E. V., *heart.*

Isai. 35: 4; Heb., say to hastening of heart, [i. e., to them

whose heart beats quick with fear,]: Gr., to them of little *psuchē*, breath, [i. e., of little courage,]: Lat., of little *anima:* Ital., say to them (that are) lost of *mind*, or, disheartened: Douay, say to the *faint-hearted:* E. V., say to them (that are) of a fearful heart.

Isai. 38: 3; Douay, and E. V., . . . how I have walked before thee in truth and with a perfect heart, [perfect heart, includes all that is expressed by the cumulated words, heart and soul and mind.

Isai. 38: 15; Heb., I, . . me, . . I will go slowly [i. e., submissively, says Ges., under *dde*, citing this verse and others,) all years of me *ol*, upon, or, in, bitterness, or, sadness, of *en-phsh*, breath, of me: [i. e., sorrowful:] Gr., sadness of the *pnoē:* Lat., in bitterness of my *anima:* Ital., passing, or, going, by the bitterness of my *anima:* Douay, and E. V., in the bitterness of my *soul.*

Isai. 38: 16; Heb., *ru-ach:* Gr., *psuchē:* [The same it has before given for *nshme:*] Lat., *spiritus:* Ital., *spirito:* Douay, and E. V., *spirit.*

Isai. 38: 17; Heb., Lo, for peace, bitterness to me of bitterness; but thou hast cleaved to *en-phsh* of me from pit of *bl*, nothing, of me; Ges., under *hshq*, renders, "and thou hast loved my *life* (and hast drawn it up) from the pit of destruction," citing this verse. [Destruction, is equivalent to, being brought to nothing.] Gr., the *psuchē* of me, that it not *apolētai*, be lost, perish: Lat., my *anima*, that it not *periret*, should be annihilated, perish: Ital., but thou hast loved my *anima*, (to draw it forth) from the *fossa*, ditch, trench, grave, of corruption: Douay, but thou hast delivered my *soul* that it should not perish: E. V., but thou hast in love to my *soul* (delivered it) from the pit of corruption: [of course, *my soul* means *me.*]

Isai. 38: 18; Heb., For not *shaul* shall praise thee, death celebrate thee; not shall view, or, look, they that go down into *bur*, pit, to faithfulness of thee: The Gr. gives *hades* for both *shaul* and *bur:* The Lat. gives *infernus* for *shaul*, and *lacus*, ditch, for *bur:* The Douay gives *hell*, and *pit:* The Ital. gives *sepolcro* for *shaul* and the first *hades*, and *fossa* for *bur* and the second *hades:* E. V. gives grave, where the Lat. has *infernus*, and the Douay, *hell*, Ital., *sepolcro*, and *pit* for the Ital. *fossa.*

Isai. 40: 23; E. V., That bringeth the princes to nothing. The Heb. here is, to *ain*, nothing: *bl*, in 38: 17, is defined the same, nothing: and they are both also defined, not; which includes, says Ges., under *ain*, the substantive verb to be, exist; making not *to be*, not to exist. See 40: 17, and 41: 11, 12, in E. V.

Isai. 42 : 1; Heb., Behold *obd*, the servant, of me, I will take hold on him, or, support him, the chosen of me receiveth graciously, *en-phsh of me;* I have given *ru-ach*, the breath, of me [i. e., the breath of holiness; God is the Holy one.] upon him; *mshphth*, that which is just, to Gentiles, or, nations, he shall bring forth: Gr., shall receive him, the *psychē* of me, I have given the *pneuma* of me upon him, *krisin*, discrimination, decision, to the nations, or Heathens, Gentiles, he shall bring forth: The Lat. has *anima*, and *spiritus:* Douay, my *soul* delighteth in him: I have given my *spirit* upon him, he shall bring forth judgment to the Gentiles: Ital., (in whom) my *anima* is delighted; I have put my *Spirit* upon him, he shall bring forth judgment, or, reason, to the nations. See E. V.

Isai. 42 : 5: Heb., . . . *nshme* . . . *ru-ach:* Gr., *pnoē*, . . *pneuma*, [both from the same verb, *pneō*, to breathe, to blow]: Lat., *flatus*, Douay, breath, for *nshme;* and *spiritus*, breath, Douay, *spirit*, for *ru-ach:* Ital., *alito*, breath, for *nshme*, and *spirito*, for *ru-ach:* E.V., *breath*, and *spirit.*

Isai. 42 : 25; Heb., . . . he put not on *lb:* Gr., on *psuchē:* Lat., and Douay, he understood not: Ital., but he not (there) hath put *mind*, or, *understanding:* E. V., yet he laid (it) not to *heart.*

Isai. 43: 4; Heb., *en-phsh:* Gr., *kephalē*, head: Lat., *anima:* Ital., *anima:* Douay, *life:* E. V., *life.* (Margin, or, *person.*)

Isai. 44: 19; Heb., *lb:* Gr., *psuchē:* Lat., and Douay, *mind:* Ital., *cuore:* E. V., *heart.*

Isai. 44 : 20; Heb., *en-phsh* of him: Gr., the *psuchē* of him: Lat. his *anima:* Douay, his *soul:* Ital., and they cannot free, or, strengthen, or, re-encourage, (ever) their *anima:* E. V., that he cannot deliver his *soul*, [i. e., himself.]

Isai. 46 : 2; Heb., *en-phsh* of them: Gr., *autoi*, *they*, or, *themselves:* Lat., *anima* of them: Ital., their *persons:* Douay, and *they themselves* shall go into captivity: E. V., but *themselves* [Heb. *en-phsh of them;* Lat., *anima of them*,] are gone into captivity.

Isai. 47: 14; Heb., *en-phsh of them:* Gr., the *psuchē of them:* Lat., their *anima:* Ital., their *persons:* Douay, they shall not deliver *themselves*, &c.: E. V., they shall not deliver *themselves*, &c.

Isai. 49: 7; Heb., Thus saith Jehovah redeeming Israel [i. e., redeemer of Israel], regard as holy, despising [i. e., him that despised] *en-phsh*, breath, [for, life,] or, despised of, or, by, *en-phsh*, breaths, [for, men:] Gr., . . . revere as sacred the despising, or, holding as worthless, the *psuchē* of him: Lat., These saith *Domi-*

nus redemptor of Israel, *sanctus*, ratified, or, holy, or, pious, of him unto, or, even to, *contemtibilem animam*, [I find no such Latin adjective as *contemtibilis ;* the Lat. *contemptio* is defined, despising, making no account of: the Latin, therefore, may agree with the Greek,] despising, making no account of, *anima*, breath, [for, life]: The Douay is, Thus saith the Lord the redeemer of Israel, his holy one, to the *soul* that is despised: Ital., Thus hath said the Signore, the Redeemer of Israel, his *santo*, Holy, to him that is despised of *person :* E. V., Thus saith the Lord, the Redeemer of Israel, (*and*) [inserted, why?] his Holy One, To him whom *man* despiseth: Ges., under *buz*, for *buz-en-phsh*, the two Hebrew words used in this v., renders, "despised by men," equivalent, says he, to *bzui om* in Ps. 22: 7, E. V., v. 6, *despised of the people.*

Isai. 49: 26; Heb., . . . and shall know, every flesh, [i. e., every breathing, living, flesh, equivalent to, every *en-phsh*,] that I Jehovah succouring, or, delivering, thee *u*, yea, or and, redeeming thee.

Isai. 51: 23; Heb., But I will place it in hand of dissolving thee, (i. e., says Ges., under *mug*, causing thee to pine and perish, citing this verse,) who have said to *en-phsh* of thee, [i. e., to thee,] cast thyself down, that we may pass over, and thou hast placed *k*, as, [probably a mistake for *b*, the two letters are so nearly alike that they may be mistaken, one for the other,] or, *b*, on, *arts*, the ground, and as, or, on, street, to passing over, or, passers over. [This is a figurative way of expressing a demand of submission, and submission accordingly.]

Isai. 53: 10; Heb., . . . *en-phsh* of him: Gr., *psuchē :* Lat., his *anima :* Ital., his *anima :* Douay, if he shall lay down his *life* for sin: E. V., when thou shalt make his *soul* an offering for sin.

Isai. 53: 11; Heb., *m*, from, or, on account of, *oml*, the sorrow, or, anguish, (so given by Ges., citing this verse,) of *en-phsh*, breath, *of him*, [equivalent to, of him] he shall see, shall be satisfied.

Isai. 53: 12; Heb., . . . *tht ashr* in stead of that, or, on account of, he hath poured out to death *en-phsh* of him; (Ges., under *ore*, the verb used here, citing the Heb. words in this verse, renders them, "he hath poured out his *soul* unto death, i. e., he delivered himself to death." He there cites, also, Ps. 141: 8, where the same verb *ore* is used with *en-phsh ;* and he renders the Heb. there, "pour not out my soul, i. e., pour not out my blood.") [And we have seen that the *en-phsh* is in, or, by means of the blood.] The Gr. in Isai. 53: 12 is, on account of was delivered, or, resigned, to death the *psuchē* of him.

Isai. 55 : 2 ; Heb. . . and eat ye the best, and let live delicately, or, delight herself, in fatness, or, abundance, *en-phsh* of you.

Isai. 55 : 3 ; Heb., . . . hear, and shall breathe, or, live, *en-phsh* of you ;

Isai. 56 : 11 ; *u*, yea, these dogs strong of *en-phsh*, [i. e., of appetite] : Gr., *kai*, yea, *hoi*, these, dogs not sparing in the *psuchē :* The Lat., and Douay, give, *impudent* dogs, not giving their usual words, *anima*, Douay, *soul :* Ital. E, yea, these dogs *greedy :* E. V., Yea, (they are) *greedy* dogs. [What does the reader think, by this time, of the notion that the E. V. was translated from the Hebrew, or even from the Greek ?]

Isai. 57 : 15 ; Heb., . . . to revive *ru-ach* of depressed, or, cast down : Gr., giving longanimity *oligopsuchois*, to those of little *psuchē*, breath.

Isai. 57 : 16 ; Heb., For, not for ever will I contend, or, be hostile, *u*, yea, or, even, not to perpetuity, or, completeness, will I break out, or, break forth, (i. e, into anger, says Ges., under *qtsph*, citing this verse,) for, *ru-ach*, breath, from face of me, or, from before me, would languish, or, faint, *u*, yea, or, even, *nshmut*, [plural of *nshme*,] the breaths, I have made. [Refer to the verses before given where the Lat., the Douay, the Ital., and the E. V., give *breath* where the word in the Hebrew is this word *nshme*] : The Gr. here has *pneuma* for the Heb. *ru-ach ;* and every *pnoē*, breath, for the Heb. *nshmut :* The Lat. has *spiritus* for the Gr. *pneuma*, Heb., *ru-ach ;* and *flatus*, breath, for the Gr. *pnoē*, Heb. *nshme :* The Douay has, *spirit*, for the Lat. *spiritus ;* and *breathings* for the Lat. *flatus :* Ital. for (otherwise every) *spirito*, *e*, yea, or, and, the *anime* (which) I have made would, &c. : E. V., for the *spirit* should fail before me, and the *souls* (which) I have made. [The reader observes, that the Ital. here gives *anime*, (Graglia, souls,) and the E. V. gives *souls*, where the Douay gives *breathings ;* the Lat. *flatus*, breath ; the Gr. *pnoē*, breath ; and the Heb. *nshme*, breath, in the plural, *nshmut*, breaths : and we have had several passages where the Gr., the Lat., the Douay, the Ital. and the E. V., give *breath* where the Heb. has this same word *nshme :* again proving, that *en-phsh*, (for which the Douay and E.V. so often have *soul*,) and *nshme* mean the same, namely, breath : and so says Ges. ; and no reader of the Scriptures in the Hebrew could say otherwise.]

Isai. 58 : 3 ; Heb., Why have fasted we and not hast seen, or, perceived, or, known, thou ; have depressed, or, oppressed, we *en-phsh* of us and thou hast not perceived, or, known, or, taken know-

ledge of? [The two branches of the verse mean the same thing; the same idea is immediately repeated, in different language; it is one of the numerous parallelisms in Scripture: to depress, or, oppress *en-phsh*, is a Hebraism for, to fast.] Ges., under *one*, gives *one en-phsh*, "to afflict the soul, i. e., to fast," citing Lev. 16: 31; 23: 27, 30; Num. 29: 7: Gr., *psuchē:* Lat. *anima:* Douay, Why have we fasted, and thou hast not regarded; have we humbled our *souls*, and thou hast not taken notice? Ital., (then say they) why have we fasted and thou not (there) hast had regard? (Why) have we distressed, or, afflicted, our *anime*, and thou not (there) hast put mind? See E. V.

Isai. 58: 5; Heb., Whether like as this be *tsum*, the fasting, I shall approve; *ium*, a day, depressing, or, oppressing, man *en-phsh* of him? [i. e., Is to depress *en-phsh* a day such a fasting, &c.?] Ital., The fast (that) I approve, and the day that the man ought to afflict his *anima*, is it such? Lat., and Douay, Is this such a fast as I have chosen: for a man to afflict his *soul* for a day? E. V., Is it such a fast that I have chosen? a day for a man to afflict his *soul*? (Margin, or, to afflict his *soul* for a day?)

Isai. 58: 10; Heb., And thou open to hungry, *en-phsh* of thee, and *en-phsh* of oppressed, or, depressed, thou satisfy: Ital., And thou open thy *anima* to him that hath hunger, and satisfy the *person* afflicted: Douay, When thou shalt pour out thy *soul* to the hungry, and shalt satisfy the afflicted *soul:* E. V., And (if) thou draw out thy *soul* to the hungry, and satisfy the afflicted *soul.*

Isai. 58: 11; Heb., *u*, yea, or, and, will give thee rest Jehovah continually, and will satisfy in *tshtshut*, arid places (so Ges., citing this verse,) *en-phsh* of thee, and bones of thee *ihlits*, will make active, or, vigorous, (so Ges., under *hlts*, citing this verse,) and *thou* shaltbe, &c.: Douay. And the Lord will give thee rest continually, and will fill thy *soul* with brightness, and deliver thy bones, and *thou* shalt be, &c.: Ital., And the Lord shall guide thee continually, and satisfy thy *anima* in drought, and shall fill with marrow thy bones: E. V., And the Lord shall guide thee continually, and satisfy thy *soul* in drought, and make fat thy bones.

Isai, 61: 10; Heb., Rejoicing *I* will rejoice in Jehovah, shall, or, will, rejoice *en-phsh*, the breath, of me in God of me.

Isai. 65: 17; Heb., *lb:* Gr., *kardia:* Lat., *cor:* Douay, *heart:* Ital., *mind:* E. V., *mind.* [We have had in the Ital. and the E.V. *mind* where the Hebrew is *en-phsh.*]

Isai. 66: 3; Heb., . . . truly, these have delighted in ways of

them, *u*, yea, in abominations of them *en-phsh* of them has delighted: Ital., As they have chosen their ways, and their *anima* has taken delight in their abominations: E. V., Yea, they have chosen their own ways, and their *soul* delighteth in their abominations.

Isai. 66: 16; Heb., Gr., Lat., Ital., *every* flesh; Douay, and E. V., *all* flesh: [*every flesh* is equivalent, as we have seen, to *every en-phsh.*]

Isai. 66: 23; Heb., Gr., Lat., Ital., every flesh; Douay, and E. V., all flesh.

JEREMIAH.

Jer. 2: 24; Heb., A heifer accustomed *mdbr*, of pasture, (not *desert*, says Ges.,) in, desire, or, longing, of *en-phsh* of her, catcheth at with open mouth (so Ges., under *shaph*, citing this verse,) *ruach*, the wind: Ges., under *en-phsh*, says, it is used for sexual desire, citing this verse: Gr., in the eager desires, or, longings, or, lusts, of *psuchē* of her: Lat., in the longing of her *anima:* Douay, A wild ass accustomed to the wilderness in the desire of his *heart*, snuffed up the *wind* of his love: Ital., A she ass wild accustomed (to be, or, live,) in the wilderness, (that) absorbeth the *wind* at her *pleasure:* [Lat., *anima*, Gr., *psuche*, Heb., *en-phsh:*] E. V., A wild ass used to the wilderness, (that) snuffeth up the *wind* at her *pleasure;* (Margin, at the desire of her *heart.*)

Jer. 2: 34; Heb., Yea, or, truly, in skirts of thee is found blood of *en-phshs* poor, or, oppressed, innocent: Gr., bloods *puchōn* [Gen. plural of *psuchē*]: Lat., blood of *animas* poor and innocent: Ital., the blood of the *persons* of the poor innocents: Douay, And in thy skirts is found the blood of the *souls* of the poor and innocent: E. V., Also in thy skirts is found the blood of the *souls* of the poor innocents.

Jer. 3: 10; E. V., . . . hath not turned to me with her whole *heart*, [Heb., *lb.*]

Jer. 3: 11; Heb., And said Jehovah to me, Hath rendered herself just, or, innocent, *en-phsh* of her, led captive Israel, above perfidious Judah: Gr., the *psuchē* of him: Lat., his *anima:* Douay, The rebellious Israel hath justified *her soul*, in comparison of the treacherous Juda: Ital., The put out of the way, or, the gone astray,

Israel has shewn *herself* more just than the treacherous Judah: E.V., The backsliding Israel hath justified *herself* more than treacherous Judah.

Jer. 3: 16; Heb., *lb;* Gr., *kardia;* Lat., *cor;* Douay, *heart;* Ital., and E. V., *mind.*

Jer. 4: 10; Heb., . . . *u*, but, or, yet, smiteth sword even to these *en-phsh:* Gr., even to the *psuchē* of them: Douay, behold the sword reacheth even to the *soul:* Ital., and yet the sword is arrived even to the *anima:* E.V., whereas the sword reacheth unto the *soul.*

Jer. 4: 19; Heb., Bowels of me, bowels of me! (or, intestines!) I am pained; walls of *lb* of me *heume*, (from *heme*, to hum, an onomatopoietic word, says Ges.,) hum, to me; *lb* of me, will not keep silence, for, voice of trumpet has heard, *en-phsh* of me, warlike cry (so Ges., under *truoē*, citing this verse,) *mlhme*, of battle: Gr., The bowels of me, the bowels of me, I suffer pain, *kai*, yea, or, and, the *psuchē* of me affecteth with impetuous desire the organs of the heart of me, the heart of me tuggeth: I will not keep silence, for the *psuchē* of me has heard voice of trumpet, cry of battle: [The Gr. gives *psuchē* for *lb*, and *psuchē* for *en-phsh.*] Lat., my belly, my belly, I am in pain, the senses of my *cor* are disordered in me; I will not keep silence, for voice of trumpet hath heard, my *anima*, din of battle: Douay, My bowels, my bowels are in pain, the senses of my heart are troubled within me, I will not hold my peace, for my *soul* hath heard the sound of the trumpet, the cry of battle: Ital., (Alas) my entrails, my entrails! I feel a great pain; (Alas) the enclosure [Heb., walls] of my *cuore!* My *cuore* murmurs in me; I cannot calm *myself;* for, O my *anima*, thou hast heard the sound of the trumpet, the combat of war: E. V., My bowels, my bowels! I am pained at my very heart; (Margin, the walls of my heart;) my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, *O my soul*, the sound of the trumpet, the alarm of war. (Under the verb *heme*, defined, to hum, Ges. says, "It is used of internal emotion, from disquiet of mind, citing this verse, and Jer. 31: 20, [where the same verb is used with bowels.] and Ps. 42: 6, 12, E. V., v. 5, 11, [in each of which the same verb is used with *en-phsh:* see Ps. 42: 5, and 11, before given, and what is there further given from Gesenius. So that the Heb. of Jer. 4: 19 may be rendered, the walls of *lb* of me, that is, the bowels of me, hum to me, or, *lb* of me, equivalent to *en-phsh* of me, hummeth to me. If the latter be preferred, *I* must be inserted before *will not keep silence*, and a semicolon be put between *me* and *heume.* I think the

u in *heume*, denoting the plural, and agreeing with *walls*, requires the rendering I have given.] Under *en-phsh*, Ges. says, it is used poetically as the seat of warlike valour, so used when a poet speaks to his own *en-phsh*, [i. e., to himself,] citing this verse, and Judges 5; 21, [in Deborah's song, before given.]

Jer. 4: 30; Heb., *en-phsh* of thee: Gr., the *psuchē* of thee: Lat., thy *anima:* Ital., thy *anima:* Douay, they will seek thy *life:* E. V., they will seek thy *life.*

Jer. 4: 31; Heb., For I have heard ... Wo now to *me*, for fainteth *en-phsh* of me on account of those killed, or, slain: Gr., for fainteth the *psuchē* of me on account of *tois*, those, taken away, or, murdered: Lat., for *deficit*, hath failed, or, fainted, my *anima* on account of the slain: Douay, Wo (is) me, for my *soul* hath fainted, because of them that are slain: Ital., for the *anima* to me fainteth for the murderers; E. V., for my *soul* is wearied because of murderers.

Jer. 5: 9; Heb., *ol*, on, these shall I not visit, saith Jehovah, *u*, yea, on *gui*, a people, like this shall not take to herself vengeance, *en-phsh* of me? [In 2 Kings 9: 7, we have, E. V., ... that *I* may avenge the blood of my servants the prophets. Ges., under *en-phsh*, says, it is used to express revenge. And we have the *ru-ach*, breath, spirit, of revenge: shewing that *en-phsh* and *ru-ach* mean the same; each meaning, *breath* of revenge.] Gr., Upon these shall I not visit, ... the *psuchē* of me? Lat., Upon these shall I not visit, ... my *anima?* Ital., Not shall I do punishment of these (things;) ... my *anima?* Douay, Shall I not visit for these things, saith the Lord? and shall not my *soul* take revenge on such a nation? E. V., Shall *I* not visit for these (things)? saith the Lord: and shall not *my soul* be avenged on such a nation as this? [*I* and *my soul* mean the same.]

Jer. 5: 29; The Heb., the Gr., the Lat., the Ital., the Douay, and the E. V., are the same as in verse 9.

Jer. 6: 8; Heb., ... lest be alienated from thee *en-phsh* of me: Gr., the *psuchē* of me: Lat., my *anima:* Ital., my *mind:* Douay, Be thou instructed, O Jerusalem, lest *my soul* depart from thee: E. V., the same. (Margin, be loosed.)

Jer. 6: 16; Heb., Thus saith Jehovah, stand ye firm *ol*, on, ways, ...; and walk in it, and you shall come to a place of rest (see Ges. *mrguo*, citing this verse,) to *en-phsh* of you.

Jer. 7: 6; E. V., ... shed not innocent blood, [see Jer. 2: 34, before given: To shed blood, is equivalent to kill *en-phsh.*]

Jer. 9: 9; The Heb., Gr., Lat., Ital., Douay, and E. V., are the the same as in 5: 9, and 29.

Jer. 11: 21; Heb., . . . men of . . . that seeking *en-phsh* of thee: Gr., the *psuchē* of thee: Lat., thy *anima:* Ital., thy *anima:* Douay, and E. V., thy *life.*

Jer. 12: 7; Heb., I have . . ., I have . . ., I have given the dearly beloved *en-phsh* of me into hands of enemies of her: Gr., . . I have given the dearly beloved *psuchēn* [in the accusative] of me into hands of enemies of her: Lat., I have given my dearly beloved *animam* [in the accusative] into, &c.: Douay, I have given my dear *soul* into the hand of her enemies: Ital., I have given the love of my *anima* into the hands of her enemies: E. V., I have given the dearly beloved (Margin, "Heb., the love") of my *soul* into the hand of her enemies. [The margin "the love" is taken from the Italian; it is not the Hebrew. What shall we say of such a margin?]

Jer. 13: 17; Heb., . . . in hiding places *tbke,* [from the verb *bke,*] shall distil, or, flow by drops, *en-phsh* of me (Ges. says, the primary syllable *bk* imitates the sound of falling drops; and he refers to *bki,* defined, weeping.) [Weeping is indicated by the breath.] away from face of pride, or, arrogance; (so Ges., under *gue,* citing this verse, and Job 33: 17.) *u,* yea, weeping shall weep, *u,* yea, shall pour down, eyes of me tears: (see Ges., *ird,* citing this verse, and Jer. 14: 17; Ps. 119: 136; Lam. 1: 16.) The Gr. is, . . . *psuche* . . . away from face of arrogance, or, haughtiness: Lat., my *anima* from face of arrogance: Douay, my *soul* shall weep in secret for (your) pride: Ital., my *anima* shall weep in secret for (your) pride: E. V., my *soul* shall weep in secret places for (your) pride.

Jer. 14: 19; Heb., Whether despising hast *thou* despised, or, rejecting hast thou rejected, Judah? Whether *b,* as to, Zion, hath rejected with loathing her, *en-phsh* of thee? Gr., Whether reprobating hast thou reprobated, or, misesteeming hast thou misesteemed, Judah, *kai,* yea, from Zion is withdrawn the *psuchē* of thee? Lat., . . . or Zion hath abhorred, thy *anima:* Ital, could'st thou moreover have reprobated Juda? Wouldst thy *anima* have Zion in abomination? Douay, Hast thou utterly cast away Juda, or, hath thy *soul* abhorred Zion. See E. V.

Jer. 15: 1; Heb., . . . *en-phsh* of me; Gr., the *psuchē* of me: Ital., my *anima:* Douay, my *soul:* E. V., my *mind.*

Jer. 15: 9; Heb., Languished she that brought forth those seven, *nphh,* (an onomatopoietic, says,Ges.,) breathing out, *en-phsh,*

breath, of her: Gr., was emptied out, or, exhausted, *hē*, which, [i. e., she which,] having brought forth seven, gave way, or, sunk under pain, the *psuchē* of her: Lat., failed, *anima* of her: Ital., she that hath brought forth, or, that brought forth, seven (sons) is become or, became, faint, her *anima* hath panted, or, panted: Douay, she that hath borne seven is become weak, her *soul* hath fainted away: E. V., she that hath born seven languisheth: she hath given up the *ghost;* [Heb., breathed out the breath, i. e., died. And the Lat. verb *exspiro*, compounded of ex, out, and *spiro*, to breathe, (from which verb *spiro* is the Lat. noun *spiritus*, breath, generally rendered by the Ital. *spirito*, Douay, and E. V., *spirit*), is defined by Ainsworth, (he writes it *expiro*,) to exhale, to breathe forth; to expire, to give up the *ghost*, (this last is taken from the E. V., no doubt), to die, to breathe his last. We thus see, again, that *ghost* means breath. It is remarkable, that not a single ghost is found in the Douay. Ghosts are found in the Rheims Romish version of the New Testament, published at Rheims in A. D. 1582, some thirty years before the E. V. was published. The Douay translators repudiated the ghosts of the Rheims; but James's Ecclesiastics seem to have thought, that as the Rheims has them in the New Testament, they might as well begin with them in the Old Testament. Now these are the entities, or, rather, the non-entities, which Bishop Hobart, and the Bishops he cites in his support, send to what they call the intermediate place of departed *souls*, departed *spirits*, departed *ghosts*. Bishop Hobart, and his supporting Bishops, say, that soul, and spirit, and ghost, all mean the same: and so they do. But each of these words means, simply, breath.]

Jer. 15: 15; Heb., . . . in long *aph*, breathing, (i. e., says Ges., under *ark*, patience, long suffering, citing this verse,) of thee take *me* not away: In Ps. 31: 14, E. V., v. 13, the Heb. is, . . . to take away *en-phsh* of me. (For which Ges., under *lqh* gives, to take away my *life*, citing this verse, and giving the Heb. words *lqht en-phshi*:) [So that, to take me away, is equivalent to, take away *en-phsh*, the breath, of me.]

Jer. 16: 16; E. V., . . and they shall hunt them from every mountain. [We have had *en-phshs* hunted.]

Jer. 17: 5; Heb., Thus saith Jehovah, cursed, that man who . . and from Jehovah turneth aside *lb* of him.

Jer. 17: 18; Heb., Let them be put to shame that pursue after me, [Other Scriptures, as we have seen, give this with the Heb. idiom, pursue after *en-phsh* of me.]

Jer. 17: 21; Heb., Thus saith Jehovah, watch, or, guard, *b*, over, or, upon, *en-phshs* of you: Gr., watch, or, guard, the *psuchas* of you: Lat., look to, or, watch, your *animas:* Ital., keep ye guard upon, or, over, your *anime:* Douay, Take heed to your *souls:* E.V., Take heed to *yourselves*, (Ges., under *shmr*, renders this passage thus, "take heed as ye value your *life*.")

Jer. 18: 20; Heb., . . . for they have digged pit for *en-phsh* of me: Gr., the *psuchē* of me: Lat., my *anima:* Ital., a *fossa*, ditch, trench, grave, for my *anima:* Douay, and E. V., they have digged a pit for my *soul*, [i. e., for *me*.]

Jer. 19: 4; E. V., . . . and have filled this place with the blood of innocents. [In Jer. 2: 34, before given, the Heb. is, blood of *en-phshs* innocent.]

Jer. 19: 7; Heb., . . *en-phsh* of them: Gr., the *psuchas* of them: Lat., *animas* of them: Ital., the *anima* of them: Douay, that seek their *lives:* E. V., that seek their *lives*.

Jer. 19: 9; Heb., . . . *en-phsh* of them: Gr., [simply] that invest *them:* Lat., who seek the *animas* of them: Ital., and they that seek the *anima* of them: Douay, and they that seek their *lives:* E. V., and they that seek their *lives*.

Jer. 20: 13; Heb., Celebrate in song to Jehovah, celebrate Jehovah, for *hetsil*, [see *ntsl*,] he hath drawn out, pulled away, snatched, delivered, (out of danger, says Ges.,) *en-phsh* of oppressed from hand of evils, or, of doers of evil.

Jer. 21: 5; See it, for cumulated words; in E. V.

Jer. 21: 7; Heb., . . . *u*, yea, into hand of seeking for [i. e., them that seek for] *en-phsh* of them: Gr., the *psuchas* of them: Lat., the *anima* of them: Ital., the *anima* of them: Douay, and into the hand of them that seek their *life:* E: V., and into the hand of those that seek their *life*.

Jer. 21: 9; Heb., . . . he shall live, *u*, yea, shall be to him *en-phsh* of him for booty: Ges., under *shll*, renders the Heb. here, "his *life* shall be to him for booty," i. e., says he, he shall be preserved alive, citing this verse, and Jer. 38: 2; 39: 18: The Gr., in Jer. 21: 9 is, the *psuchē* of him: Lat., his *anima:* Ital., the *anima* of them shall be to them for spoil, or, booty: Douay, and his *life* shall be to him as a spoil: E. V., and his *life* shall be unto him for a prey.

Jer. 22: 3; E. V., . . . neither shed innocent blood, [The *en-phsh* is in, or, by means of, the blood, as we have seen: To shed the blood, therefore, is to take away the *en-phsh*, breath.]

Jer. 22: 25; Heb., *u*, yea, I will give thee into hand of

seeking after *en-phsh* of thee: Gr., the *psuchē* of thee: Lat., thy *anima:* Ital., thy *anima:* Douay, And I will give thee into the hand of them that seek thy *life:* E. V., the same.

Jer. 22: 27; Heb., *u*, but, into that land which they lift up *en-phsh* of them to return thither: Ges., under *nsha*, says, to lift up *en-phsh* to any thing, is, to desire it: Gr., But into the land which they ask earnestly with the *psuchais* of them: Lat., to which they lift up the *anima:* Douay, whereunto they lift up their *mind* to return thither: Ital., to which they have the *mind* intent—[*mind* in the sense of *desire* is a good rendering for *en-phsh*, Gr., *psuchē;* but *mind* in the sense in which it is generally used, is not.]: E. V., But to the land whereunto they *desire* (Margin, Heb., lift up their *mind*) [not the Heb., nor the Gr., nor the Lat.; but taken from the Douay, or the Ital.] to return.

Jer. 23: 9; Heb., concerning prophets is broken to pieces *lb* of me *b*, in, or, upon, *qrb*, entrails, of me; Ges., under *shbr*, says, "to break any one's *mind*, is, to affect one with sadness, citing Ps. 69: 20; 147: 3. [The word in each is, *lb*, defined by Ges., heart, soul, mind.]

Jer. 24: 7; E. V., . . . for they shall return unto me with their whole heart. The Hebrew is *lb*.

Jer. 25: 31; Heb., . . . contending with *every flesh:* [equivalent to every *en-phsh*, Gr., *psuchē*.] Gr., every flesh: Lat., with every flesh: Ital., with every flesh: Douay, with all flesh: E. V., with all flesh.

Jer. 26: 19; Heb., . . . *u*, so that, or, therefore, we doing evil great upon *en-phshs* of us: Gr., upon *psuchas* of us: Lat., against our *animas:* Ital., against our *anime:* Douay, Therefore we are doing a great evil against our *souls:* E. V., Thus might we procure great evil against our *souls*, [i. e., against ourselves.]

Jer. 26: 23; Heb., . . . and threw *nble*, the corpse, of him to, or, into, *qbri*, graves, of sons of that people: Gr., and threw *him* into the tomb of sons of people of him: The Douay, the Ital., and the E. V. are, and cast his dead body into the graves of the common people. Ges. defines *nble*, a corpse, as well of men, as of animals, citing Deut. 21: 23; Lev. 5: 2; 7: 24, [in each of which the Heb. has the same word *nble*. In Deut. 21: 23, the E. V. gives, His *body:* In Lev. 5: 2, the E. V. gives *carcase:* and in Lev. 7: 24, it gives, *that dieth of itself.*]

Jer. 29: 1; E.V., . . . and to all the people whom . . had carried away captive. [We have *en-phshs* carried away captive.]

Jer. 29 : 13 ; E. V., . . . when ye shall search for me with all your heart : Heb. *lb.*

Jer. 30 : 17 ; E. V., For I will restore health unto thee. [We have, health to *en-phsh* of, &c.]

Jer. 31 : 11 ; Heb., For hath redeemed Jehovah Jacob, *u*, yea, hath redeemed, or, bought back, him from hand of mighty above him : [i. e., mightier than he.]

Jer. 31 : 12 ; Heb., *u*, And, or, therefore, they shall come and shout for joy . . . : *u*, yea, shall be, or, become, *en-phsh* of them like garden irrigated, and they not shall be drawn back to *dabe*, fear, again : Gr., and shall be, or, become, the *psuchē* of them like a tree fruitful, and not shall they hunger, or, long for, more, or, longer : Lat., and shall be *anima* of them as it were garden watered, and none not shall hunger : Douay, and their *souls* shall be as a watered garden, and they shall be hungry no more : Ital., and their *anima* shall be as a garden . . . , and not shall they be more in continual vexations : E. V., and their *soul* shall be as a watered garden ; and they shall not sorrow any more at all.

Jer. 31 : 14 ; Heb., *u*, yea, I will satiate *en-phsh* of those priests with fat, (so Ges., under *rue*, citing this verse and others,) and people of me with that which is good of [i. e., proceeding from] me shall be satisfied, saith Jehovah.

Jer. 31 : 20 ; Heb., . . . therefore have hummed intestines of me for him : [See before, Ps. 42 : 5 ; Jer. 4 : 19 :] Gr., therefore I have been excited concerning him : Lat., therefore were troubled, or, disquieted, put in confusion, my *viscera*, entrails, (especially the chief, as heart, liver, lungs, says Ainsworth,) over him : Ital., therefore my *interiora*, entrails, are tumultuous for him : Douay, therefore are my bowels troubled for him : E. V., the same.

Jer. 31 : 25 ; Heb., For have satiated I *en-phsh* languishing, and *en-phsh dabe*, of fear, have filled I : Gr., For I have indulged to excess, or, intoxicated, every *psuchē* thirsting, and every *psuchē* hungering : Lat., For *inebriavi*, I have made drunk, or, intoxicated, inebriated, *animam lassam*, tired, spent, worn out, weary, and every *animam* hungry I have glutted : Douay, For I have inebriated the weary *soul :* and I have filled every hungry *soul :* Ital., For I shall have made drunk the *anima* thirsty, and tired, or, weary, and shall have satiated every *anima* faint : E. V., For I have satiated the weary *soul*, and I have replenished every sorrowful *soul.*

Jer. 31 : 33 ; Heb., . . . After those days, saith Jehovah, I will give *ture*, the doctrine, or, instruction, or, law, of me in entrails of

them, *u*, yea, or, and, on *lb* of them will I write it: The Gr. gives *dianoia*, thought, mind, understanding, for the Heb. entrails, [that being the sense of the Heb. figure]: Lat., in *viscera*, the entrails, of them: Douay, I will give my law in their bowels: Ital., I will put my law in their entrails: E. V., I will put my law in their inward parts.

Jer. 32: 40; Heb., . . . *u*, and, reverence of me I will give in *lb* of them so as not to turn aside from upon me.

Jer. 32: 41; Heb., *u*, yea, I will rejoice *ol*, over, them to do good to them, *u*, yea, or, and, I will fix, or, plant, them in land this in *amt*, firmness, stability, or, perpetuity, *b*, in, or, with, all *lb* of me, *u*, yea, or, and, *b*, in, or, with, all *en-phsh* of me. [It is Jehovah who thus speaks.]

Jer. 34: 4; E. V., . . . *thou* shalt not die by the sword;

Jer. 34: 16; Heb., . . . and caused to return, man, servant of him, and man, maid-servant of him, whom you had let go free at *en-phsh* of them: Gr., at *psuchē* of them: Lat., whom you had let go, that they should be *free:* Douay, whom you had let go free, and set at *liberty:* Ital., whom you had discharged into liberty, at their *desire*, or, *will:* E. V., whom he had set at liberty at their *pleasure.*

Jer. 34: 20; Heb., *u*, even, I will give them into hand of enemies of them, *u*, yea, into hand of seeking for *en-phsh* of them; and shall be, or, become, corpses of them for meat to fowl of those heavens: The Greek does not use *psuchē* here: Lat., *animam* of them: Ital., that seek the *anima* of them: Douay, that seek their *life:* E. V., that seek their *life.*

Jer. 34: 21; Heb., . . . that seek for *en-phsh* of them: The Gr. does not give *psuchē* here: Lat., *animas* of them: Ital., the *anima* of them: Douay, that seek their *lives:* E. V., that seek their *life.*

Jer. 37: 9; Heb., Thus saith Jehovah, let not be carried away *en-phsh* of you: Gr., be not carried away, or seduced, in the *psuchais* [dative plural of *psuchē*] of you: Lat., do not deceive, or, cheat, your *animas:* Douay, deceive not your *souls:* Ital., cheat not *yourselves:* E. V., Deceive not *yourselves.*

Jer. 38: 2; Heb., . . . he shall live, *u*, yea, shall be to him *en-phsh* of him for booty, and he shall live: Gr., the *psuchē* of him: Lat., *anima* of him: Ital., his *anima* to him shall be for booty: Douay, but he . . . shall live, and his *life* shall be safe, and he shall live: E. V., but he . . . shall live; for he shall have his *life* for a prey, and shall live.

Jer. 38: 16; Heb., . . . liveth Jehovah who made us [i. e., *me*]

this *en-phsh*, if I will kill thee, *u*, or, if I will give thee into hand of those men who seeking for *en-phsh* of thee: (For the Heb. which I have rendered "who made us this *en-phsh*," Ges., under *at*, gives, "the same who has given us *life*," citing this verse:) Gr., liveth *kurios*, who hath made us this *psuchē*: [it does not use *psuchē* a second time in the verse.] Lat., who made us this *anima*, if I will kill thee, *et*, also, or, even, if I will deliver thee into hands of those men who seek thy *anima*: Ital., (As) the Signore that us has made this *anima*, liveth, I not thee will cause to die, and not thee will give into hand of these men that seek thy *anima*: Douay, As the Lord liveth that made us this *soul*, I will not put thee to death, nor will I deliver thee into the hand of these men that seek thy *life*: E.V., that made us this *soul*, . . . neither will I give thee into the hand of these men that seek thy *life*. [The first *en-phsh* in this verse, as in numerous other places, means the entire corporeal breathing person.]

Jer. 38: 17; Heb., . . . *u*, then, shall live *en-phsh* of thee, . . . *u*, but, shalt live *thou* and house of thee.

Jer. 38: 20; Heb., . . . *u*, so that, it may be good for *thee*, and may live *en-phsh* of thee.

Jer. 38: 24; Heb., . . . and not shalt *thou* die.

Jer. 39: 18; Heb., . . . and shall be to thee *en-phsh* of thee for booty: Gr., the *psuchē* of thee: Lat., thy *anima*: Ital., thy *anima* to thee shall be for booty: Douay, but thy *life* shall be saved for thee: E. V., but thy *life* shall be for a prey unto thee.

Jer. 40: 14; Heb., . . . to pierce through *en-phsh* of thee: Gr., to pierce *psuchē* of thee: Lat., to smite thy *anima*: Ital., to strike *thee to death*: Douay, to kill *thee*: E. V., to slay *thee*.

Jer. 40: 15; Heb., . . . why shall he pierce through *en-phsh*, and disperse all Judah which are gathered together to thee, and cause to wander the rest of Judah: The Gr. has *psuchē*, for *en-phsh*: The Lat. has *animam*: Douay, lest he kill *thee*: Ital., why should he smite *thee* to death: E. V., wherefore should he slay *thee*.

Jer. 42: 20; Heb., For ye deceived *b*, by, or, with, *en-phshs*, breaths, of you when you sent me to Jehovah, God of you, saying: Gr., *en*, with, *psuchais* of you: [How deceive when they sent him but by breath, speech, words?] Ital., For you (me) have cheated against your own *anime*, breaths, [i. e., words]: Lat., For ye have deceived your *animas*: Douay, For you have deceived your own *souls*: [The Lat. and the Douay, take no notice of the preposition *b*, in the Heb., *en*, in the Gr.] E.V., For ye dissembled in your *hearts*.

Jer. 43: 6; Heb., Men, and women, and children, and daughters of that king, and every that *en-phsh* which, &c.: Gr., and the *psuchas* which: Lat., and every *anima* which: Douay, and every *soul* which: Ital., and all the *persons* that: E. V., and every *person* that . . . had left with Gedaliah.

Jer. 44: 7; Heb., . . . why do ye evil great to, or, against, *en-phshs* of you: [i. e., yourselves:] Gr., why do ye evils great upon *psuchais* of you: Lat., why do ye (this) great evil against your *animas:* Ital., why do ye (this) great evil against your *anime:* Douay, why do you commit (this) great evil against your own *souls.* See E. V.

Jer. 44: 14; Heb., . . . *u*, so that, to return into land of Judah which they lifting up *en-phsh* of them to return to dwell there: [Lifting up the breath, is, breathing after, i. e., desiring: the same is expressed with *ru-ach*, breath, Lat., *spiritus;* our word *aspiring* is from the Lat. *ad*, to, after, and *spiro*, to breathe:] The Gr. uses *psuchē* in Jer. 44; 14: Lat., their *animas:* Ital., where, or, whither, they have the *mind* intent to return to dwell there: Douay, to which they have a *desire* to return to dwell there: E. V., to the which they have a *desire* to return to dwell there.

Jer. 44: 30; Heb., . . . into hand of seeking *en-phsh* of him, as I gave . . . into hand of enemy of him, yea, of seeking *en-phsh* of him: Gr., the *psuchē* of him, twice: Lat., the *anima* of him, twice: Ital., his *anima*, twice: Douay, into the hand of them that seek his *life*, . . . his enemy, and that sought his *life:* E. V., into the hand of them that seek his *life*, . . . his enemy, and that sought his *life.* [The Heb. is, seeking *en-phsh*, breath, of him, the Hebraism for, seeking his death, seeking to take away his breath, for, take away his life. Why is it that in all these phrases, many of which have been before given, the Douay, and E. V., give *life*, instead of their more usual word *soul?*]

Jer. 45: 5; Heb., *en-phsh* of thee: Gr., the *psuchē* of thee: Lat., thy *anima:* Ital., thy *anima:* Douay, thy *life:* E. V., thy *life* will I give unto thee for a prey, &c.

Jer. 46: 26; Heb., . . . into hand of seeking for *en-phsh* of them: This verse is omitted in my copy of the Greek. Lat., of seeking *animam* of them: Ital., of those that seek their *anima:* Douay, And I will deliver them into the hand of them that seek their *lives:* E. V., And I will deliver them into the hand of those that seek their *lives.*

Jer. 48: 6; Heb., Escape, rescue *en-phsh* of you: Gr., escape

and save from death the *psuchas* of you: Lat., escape, or, flee, save your *animas:* Ital., Fly away, save your *persons:* Douay, Flee, save your *lives:* E. V., Flee, save your *lives.*

Jer. 49: 37; Heb., . . . *u*, yea, before them that seek *en-phsh* of them: Gr., the *psuchas* of them: Lat. *animam* of them: Ital., that seek their *anima:* Douay, and E. V., that seek their *life.*

Jer. 50: 19; Heb., . . . he shall feed, &c., and shall be satiated *en-phsh* of him: Gr., the *psuchē* of him: Lat., *anima* of him: Ital., his *anima* shall be satiated: Douay, and E. V., and his *soul* shall be satisfied, &c.

Jer. 50: 43; E. V., . . . anguish took hold of him: [We have have had, anguish of *en-phsh.*]

Jer. 51: 6; Heb., Escape from midst *bbl*, Bebel, and rescue, man [for every person] *en-phsh* of him [i. e., himself:] Gr., Escape from midst of Babylon, and save every one the *psuchē* of him: Lat. every one his *anima:* Ital., every one of you his *anima:* Douay, Flee ye from the midst of Babylon, and let every one save his own *life:* E. V., . . . and deliver every man *his soul.*

Jer. 51: 14; Heb., Hath sworn Jehovah of *tsbaut*, [written in E. V., in other places, Sabaoth,] of armies, *b*, on, or, by *en-phsh* of him: Gr., For hath sworn *kurios* on, or, by, the *arm* (metaphor., says Donnegan, for, strength) of him: Lat., by his *anima:* Ital., The Lord of armies hath sworn by *himself:* Douay, and E. V., The Lord of hosts hath sworn by *himself.*

Jer. 51: 34; Heb., . . he filled, or, satisfied, belly of him *modn*, of, [i. e., with] dainties, of me, [belly, here, is equivalent to *en-phsh*, appetite, in other places; satisfied his *en-phsh.*] Ges., under *mla*, says, fill, satisfy, the *soul*, i. e., says he, the desire, hunger, citing Job 38: 39; Prov. 6: 30.

Jer. 51: 45; Heb., Go out from midst of her, people of me, and rescue, man [for every man] *en-phsh* of him [i. e., himself] from heat of nostril of Jehovah: Gr., the *psuchē* of him: Lat., that may save, every one his *anima:* Douay, that every man may save his *life* from the fierce wrath of the Lord: Ital., and save every one of you his *person:* E. V., and deliver ye every man his *soul* from, &c.

Jer. 51: 46; Heb., And lest become soft *lb* of you: [We have had Gr., of little *psuchē*, breath, i. e., of little courage, and we have the same expressed with *ru-ach*, Gr., *pneuma*, Lat., *spiritus*, Ital, *spirito*, Douay, and E. V., *spirit*, i. e., of little *breath; breath*, strong, or, weak, being put for courage, or the want of it.] Lat., And lest become soft your *cor:* Ital., And (guard yourselves) that sometimes

your *cuore* lose not courage: Douay, And lest your hearts faint: E. V., And lest your heart faint.

Jer. 51: 50; Heb., *lb:* Gr., *kardia:* Lat., *cor:* Ital., *cuore:* Douay, and E. V., *mind.* [The Douay, Ital., and E. V., give *mind* for *en-phsh* also, as we have seen.]

Jer. 52: 29; Heb., . . . he carried away captive from Jerusalem *en-phsh* 832: Gr., *psuchas:* Lat., *animas:* Ital., *anime:* Douay, *souls:* E. V., *persons.*

Jer. 52: 30; Heb., *en-phsh*, twice: Lat., *animas*, and *animæ:* Ital., *anime*, twice: Douay, carried away of the Jews 745 *souls.* So all the *souls* (were) 4,600: E. V., . . . carried away captive of the Jews 745 *persons;* all the *persons* (were) 4,600.

LAMENTATIONS.

Lam. 1: 4; Heb., . . . and she bitter in herself: Gr., the same. [We have *mr en-phsh*, bitter of *en-phsh*, breath, in 1 Sam. 1: 10; 22: 2. It is a Hebraism for sadness, sorrow; and a very natural expression; for sadness, sorrow, shews itself in the breath.]

Lam. 1: 11; Heb., . . . for food to *shub*, bring back, restore, renew, *en-phsh*, [i. e., to *refresh* themselves:] Gr., the *psuchē:* Lat., to refresh *animam:* Ital., *ristorarsi l'anima*, to refresh themselves the *anima:* (Graglia, for *ristorarsi*, gives, to refresh one's self:) Douay, for food to relieve the *soul:* E. V., for meat to relieve the soul.

Lam. 1: 16; Heb., . . . for, is far distant from me the comforter bringing back, restoring, *en-phsh* of me: Gr., the *psuchē* of me: Lat., *convertens*, turning about, my *anima:* [*convertens* is the Lat. word where the Douay, and the E. V., in some places, have, converting the *soul;* it means, restoring breath, refreshing:] Ital., that to me restoreth *anima:* Douay, because the comforter, the relief of my *soul* is far from me: E. V., because the comforter that should relieve (margin, "bring back," citing Hosea 9: 12,) my *soul* is far from me; v. 17, E. V., none to comfort her.

Lam. 1: 19; Heb., . . . the priests of me, and the old men of me, in the city *ghuou*, breathed out, exspired, while they searched for food for themselves that they might bring back, or, restore, renew, *en-phsh* of them: Gr., that they might turn round about, or,

cause to come back, the *psuchas* of them: Lat., that they might refresh their *anima:* Ital., are breathed, blown, or, exspired, in the city, . . . to restore *anima* to them: Douay, pined away in the city: while they sought their food, to relieve their *souls:* E. V., gave up the *ghost* in the city, while they sought their meat to relieve their souls.

Lam. 2: 12; Heb., To mothers of them said they: Where corn and wine, in *etothph*, to faint them, [the infinitive of the reflex form of *othph;* we say, in, or, at, their fainting], like pierced through in the streets of city, in, or, at, to pour out *en-phsh* of them into bosom of mothers of them: Gr., in the to pour out *psuchas* of them: Lat., when they breathed out *animas* of them: Douay, when they breathed out their *souls* in the bosoms of their mothers: [What can be *breathed* out but *breath?*] Ital., their *anima* was poured out into the bosom of their mothers: E. V., when their *soul* was poured out into their mothers' bosom: (Margin, when they died in their mothers' arms for hunger.)

Lam. 2: 19; Heb., *en-phsh:* Gr., *psuchē:* Lat., *anima:* Ital., *anima:* Douay, for the *life* of, &c.: E. V., for the *life* of thy young children, that faint for hunger, &c.

Lam. 3: 17; Heb., And thou hast thrust away from peace *en-phsh me:* Ges., under *znh*, gives the Heb. in this verse, and renders "thou hast thrust *me* [for the Heb. *en-phsh of me*] away from peace."

Lam. 3: 20; Heb., Remembering remembereth, and sinketh down (used, says Ges., under *shhh*, the verb used here, of a depressed and attenuated voice,) in me *en-phsh* of me: Gr., *psuchē:* Lat., *anima:* Douay, I will be mindful and remember, and my *soul* shall languish within me: Ital., My *anima* remembereth continually, and is abated, or, diminished, in me: E. V., My *soul* hath (them) still in remembrance, and is humbled in me.

Lam. 3: 21; Heb., *lb:* Gr., *kardia:* [We have seen that the Gr. often gives *psuchē* for the Heb. *lb.*] Lat., *cor:* Douay, *heart:* Ital., *mind:* E. V., *mind.* [We have had in the Ital., and the E. V., *mind*, where the Heb. has, *en-phsh.*]

Lam. 3: 24; Heb., Portion of me Jehovah, saith *en-phsh* of me [saith breath of me, for, say *I;*] therefore I will wait, or, be firm, to him.

Lam. 3: 25; Heb., Good, Jehovah to them that await, or, are firm to him, to *en-phsh* seeking him: v. 26, E. V., (It is) good that

(*a man*) should both hope and quietly wait for the salvation of the Lord. Heb., for the deliverance, or, help, of Jehovah.

Lam. 3: 51; Heb., Eye of me gleaneth *l*, of, or, upon, or, to, *en-phsh*, of me: Ges., under *oll*, gives the Heb. words here, and renders, "my eye vexes me," i. e., says he, pains me, from weeping: Gr., The eye of me gleaneth upon the *psuchē* of me: Lat., my *anima:* Douay, My eye hath wasted my *soul:* Ital.. My eye perplexeth, or, troubleth, my *anima:* E. V., Mine eye affecteth mine *heart.* [The E. V. gives *heart* here, for the Ital. *anima*, Lat., *anima*, Gr., *psuchē*, Heb., *en-phsh;* which word *heart* is the word it generally uses where the Gr. is *lb.*]

Lam. 3: 52; E. V., Mine enemies have chased me sore, like a bird. [We have the same said of *en-phsh.*]

Lam. 3: 53; Heb., *tsmtu*, they cut off, destroyed, brought to silence, extinguished, (see Ges., citing this verse,) in pit *chay-ah*, the breath, [for life,] of me, and threw stone upon me: The Gr. gives, *pit:* The Lat., *lacus:* Douay, *pit:* Ital., They have cut off my *life*, and (it have put) in the *fossa*, ditch, trench, grave; and have cast stones upon me: E. V., They have cut off my *life* in the dungeon, and cast a stone upon me. [Why does E. V. give *dungeon* here?]

Lam. 3: 54; E. V., . . . *I* am cut off.

Lam. 3: 56; Heb., Voice of me thou hast heard; hide not ear of thee to *ru-ach*, breath, or, breathing, of me, to outcry of me: (To hide the ear, signifies to refuse to hear, says Ges., under *olm*, citing this verse.) The Gr. here gives *deēsin*, request, supplication, for the Heb. *ru-ach;* The Lat., from my *sobbing:* Douay, from my sighs: Ital., hide not thy ear to my *sospiro*, sigh: E. V., hide not thine ear at my *breathing*, [*ru-ach* is the Heb. word for which the Greek generally gives *pneuma*, the Lat., *spiritus;* the Ital, *spirito;* the Douay, and E. V., *spirit.*]

Lam. 3: 58; Heb., Thou hast contended forensically the contentions of *en-phsh* of me, [i. e., of me], thou hast bought back, or, redeemed, the *chay-ah*, breath, of me.

Lam. 5: 9; Heb., On, or, at, *en-phsh* of us we brought away bread of us, from face of sword of that desert: Gr., On, or, at, the *psuchais* of us . . . from face of sword of that desert: Lat., On, or, at, our *animas*, . . . from face of sword in desert; Douay, We fetched our bread at the peril of our *lives*, because of the sword in the desert: Ital., We have induced our victuals (at risk of) our *life*, by, or, through, the sword of the wilderness: E. V., We gat

our bread with (the peril of) our *lives*, because of the sword of the wilderness.

Lam. 5: 17; E. V., For this our *heart* is faint: Heb. *lb* of us.

EZEKIEL.

Ezek. 1: 5; Heb., . . . *chay-ut*, breathing creatures: Gr., *zōōn:* Lat., *animalium:* Ital., *animali:* Douay, living creatures: E. V., living creatures. [Turn to Gen. 1: 20, 21, 24, 30, and see what the different versions give for the Heb. *en-phsh chay-ah* in those verses.]

Ezek. 3: 19; Heb., . . . but thou *en-phsh* of thee hast saved: (Ges., under *ntsl*, gives *life* for *en-phsh* here, citing this verse, and v. 21.) Gr., but thou the *psuchē* of thee shalt save.

Ezek. 3: 21; Same as in v. 19.

Ezek. 4: 14; Heb., . . . lo, *en-phsh* of me not made unclean, because of corpse or torn in pieces not have *I* eaten from youth of me *u*, even, till now: Gr., the *psuchē* of me: Lat., my *anima:* Ital., my *person* not is been polluted: Douay, my *soul* hath not been defiled: E. V., My soul hath not been polluted.

Ezek. 6: 9; E. V., And *they* that escape of you shall remember me among the nations whither *they* shall be carried captives.

Ezek. 7: 19; Heb., . . . *en-phsh* of them not shall they satisfy, *u*, yea, or, and, intestines of them not shall they fill: Gr., the *psuchas* of them, . . . the *belly* of them: Lat., their *anima* . . . , their bellies: Ital., they shall not satisfy their *persons*, *e*, yea, or, and, shall not fill their entrails: Douay, they shall not satisfy their *soul*, and their bellies shall not be filled: E. V., they shall not satisfy their *souls*, neither fill their bowels.

Ezek. 13: 18; Heb., . . . Woe to them that sew together cushions (so Ges., under *kst*,) on every joint of the hands, (i. e., says Ges., under *atsil*, every knuckle, hyperbolical, says he, to express the extreme luxury of the females,) and make those *msphhut*, quilts, or, cushions, upon head, of every tallness, [I have seen pictures of English ladies of some centuries ago, with such tall head-cushions,] to lay snares for, or, to catch, *en-phshs*. Whether *en-phshs* of people of me will ye lay snares for, or, catch; *u*, or, or, and, *en-phshs* thus will ye cause to live? The Gr. has *psuchas*, . . . *psuchai*, . . . *psuchas:* The Lat. has *animas* three times: The Douay is, Wo to them that sew cushions under every elbow: and make pillows for

the heads of *persons* of every age to catch *souls:* and when they caught the *souls* of my people, they gave life to their *souls:* Ital., Woe to them that sew little bolsters to all the armholes, and that make crusts upon the head (of *persons*) of every stature, or, size, to hunt *anime.* Will ye hunt the *anime* of my people, and will ye save your own *anime?* See E. V.

Ezek. 13: 19; Heb., . . . to slay *en-phshs* which not should be put to death, and to save alive *en-phshs* which not should be kept alive: Gr., *psuchas*, twice: Lat., *animas*, twice: Ital., *anime*, twice: Douay, and E. V., *souls*, twice.

Ezek. 13: 20; Heb., *en-phshs*, three times: Gr., *psuchas*, three times: Lat., *animas*, three times: Ital., *anime*, twice, [adding] which ye hunt: Douay, Behold I (declare against) your cushions, wherewith you catch flying *souls:* and I will tear them off from your arms: and I will let go the *souls* that you catch, the souls that should fly. See E. V.

Ezek. 13: 21; E. V., Your kerchiefs also will I tear, and deliver my *people* out of your hand; and they shall be no more in your hand to be hunted; [*people*, in this verse, is equivalent to *en-phshs* in the preceding verses.]

Ezek. 14: 14; E. V., Though these three men, Noah, Daniel, and Job were in it, they should deliver (but) their own souls, [i. e., themselves: The idea of a corporeal, breathing man delivering what orthodoxy calls his soul is ludicrous.] The Heb. is, *en-phsh* of them: The Gr. does not use *psuchē* here. It gives, simply, themselves, for the Heb. *en-phsh* of them: Lat., their *animas:* Ital., they should deliver (only) their *persons:* Douay, they shall deliver their own *souls*, &c.

Ezek. 14: 16; E. V., (Though) these three men (were) in it, . . . *they* only shall be delivered.

Ezek. 14: 18; E. V., Though these three men (were) in it, . . ., but *they* only shall be delivered *themselves.*

Ezek. 14: 20; E. V., Though Noah, Daniel, and Job, (were) in it, . . ., they shall (but) deliver their own *souls*, Heb., *en-phsh* of them: Gr., the *psuchas* of them: Lat., their *animas:* Ital., they (only) should deliver their *persons:* Douay, but they shall only deliver their own *souls*, &c.

Ezek. 16: 5; Heb., . . . *b*, in, loathing of *en-phsh* of thee: Gr., of the *psuchē* of thee: Lat., of thy *anima:* Ital., through, or, by, the scorn in which other had thy *person:* Douay, in the abjection of thy *soul:* E. V., to the loathing of thy *person.*

Ezek. 16 : 27 ; Heb., . . . and I will give thee to *en-phsh* of hating thee : Gr., to *psuchas* of hating thee : Lat., I will give thee to *animas* of, &c. : Ital., and thee I have abandoned to the *voglia*, *will*, of, &c. : Douay, and I will deliver thee up to *the will*, &c. : E. V., and have delivered thee unto *the will* of them, &c.

Ezek. 17 : 17 ; Heb., . . . *l*, for, *ekrit*, [from *krt*,] to extirpate, destroy, cut off, cause to fail, perish, *en-phshs* many : Gr., *psuchas :* Lat., *animas :* Douay, to cut off many *souls :* Ital., to destroy many *anime :* E. V., to cut off many *persons.* [Why did James's Ecclesiastics give *persons* here ? The Ital. is, *anime ;* the Lat., *animas :* the Douay, *souls ;* the Gr., *psuchas ;* the Heb., *en-phshs.* True, *persons*, corporeal, breathing *persons*, is the meaning ; not the orthodox *soul*, which orthodoxy says is the *person ;* an item of orthodox teaching which the reader of the foregoing pages sees to be a sheer perversion. But why avoid the idiom here ?]

Ezek. 17 : 20 ; E. V., . . . he shall be taken in my snare,

Ezek. 18 : 4 ; Heb., Lo, every of those *en-phshs*, to me they ; as *en-phsh* of that father, *u*, even, so *en-phsh* of that son, to me they : that *en-phsh* which sinneth, she shall die : Gr., That, or, For, all *hai*, those, *psuchai* mine are ; as the *psuchē* of that, or, the, father, so also, or, even, the *psuchē* of that, or, the, son, mine are ; *hē*, that, *psuchē hē*, which, sinneth, she shall die.

Ezek. 18 : 5 ; E. V., But if a *man* be just, . . . ; v. 9, E. V., . . . *he* shall surely live ; v. 13, E. V., . . . shall he then live ? he shall not live : . . . ; he shall surely die ; his blood shall be upon him.

Ezek. 18 : 20 ; Heb., That *en-phsh* which sinneth, she shall die : Gr., that *psuchē* which : Lat., *anima*, which : Ital., The *person* that shall have sinned : Douay, The *soul* that sinneth, the same shall die : E. V., The *soul* that sinneth, it shall die. v. 21, E. V., But if . . . , *he* shall surely live, *he* shall not die. v. 22, . . . , E. V., . . . , in his righteousness that *he* hath done *he* shall live.

Ezek. 18 : 27 ; Heb., . . . and doeth *mshphth*, judgment, or, that which is right, and justice, [i. e., justness,] he *en-phsh* of him shall cause to live again, or, call back to life : Gr., the *psuchē* of him : Lat., he shall quicken [i. e., make alive] his *anima :* Ital., he shall cause to live his *anima :* Douay, he shall save his *soul* alive : E. V., he shall save his *soul* alive.

Ezek. 18 : 31 ; Heb., . . . and make to you *lb* new, *u*, and, or, yea, *ru-ach*, breath, new : Gr., *kardia*, and *pneuma :* Lat., *cor*, and *spiritus :* Ital., a *cuore* new, and a *spirito* new : Douay, and make to yourselves a new heart and a new *spirit :* E. V., a new heart and a

new *spirit:* [*spirit*, Heb., *ru-ach*, *breath*, for disposition, state of feeling, is merely cumulative here, as is the E. V. word *soul* added to *heart:* they add nothing but emphasis.]

Ezek. 20: 7; E. V., . . . and defile not *yourselves*, &c. [We have had, defile not *en-phsh* of you,] and see v. 18, and 31.

Ezek. 21: 6; E. V., Sigh therefore, . . . , and with bitterness sigh, &c. [Here is bitterness of *en-phsh*, breath; which we have had before. How sigh but with *en-phsh?*]

Ezek. 21: 7; In the Heb. the verse is 12; Heb., . . . and shall melt, or, be made fearful, every *lb*, . . . *u*, yea, or, and, shall be feeble, or, shall fail, or, go out as a lamp, every *ru-ach*, breath: Gr., v. 7, shall be enfeebled every *kardia*, . . *kai*, yea, or, and, *ekpsuxei*, [compounded of *ek*, out, and *psuchō*, to breathe,] shall breathe out, lose breath, faint, exspire, every flesh, *kai*, yea, or, and, every *pneuma*, breath: [There are two Heb. verbs, *khh* and *kee;* and the Heb. letters *h* and *e* are so much alike that errors have occurred by copyists mistaking one for the other. The Heb. verb *khh* is defined, to *pant*, used in the Ital. for breathe out, exspire. The other Heb. verb, *kee*, is defined, to be feeble, to fail in strength, to go out as a lamp. The Hebrew translators into Greek took the Heb. verb used here to be *khh*, and it would seem *that* must have been the word in the manuscript from which they translated.] The Lat. in Ezek. is 21: 7; and gives, *tabescet*, shall melt, or, pine away, every *cor*, . . . *et*, even, shall be made weak every *spiritus*, breath: Douay, v. 7, and every heart shall melt, . . . , and every *spirit* shall faint: Ital., v. 12, and every *cuore* shall be melted, or, dissolved, . . . , and every *spirito* shall faint, [literally shall become less; but defined, shall faint.] See E. V., v. 7. [The Greek verb *ekpsuchō* used in this v., is the same verb used in Acts 5: 5 and 10, in each of which the Rheims Romish version has, gave up the ghost; and in each of which the E. V. has, gave up the ghost.]

Ezek. 21: 15; Heb. v. 20; Heb., . . . that may flow down (figuratively, says Ges., under *mug*, for, be dissolved with fear and alarm, citing this verse,) *lb*, the heart, soul, mind.

Ezek. 22: 25; Heb., . . . like lion roaring tearing prey, *en-phsh* they have eaten, or, devoured: [i. e., they have devoured men, or, persons, and so Ges. says, under *en-phsh*, citing this verse.]

Ezek. 22: 27; E. V., . . . like wolves ravening the prey, to shed blood, (and) to destroy souls: [The Douay, and the Ital., and the E. V., interpolate *and.* Was it an effort to destroy the parallelism? *To shed blood*, and to destroy *soul*, i. e., breath, mean the same.]

The Heb. in the verse is, to pour out blood, to cause to be lost, or, to perish, *en-phshs:* The Gr. gives here, simply, to pour out blood, without using the parallel clause with *en-phsh*, Gr., *psuchē:* [To *pour out blood* gives the whole sense.] The Lat. gives, to pour out, or, shed, blood, *et*, even, to abolish, cause to be lost, *animas:* Ital., pouring out, or, spilling, the blood (*e*) destroying the *anime:* Douay, to shed blood (and) to destroy *souls:* E. V., the same.

Ezek. 23: 17; Heb., *en-phsh* of her: Gr., the *psuchē* of her: Lat., *anima* of her: Douay, her *soul* was glutted with them: Ital., her *mind* was taken away from them: E. V., her *mind* was alienated from them.

Ezek. 23: 18; Heb., *en-phsh* of me, twice: Gr., the *psuchē* of me, twice: Lat., my *anima*, twice: Douay, *my soul*, twice: Ital., my *mind:* E. V., my *mind*, twice. (Ges., under *en-phsh*, says, it is used for sexual desire, appetite, citing this verse.)

Ezek. 23: 22; Heb., *en-phsh* of thee: Gr., the *psuchē* of thee: Lat., thy *anima:* Douay, *thy soul:* Ital., thy *mind:* E. V., thy *mind.*

Ezek. 23: 28; Heb., I will give thee into hand of whom [i. e., them whom] thou hatest, into hand of them from whom is alienated *en-phsh* of thee: [equivalent to the clause, them whom thou hatest; and we have frequently, whom *en-phsh* of me hateth.] The Gr. has, the *psuchē* of thee: Lat., thy *anima:* Douay, thy *soul:* Ital., thy *mind:* E. V., thy *mind.*

Ezek. 24: 16; Heb., . . . I take from thee *mhmd*, the object of desire, of eyes of thee.

Ezek. 24: 21; Heb., . . . *mhmd*, the object of desire, of eyes of you, *u*, yea, *mhml*, the object of desire, of *en-phsh*, breath, breathing after, of you: Ges., for *mhml*, gives, "that to which one's desire is turned," citing this verse: Gr., the *psuchai* of you: Lat., your *anima:* Ital., the desire of your eyes, *e* the tenderness, or, love, [i. e., the object of the tenderness, or, love] of your *anime:* Douay, the thing that your eyes desire, and for which your *soul* feareth: E. V., the desire of your eyes, and that which your *soul* pitieth.

Ezek. 24: 25; Heb., . . . in day I take from them . . . *mhmd*, the object of desire, of eyes of them, *u*, even, *msha en-phsh m*, that to which lifts itself up *en-phsh* of them: (i. e., desires, says Ges., under *msha*, citing this verse:) Gr., the elation, or, pride, of the *psuchē* of them: Lat., and the desire of their eyes, upon which rest with delight *animae* of them: Douay, and the desire of their

eyes, upon which their *souls* rest, their sons and their daughters: Ital., the desire of their eyes, and the intent of their *anime:* E. V., the desire of their eyes, and that whereupon they set their *minds*, their sons, &c.

Ezek. 25: 6; Heb., . . . and hast rejoiced in all pride of thee *b*, with, *en-phsh:* (see Ges., under *shath*, citing this verse, and others.) Gr., and hast rejoiced out of *psuchē* of thee: Lat., out of all *affection:* Ital., and hast rejoiced in *mind:* Douay, and hast rejoiced with all thy *heart* against the land of Israel: E. V., and hast rejoiced in *heart* with all thy *despite* against the land of Israel.

Ezek. 25: 15; Heb., . . . , and *inqmu nqm*, were avenged vengeance, in *shath*, arrogance, of *en-phsh:* [i. e., and avenged themselves in arrogance of *en-phsh*, breath:] Ges., under the verb *nqm*, to revenge, to take vengeance, says: "The primary idea is that of breathing forcibly: compare, says he, the kindred verb *nhm*," [sound it *en-chm*, an onomatopoietic, before given: hence we have the phrases "breathed vengeance," "breathed out slaughter," &c. For the rendering of the Hebrew given above see Ges., *nqm*, and *shath*, under both of which he cites this verse and others:] The Gr. has in the verse, out of *psuchē:* Lat., with whole *mind:* Ital., and have taken vengeance in, or, by, contempt with *delight:* Douay, and have revenged themselves with all their *mind:* E. V., and have taken vengeance with a despiteful *heart.*

Ezek. 27: 13; Heb., . . . they trafficked *b*, in, *en-phsh* of men: Gr., in *psuchais* of men [i. e., in men]: The Lat. does not use its word *anima* here; it gives, simply, *slaves:* Douay, *slaves:* Ital., with *anime* human: E. V., they traded the *persons* of men.

Ezek. 27: 31; Heb., . . . and they shall weep for thee with bitter *en-phsh:* This verse is omitted in my copy of the Greek: Lat., with bitterness of *anima:* Douay, with bitterness of *soul:* Ital., with bitterness of *mind:* E. V., with bitterness of *heart.*

Ezek. 32: 10; Heb., . . . man for *en-phsh* of him: the Gr. does not use *psuchē* here; it gives, expecting the *fall* of them: Lat., every one for his *anima:* Ital., and every one of them shall be affrighted at every moment in his *mind:* Douay, and they shall be astonished on a sudden, every one for his own *life:* E. V., and they shall tremble at (every) moment, every man for his own *life.*

Ezek. 33: 5; Heb., Sound of that trumpet he heard *u*, but, was not admonished, or, took not heed; blood of him on him shall be; but he that was admonished, or, took heed, *en-phsh* of him hath rescued, or, caused to escape: Gr., the *psuchē* of him hath taken out:

[i. e., has restored:] Lat., shall save his *anima:* Ital., would have delivered, or, saved, his *life:* Douay, shall save his *life:* E. V., shall deliver his *soul*, [i. e., himself.]

Ezek. 33: 6; Heb., . . . *u*, so that, come sword and take away from them *en-phsh:* Gr., *psuchē:* Lat., *animam:* Douay, and cut off a *soul* from among them: Ital., and catch (any) *person* from among them: E. V., and take (any) *person* from among them.

Ezek. 33: 9; Heb., . . . he in sin of him shall die; but thou *en-phsh* of thee shall have caused to be snatched, or, delivered, from danger: Gr., thine own *psuchē:* Lat., but thou hast extricated thy *anima:* Ital., but thou shalt have saved, or, delivered, thy *anima:* Douay, but thou hast delivered thy *soul:* E. V., but thou hast delivered thy *soul*, [i. e., thyself.]

Ezek. 34: 2; Heb., . . . Woe shepherds of Israel who feed themselves! (equivalent, says Ges., under *at*, to, feed *en-phsh* of them, citing passages.)

Ezek. 36 5; Heb., . . . *b*, in, or, with, gladness of every *lb*, *b*, in, or, with, *shath*, arrogance, of *en-phsh:* Gr., spurning *psuchas:* Lat., with joy and all *cor* and from *mind:* Douay, with joy, and with all the heart, and with the *mind:* Ital., with joy of all the *cuore*, (*e*) with contempt of *mind:* E. V., with the joy of all (their) heart, with despiteful *minds:* (Ges., under *en-phsh*, says, it is used to express contempt, citing this verse, and Isai. 49: 7.) [The *breath* of contempt is a very significant expression. The Lat., Ital., Douay, and E. V., would say, the *spirit* of contempt.]

Ezek. 38: 10; Heb., *lb*, Gr., *kardia:* Lat., *cor:* Ital., *cuore:* E. V., *mind.*

Ezek. 39: 19; Heb., *u*, yea, ye shall eat to satiety. [We have *en-phsh* satiated with fat.]

Ezek. 40: 4; Heb., *lb:* Gr., *kardia:* Lat., *cor:* Ital., *mind:* Douay, and E. V., *heart.*

Ezek. 44: 25; Heb., And to dead man they shall not enter: Gr., And on, or, at *psychēn of man:* [The Gr. here uses the Heb. idiom used in Lev. 21: 11, and other verses.]

Ezek. 47: 9; Heb., And it shall be, or, occur, every *en-phsh chay-ah* which shall creep to wherever shall come there the streams, shall live, *u*, yea, or, and, there shall be of those fish multiplied exceedingly, because shall come there those waters: Gr., And it shall be, every *psuchē tōn zōōn*, breath of those breathing creatures, &c.: Lat., every *anima* living: Ital., every *animal* living: Douay, And every living *thing:* E. V., every *thing* that liveth—[Here again, we

learn that a fish is called *en-phsh chay-ah*, the same two words used in Genesis 2 : 7.]

DANIEL.

Daniel does not use the Hebrew idiom *en-phsh chay-ah* nor the Heb. word *en-phsh:* and the Gr. does not use the idiom *psuchē zōsa*, nor the word *psuchē;* nor the does the Douay, or the E. V. use the word *soul.* In 5 : 23, *nshme* is used; see that verse, given in its place. The writer of Daniel uses literal language, instead of the idiom: as in the following verses:

Dan. 1 : 8; E. V. But Daniel purposed in his heart (Heb. *lb*) that he would not defile *himself* with the portion of the king's meat.

Dan. 1 : 10; E. V., . . . then shall ye make (*me*, inserted, why ?) endanger my *head* to the king. [*My head* means *myself*, or, my *life*, equivalent to *en-phsh* of me.]

Dan. 2 : 23; E. V., . . . what we desired of thee.

Dan. 4 : 9; the E. V. is v. 12; Heb., . . . and of it was fed every flesh, [i. e., every breathing, living, flesh, equivalent to, every *en-phsh:* and *body* is frequently used for the whole living person. Flesh, or body, and *en-phsh* are the two component parts of the breathing creature; and each is used, by Synecdoche, for the whole living person.] The Gr., the Lat., and the Douay, are v. 9 : The Gr. is, every flesh : Douay, all flesh : The Ital. is v. 12, every flesh : E. V., v. 12, all flesh, &c.

Dan. 4 : 24; E. V., . . . *I* praised him that liveth forever.

Dan. 5 : 22; E. V., And thou . . . hast not humbled thine heart, (Heb. *lb.*)

Dan. 5 : 23; Heb., But against Lord of heavens hast exalted, or, lifted up, *thyself;* . . . *u*, but, to God of whom *nshme*, the breath, in hand of him, and all ways of thee, to him not hast thou vowed: Gr., *kai*, but, the God of whom the *pnoē*, breath, of thee in hand of him, and all the ways of thee, him not hast thou praised : For the Gr. *pnoē*, Heb. *nhsme*, in the verse, the Lat. gives *flatus*, breath, and the Douay gives *breath:* the Douay being, but the God who hath thy *breath* in his hand, and all thy ways, thou hast not glorified : The Ital. is, in whose hand is thy *anima:* [giving *anima*, where the Douay has *breath*, the Lat. *flatus*, the Gr., *pnoē*, the Heb. *nshme:* thus again shewing, that *en-phsh* and *nshme* mean the

same; and that they both mean *breath.*] The E. V. is, and the God in whose hand thy *breath* (is), and whose (are) all thy ways, hast thou not glorified.

Dan. 6: 18; E. V., Then the king went to his palace, and passed the night *fasting:* [We have had *fasting* expressed by depressing, oppressing, *en-phsh*, the breath.]

Dan. 8: 4; Heb., . . . *u*, but, he did according to the pleasure, or, will, of him: Gr., according to the *thelēma*, will, desire, of him: Lat., according to his *voluntatem*, will, desire: Douay, according to his own will: Ital., *e* he did that which to him pleased: E. V., but he did according to his will. [We have had *will*, and *pleasure*, in the Ital., and the E. V., where the Heb. is *en-phsh.*]

Dan. 8: 27; Heb., And I Daniel *neiiti*, [from the verb *nee*, see Ges., *nee* and *nei*, and citations,] lamented, and was sick days: Lat., was faint, and was sick during days: E. V., And I Daniel fainted, and was sick (certain) days. [We have *en-phsh* fainted.]

Dan. 9: 3; E. V., . . . to seek . . . with fasting.

Dan. 9: 7; E. V., . . . because of their trespass that they have trespassed against thee. [We have had *en-phshs* trespassing.]

Dan. 10: 12; Heb., . . . from the first day that thou gavest *lb* of thee to understand, and afflictedst, or, depressedst, *thyself.* [We have had, afflict, depress, *en-phsh* of thee.]

Dan. 11: 12; Heb., . . . shall be exalted, or, lifted up, *lb* of him. [The Heb. word *en-phsh*, for which the Gr. word generally is *psuchē*, and the Lat. and Ital. generally *anima*, and the Douay, and E.V., so frequently *soul*, does not occur in Daniel: showing that these words are not at all necessary in Scripture writings. Daniel, and other Scripture writers, do not use the Heb. idiom with *en-phsh*, but use literal language instead: The Heb. word *nshme* appears once in Daniel, ch. 5: 23; and for it, the Gr. gives *pnoē*, and the Ital., *anima*, (Graglia, *soul*,) and the Lat., *flatus*, breath; the Douay, and the E. V., *breath.* And we have had elsewhere, E. V. *soul* for the Ital. *anima.*]

HOSEA.

Hos. 1: 6; Heb., . . . but taking away I will take away them: (i. e., says Ges., under *nsha*, take away from life, destroy, citing

Job. 32 : 22.) [It is equivalent to the frequent expression, slay, or, kill, *en-phsh.*]

Hos. 2 : 3 ; E. V., . . . and slay her with thirst. [We have had, thirsty *en-phsh.*]

Hos. 4 : 3 ; Heb., . . . *u*, yea, even fishes of that sea shall be taken away : Ges., under *asph*, to take away, cites Ps. 104 : 29 : [The Heb. there is, thou takest away *ru-ach*, the breath, (*ru-ach* is the word for which the Lat. so frequently gives *spiritus*, and the Ital. *spirito*, and the Douay, and the E.V., *spirit*,) of them, *ighuoun*, they exspire, breathe out, breathe their last :] Ges. renders the Heb. in Ps. 104 : 29, thus : thou takest away their *breath*, [Heb. *ru-ach*,] they expire. [Ps. 104 : 29 relates to the things creeping innumerable, both small and great beasts, spoken of in Ps. 104 : 25 : So that fishes in the sea have *ru-ach*, breath, Lat., *spiritus*, Ital., *spirito*, Douay, and E. V., a *spirit*, to be taken away ; and they also *ghuou*, breathe out, exspire, *give up the ghost ;* this last being the E. V. phrase so often used where the Heb. has this single verb *ghuo.*]

Hos. 4 : 8 ; Heb., Sins, or, sacrifices for sin, of people of me they eat, and to depravity of them lift up *en-phsh* of them : (i. e., Ges. says, under *nsha*, wish for, desire, citing this verse, and Deut. 24 : 15 ; Prov. 19 : 18 ; Ps. 24 : 4 ; especially, says he, to Jehovah ; i. e., says he, anxiously long for the aid of God ; citing Ps. 25 : 1 ; 86 : 4 ; 143 : 8.) The Gr. in Hos. 4 : 8 is, the *psuchas* of them : Lat., *animas* of them : Douay, lift up their *souls* to their iniquity : Ital., and have the *mind* intent to their iniquity : E. V., and set their *heart* on their iniquity. (And Ges., under *nsha*, gives, "*lb* of me has lifted me up," i. e., says he, it incites me to something, i. e., says he, I am ready and prepared to do something, citing Exod. 35 : 21, 26 ; 36 : 2, and 2 Kings 14 : 10, where he renders, "thy *heart* [Heb. *lb*] has lifted thee up," i. e., says he, thou liftest up thyself ; thou art proud.) [Thus it appears plainly, that *lb* and *en-phsh* are used to express the same thing.]

Hos. 7 : 13 ; E. V., . . . *they* have transgressed against me : though I have redeemed *them*, yet they have spoken lies against me. [Here we have what is elsewhere called a lying *ru-ach*, breath, E. V., lying spirit.]

Hos. 8 : 3 ; E. V., . . . the enemy shall pursue *him.* [We have had, pursue *en-phsh* of him.]

Hos. 9 : 4 ; Heb., . . . food of them for *en-phsh* of them : Gr., for *psuchais* of them : Lat., because bread of them to, or, for, *anima* of

them: Douay, for their bread is *life* for their *soul:* Ital., for their food (is) for their *persons:* E. V., for their bread for their *soul*, &c.

Hos. 12: 8; Heb., . . . I have acquired to me *aun*, strength: (so Ges., *aun*, citing this verse and others.) Gr., I have found *anapsuchēn*, fetching breath, to myself: [*anapsuchē* is compounded of *ana*, in, and *psuchō*, to breathe, in-breathing, the idea being, breathing freely; an apt expression for relief:] The Lat. and Douay are, I have found me an idol: Ital., I to me have acquired power, or, riches: E. V., I have found me out substance.

Hos. 13: 6; Heb., . . was lifted up, or, became lofty, *lb* of them: Ital., their *cuore* was exalted: E. V., their *heart* was exalted.

Hos. 14: 2; Heb., . . . so that we may pay the young bullocks of lips of us: (metaphorically used, says Ges., under *phr*, for a sacrifice, even when offered by the lips, citing this verse.) The Greek here is, *kai*, even so, we will render fruit of lips of us: Lat., and we will render *vitulos*, the calves, of our lips: Douay, and we will render the calves of our lips: Ital., *e* we (to thee) will render bullocks, with our lips: E. V., so will we render the calves of our lips.

JOEL.

Joel 1: 20; Heb., *gm*, yea, or, even, cattle of field *torug* [from the verb *org*] *alik*, have desired to thee: Ges., under *org*, to desire, says that, followed by *ol*, or by *al*, [here it is followed by *al*,] it is equivalent to, lift up *en-phsh*, citing this verse, and Ps. 42: 2, E.V. v. 1, [where the same verb *org* is used, where the E. V. has *panteth.*] The Gr., the Lat., and the Douay, in Joel 1: 20, are, have looked up to thee: The Ital. is, Also the beasts of the field have aspired after thee: [i. e., have breathed after thee:] E. V., The beasts of the field cry also unto thee.

Joel 2: 12; Heb., . . . turn to me *b*, in, or, with, all *lb* of you, *u*, yea, *b*, in, or, with, fasting.

Joel 2: 19; Heb., . . . I will send to you that corn and that new wine and that oil, and ye shall be satisfied of [i. e., with] them: [equivalent to, *en-phsh* of you shall be satisfied, given by other Scripture writers.]

Joel 2: 26; E. V., And *ye* shall eat in plenty, and be satisfied.

Joel 2: 28; Heb., . . . I will pour out, or, expend profusely, *ru-*

ach, the breath, [a figure for divine influence,] of me upon every *flesh:* [equivalent to every *en-phsh*, in other writers.] Gr., from the *pneuma* of me upon every *flesh:* Lat., I will pour out *spiritum* of me: Ital., (that) I will pour out my *Spirito* upon every flesh: Douay, (that) I will pour out my *spirit* upon all flesh: E. V., (that) I will pour out my Spirit upon all flesh; [God is the *Holy*. His *breath*, therefore, is the breath of holiness; the Holy Spirit, Holy Ghost, of the New Testament. Joel does not use the Heb. word *en-phsh*. He uses equivalent language. The reader perceives where he might have used the Hebraism,—the Heb. idiom.]

AMOS.

Amos 2: 14; Heb., . . . *u*, yea, *gbur*, the strong, not shall cause to escape, or, deliver from danger, *en-phsh* of him: (i. e., says Ges., under *mlth*, the verb used here, preserve his *life*, citing 1 Kings 1: 12; 2 Sam. 19: 6; Ps. 116: 4.) Gr., the *psuchē* of him: Lat., not shall save his *anima:* Ital., nor the valiant save his *life:* Douay, neither shall the strong save his *life:* E. V., neither shall the mighty deliver *himself*.

Amos 2: 15; Heb., . . . *u*, yea, or, even, rider of that horse not shall cause to escape *en-phsh* of him: Gr., *kai*, yea, or, even, *ho*, that, horseman not shall save from peril, or, preserve, the *psuchē* of him: Lat., *et*, even, ascender of horse not shall save his *anima:* Ital., nor who rideth horse save his *life:* Douay, neither shall the rider of the horse save his *life:* E. V., neither shall he that rideth the horse deliver *himself*.

Amos 2: 16; Heb., And strong of *lb* of him, &c., [i. e., courageous, expressed elsewhere by, strong of *ru-ach*, breath, Lat., *spiritus;* and, by strong of *en-phsh*, breath: strong breath, being a Hebraism for courage.]

Amos 5: 10; E. V., . . . they hate . . . they abhor him. [We have *en-phsh* hating, abhorring.]

Amos 6: 7; E. V., Therefore now shall *they* go captive. [We have had *en-phsh* carried away captive.]

Amos 8: 6; E. V., That we may buy the poor for silver. [We have had *en-phsh* bought.]

Amos 9: 1; E. V., . . . *he* that escapeth shall not be delivered.

[We have had *en-phsh* not escaped. The Douay, and E. V., *soul* is not used in Amos; nor the Ital. *anima:* The Lat. *anima;* Gr. *psuchē;* Heb. *en-phsh*, is used twice.]

OBADIAH.

The Douay, and E. V. word *soul* is not used in Obadiah; nor is the Lat. or the Ital. *anima;* nor the Gr. *psuchē;* nor the Hebrew *en-phsh.* The Hebraism might have been used in verse 14.

In v. 3 we have, Heb. *zdun*, the swelling, of *lb* of thee [i e., thy pride, or, haughtiness] hath lifted thee up, or, elated, thee: Gr., the haughtiness of the *kardia* of thee hath lifted up, or, elated, thee: Lat., and Douay, The pride of thy heart hath lifted thee up: Ital., The pride of *cuore* hath cheated thee: E. V., The pride of thine heart hath deceived thee.

JONAH.

Jonah 1: 14; Heb., . . . let us not *abd*, be lost, destroyed, perish, for, or, on account of, *en-phsh* of this man: Ges., under *abd*, says, "it is used of men and other living creatures as perishing," citing Ps. 37: 20; Job 4: 11, and others: Gr., for, or, on account of, the *psuchē* of this man: Lat., concerning *anima* of this man: Ital., for the *life* of this man: Douay, let us not perish for this man's *life:* E. V., the same.

Jonah 2: 2; Heb., . . . out of belly of *shaul* cried I: Gr., out of the belly of *hades:* Lat., out of the belly of *inferus:* Ital., from the belly of the *sepolcro*, the sepulchre: Douay, I cried out of the belly of hell: E. V., out of the belly of *hell*, (margin, or, the grave) cried I. [It was the fish's belly.]

Jonah 2: 3; E. V., . . . and the floods compassed me about.

Jonah 2: 5; Heb., Surrounded me water even to *en-phsh*, breath: Gr., Poured round about me water even to *psuchē:* Lat., even to *anima:* Ital., The waters have surrounded me even to the *anima:* Douay, The waters compassed me about even to the *soul:*

E. V., The waters compassed me about (even) to the soul: [James's Ecclesiastics should not have put *even* in Italics here: The Ital., and the Lat., and the Gr., and the Heb. words, respectively, are, *even to.*]

Jonah 2: 6; Heb., . . . *u*, but, thou hast brought up from *shht*, the pit, sepulchre, *chay*, the breath, [or, life,] of me: [i. e., *me:*] Ital., thou hast drawn forth from the *fossa*, grave, my *life:* Lat., thou wilt lift up from corruption my *life:* Douay, thou wilt bring up my *life* from corruption: E. V., yet thou hast brought up my *life* from corruption.

Jonah 2: 7; Heb., In, or, at, the fainting upon me *en-phsh*, the breath, of me: Gr., In, or, at, the failing, or, fainting, or, going out, from me the *psuchē* of me: Lat., when was straitened, or, contracted, in me my *anima:* Douay, When my *soul* was in distress within me: Ital., when my *anima* fainted in me: E. V., When my *soul* fainted within me, &c. Ges., under *othph*, the verb used here, and which he defines, to languish, to faint, says, it is used of *ru-ach*, and of *en-phsh*, citing this verse, and Ps. 77: 3; 107: 5; 142: 3; 143: 4.

Jonah 4: 3; Heb., *u*, And, now, Jehovah, take, I pray thee, *en-phsh* of me from me, for good die I above live I: Gr., take the *psuchē* of me from me, for good the to die me than to live me: [To take *en-phsh*, Gr., the *psuchē*, breath, is to cause death.] Lat., take my *anima* from me: Ital., Now therefore, O Lord, take from me, I pray thee, my *anima:* Douay, And now, O Lord, I beseech thee take my *life* from me: for (it is) better for me to die than to live: E. V., Therefore now, O Lord, take, I beseech thee, my *life* from me, for (it is) better for me to die than to live. [Jonah had no idea of the orthodox soul, which orthodoxy says lives after death, and says, is the ever-living *person.*]

Jonah 4: 8; Heb., . . . *u*, so that, he languished, (with heat, says Ges., under *olph*, citing this verse,) and desired *en-phsh* of him to die: Ges., under *shal*, gives the Heb. words here, and renders, "and he desired death for *himself*," citing this verse, and 1 Kings 19: 4; [where the Heb. is the same as in Jonah 4: 8.] Gr., and renounced the *psuchē* of him: Lat., and desired of his *anima* that it should die: Douay, and desired for his *soul* that he might die: Ital., and requested in *himself* to die: E. V., and wished in *himself* to die.

Jonah 4: 9; Heb., . . . and he said, It is well to be kindled to, or, in, me, *od*, even to, death.

MICAH.

Mic. 4: 10; Heb., . . . there shalt *thou* be preserved, or, snatched out of danger, there shall redeem, or, buy back, *thee* Jehovah from hand of enemies of thee. [We have, redeem, buy back, *en-phsh*, of thee.]

Mic. 6: 7; Heb., . . . whether shall I give first-born of me *phsho*, a sacrifice for sin, of me, (Ges., under *phsho*, says, it is used by Metonymy, of a sacrifice for sin, citing this verse; and of the penalty of transgression, citing Dan. 9: 24,) fruit of belly of me [a sacrifice for] sin of *en-phsh* of me? [*Sin* is here used, by the same figure, for, a sacrifice for sin, of *en-phsh* of me, i. e., of me]: Gr., fruit of belly of me (for) sin of *psuchē* of me? The Lat. gives, after the word *oil* in E. V., whether shall give I my first-born (for) sin of my *anima?* Ital., shall give I my first-born (for) *my* misdeed? the fruit of my belly (for) the sin of my *anima?* Douay, shall I give my first-born (for) my wickedness, the fruit of my body for the sin of my *soul?* See E. V.

Mic. 6: 14; E. V., Thou shalt eat, but not be satisfied;

Mic. 7: 1; Heb., Woe to me, for it is to me as, &c. . . . ; not cluster to eat; *bkure*, early fig, desireth *en-phsh* of me. [The Heb. verb used here is *aue*, always applied to *en-phsh*, says Ges., citing passages, and among others, Isai. 26: 9, which he renders, "my soul," i. e., says he, "*I* desire thee in the night." And he says, *bkure*, the early fig, was regarded as a delicacy, citing this verse, and Hosea 9: 10; Isai. 28: 4; in each of which the Heb. has the same word *bkure.*]

Mic. 7: 2; Heb., . . . all of them for bloods lie in wait, man brother of him lieth in wait for with net: [*bloods*, is equivalent to *en-phshs:* we have had in other writers, lie in wait for *en-phsh:* and we have had, snare for *en-phsh.*] Douay, they all lie in wait for blood, and every one hunteth his brother to death: Ital., all together lie in wait for blood, every body hunteth with the net his brother: See E. V.

Mic. 7: 3; Heb., Unto which [for, that which] evil hands of them adjusted; that prince *shual*, asking, [participle of *shal* to ask, whence *shal* and *shaul*, Gr. hades, the grave, because the grave is one of the things that is said never to be satisfied, i. e., is always asking,] and that judge in concord, or, friendship, *u*, yea, or,

and, that great speaketh the wish, or, desire, of *en-phsh* of him, and they intertwine, or, pervert, it: Gr., according to wish of *psuchē* of him: Lat., and the great spoke the desire of his *anima*, and they have put it in confusion: Douay, and the great (man) hath uttered the desire of his *soul*, and they have troubled it: Ital., the prince asketh, and the judge (judgeth) for reward, and the great pronounceth the perversity of his *anima*, and they it twist, or, weave: E. V., the prince asketh, and the judge (asketh) for a reward; and the great (man), he uttereth his mischievous *desire:* so they wrap it up.

NAHUM.

The Heb. *en-phsh* is not used in Nahum: nor the Gr. *psuchē;* nor the Lat. *anima;* nor the Ital. *anima;* nor the Douay and E. V. *soul.* The Heb. idiom with *en-phsh* might have been used in several places, as the reader of the E. V. will see. I give but one passage, Chap. 3: 15, E. V.; The sword shall cut thee off. We have had in other Scripture writers, *en-phsh* cut off by sword.

HABAKKUK.

Hab. 2: 4; Heb., Lo, who draweth back, or, is remiss, (or, "neglecteth the monition of God," says Ges., under *ophl,*) not shall be set free *en-phsh*, the breath, of him in him; but [a, or, the,] just *b*, by, or, on account of, faith of him, shall live again, or, be called back to life: Gr., If [one] draw back, or, shrink, not shall be content the *psuchē* of me in him; but the just *ek*, by, on account of, or, in consequence of, faith of me *zēsetai*, shall live again: Lat., Behold, who incredulous is, not shall be straight *anima* of him in himself, but [a, or, the,] just in the power of, or, by reason of, his faith shall have life: Douay, Behold, he that is unbelieving, his *soul* shall not be right in himself: but the just shall live in his faith: Ital., Behold, the *anima* of him that is drawn away, or, seduced, not is straight in him; but the just shall live by his faith: E. V., Behold, his soul (which) is lifted up is not upright in him: but the

just shall live by his faith. [The Douay, "but the just shall live in his faith," and the Ital., and E. V., "but the just shall live by his faith," miss, or pervert, the sense. The Heb. is, but the just by, or, on account of, the faith of him, (i. e., he who by, or, on account of, the faith of him shall be accounted just,) shall live again. The Douay, and the Ital., give the same senseless phrase in Rom. 1: 17; Gal. 3: 11; Heb., 10: 38; and the E. V. follows the Ital. in each of those verses; whereas the Greek, the original of the New Testament, gives, in each of those verses, *ho dikaios ek pisteōs zēzetai*, the just by, or, on account of, or, in consequence of, faith shall live again. *Zēzetai* is the same Greek word used in Job 14: 14, where the E. V. has live (again), which is plainly the meaning. The word *again* should not have been put in Italics there. In other respects that verse in Job is so given in the E. V. that the sense of it, also, is lost, as we shall see under "Resurrection;" to which subject the verses in the New Testament, above referred to, also belong.]

Hab. 2: 5; Heb., . . . man swelling [for, proud,] . . . who hath made wide like *shaul en-phsh* of him, *u*, yea, he like death, that cannot be satisfied, *u*, but, gathereth together to him all nations, *u*, yea, collecteth to him all people: (Ges., under *rhb*, gives, "hath opened the *soul*," i. e., says he, the jaws, of him, citing this verse and Isai. 5: 14.) [*Shaul* and *death*, in Habak. 2: 5, are equivalents.] The Gr. in Hab. 2: 5 is, . . . who hath widened, or, dilated, like *hades* the *psuchē* of him, &c.: Lat., who hath made wide, or, dilated, like *infernus* his *anima:* Ital., for he hath enlarged his *anima* like the *sepulchre:* Douay, who hath enlarged his *desire* like hell: E. V., who enlargeth his *desire* as hell.

Hab. 2: 7; E. V., . . . they . . . that shall vex thee. [We have had, vex *en-phsh* of thee.]

Hab. 2: 10; Heb., . . . thou hast cut off people many and hath erred from the mark, or, wandered from the way, *en-phsh of thee:* [i. e., thou hast, &c.:] Gr., and hath fallen into error the *psuchē* of thee: Lat., and hath done amiss, or, committed a fault, thy *anima:* Douay, and thy *soul* hath sinned: Ital., and hast sinned (against) thy *anima:* E. V., and hast sinned (against) thy soul.

ZEPHANIAH.

En-phsh is not used in Zephaniah; nor the Gr. *psuchē;* nor the Lat. or Ital. *anima;* nor the Douay or E. V. soul. This writer uses literal language, where he might have used the Hebrew idiom with *en-phsh;* as the reader of the E. V. will see, in several places.

Zeph. 3: 14; Heb., Shout for joy, daughter of Zion; make a loud noise, Israel: rejoice, *u*, yea, exult *b*, in, or, with, all *lb*, heart, soul, mind, daughter of Jerusalem: Gr., out of all the *kardia* of thee: The Lat. has *cor:* Ital., with all thy *cuore:* Douay, Give praise, O Daughter of Sion: Shout, O Israel: be glad, and rejoice with all thy *heart*, O daughter of Jerusalem: See E. V. [The single word *lb* used here is equivalent to the cumulated words, E. V., heart, soul, mind, used by some of the Scripture writers.]

HAGGAI.

Hag. 1: 6; Heb., . . . ye eat but not are satisfied.

Hag. 2: 13; Heb., *u*, then, said Haggai, if touch [a, or, the,] defiled of, or, by, *en-phsh* [i. e., a dead *en-phsh*] on any of these, shall it be defiled? The Gr. gives *psuchē* for *en-phsh:* Lat., *anima:* Douay, . . . If one that is unclean by occasion of a *soul* touch any of all these things, shall it be defiled? Ital., Then Haggai, said: If (any one being) unclean by a dead, or, a corpse, touch, &c.? E. V., Then said Haggai, If (one that is) unclean by a *dead body* touch, &c.? [Here, again, we have in E. V. *dead body*, where the Douay has *soul*, the Lat., *anima*, the Gr., *psuchē*, and the Heb., *en-phsh:* The Ital. has, *a morto*, which may be, a dead; if *morto* is the adjective, or, a corpse, if *morto* is the substantive.]

ZECHARIAH.

Zech. 11: 8; Heb., *u*, And, I cut off three of those shepherds in month one, *u*, because, was shortened *en-phsh*, the breath, of me

b, at, or, in respect to, them, and also *en-phsh* of them nauseated *b*, at, or, in respect to, me: The Gr. has, first, the *psuchē* of me, and next, the *psuchai* of them: Lat., And I cut down three shepherds in month one, *et*, even, was shortened my *anima* at, or, concerning, them, forasmuch as also *anima* of them changed concerning me: Douay, And I cut off three shepherds in one month, and my *soul* was straitened in their regard: for their *soul* also varied in my regard: Ital., And I exterminated three shepherds in one month; nay, my *anima* was vexed by them, and also their *anima* me had in scorn: E. V., Three shepherds also I cut off in one month; and my *soul* [i. e., *I*,] loathed them, and their *soul* [i. e., they] also abhorred me. [For the word *loathed*, in the text, the margin gives, *was straitened*, (the words of the Douay,) and refers to Luke 12: 50, where the Rheims has, how am I straitened; and the E. V. has the same.]

MALACHI.

En-phsh is not used by Malachi; nor the Gr. *psuchē;* nor the Lat. or Ital. *anima;* nor the Douay, or E. V. soul. This writer uses literal language. I select several verses where the Hebrew idiom might have been used.

Mal. 1: 3; E. V., And *I* hated Esau, [elsewhere, *en-phsh* of me hated.]

Mal. 1: 8; Heb., . . . or accept the face of thee? The Gr., Lat., and Douay have, *face:* E. V., . . . or accept thy *person?* [*Person* has been frequently given in the Ital., and the E. V., for *en-phsh.*]

Mal. 1: 9; Heb., . . . *faces;* Gr., Lat., and Douay, *faces;* E. V., *persons.*

Mal. 1: 10; E. V., . . . I have no pleasure in you. [We have had *pleasure* in E. V., where the Heb. is *en-phsh.*]

Mal. 2: 12; Heb., *ikrt*, will kill, destroy, extirpate, cut off, cause to perish, to fail, Jehovah, *aish*, *man*, who, &c.: [other writers use this same verb *krt* with *en-phsh.*] The Greek verb used in this verse is *exolothreuō*, so often used with *psuchē:* The Lat. verb here used is *disperdo*, often before used with *anima:* Ital. The Lord will exterminate . . . the *man*, &c.: Douay, The Lord will cut off the man, &c.: E. V., the same.

APOCRYPHA.

Some of the Heb. Scriptures introduced into some of our Bibles are introduced as apocryphal, that is, doubtful. The Septuagint, a translation made by Hebrews from the Heb. Scriptures, includes them. The Septuagint, called, also, the Alexandrian Old Testament, is, (as is said by the Rev. John MacKnaught, on page 108 of his work on Inspiration,) "the book from which nearly all quotations are adduced in the New Testament." And on p. 105 of that work he remarks: "What valid reason can be assigned for these Apocryphal books being excluded from the Old Testament? It is known to us all, that many of the early Christian writers made citations from them just in the same manner as they did from the Old and New Testaments. Do we not know that the English Reformers were content to designate some at least of the Apocrypha as 'the saying of Almighty God by the wise man, and as the Scriptures?' Do we not all of us consider that these superlative titles are to this day more or less sanctioned, in the established church of England, as designating the Apocrypha, as is evident from their occurring in the book of Homilies, which every clergyman is directed to read to his congregation on any occasion when it may be right to preach, and he may not be provided with a sermon of his own?" For further remarks of MacKnaught on this subject I refer the reader to his said work. Buck, in his Theological Dict., says: "These books are in general believed to be canonical by the church of Rome; and even by the sixth article of the church of England, they are ordered to be read for example of life and instruction of manners." And the Lat. and Douay versions, also, give these books.

These books are writings of learned Hebrews, following the time of Malachi, and between his time and the coming of the Christ. And it is a sufficient reason for following the E. V. word *soul* through the writings of these learned Hebrews, that the Heb. and the Gr. words for which the Douay, and the E. V. so often give *soul*, are used in these writings just as they are used in the Old Testament. My copy of the Hebrew is a late edition, published in Philadelphia in 1856, and does not contain these books. I can,

therefore, only give the Gr. word, *psuchē*, which, as we have seen, is the Gr. word used where the Heb. word is *en-phsh ; psuchē* being used, as we have seen, for other Heb. words also.

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1 ESDRAS.

1 Esd. 4 : 21 ; The E. V. is, He sticketh not to spend his *life* with his wife : The Gr. is, *psuchē :* The Lat., *anima.*

1 Esd. 4 : 39 ; Gr. *prosōpa*, faces : E. V., *persons.*

2 Esd. 1 : 30 ; E. V., . . . As a hen gathereth her chickens under her wings.

2 Esd. 3 : 5 ; This has been given before, under Gen. 2 : 7.

2 Esd. 3 : 29 ; E. V., For when *I* came thither, and had seen. . , Then *my soul* [i. e., *I*] saw many evil doers . . . , So that my heart failed me !

2 Esd. 4 : 41 ; E. V., And he said unto me, In the *grave* the chambers of *souls* are, &c. : The Lat. is, *in inferno* the store-rooms of *animas.*

2 Esd. 5 : 22 ; E. V., And *my soul* [i. e., *I*] recovered the spirit, [breath] of understanding, and I began to talk, &c.

2 Esd. 6 : 37 ; E. V., For my spirit was greatly set on fire, and *my soul* [i. e., *I*] was in distress.

2 Esd. 7 : 31 ; The Lat. is, 4 Esd. 7 : 31 ; (4 Esd. is not given in my copy of the Gr.) Lat., And it shall be after seven days ; and shall be wakened that *seculum*, world, or, age, (by Metonymy, says Ainsworth, people of the age,) which not yet awaketh from sleep, and the corrupt, or, wicked, shall die [i. e., as a finality ; shall remain in death forever.]

2 Esd. 7 : 32 ; Lat., And earth shall restore, render, or, give again, which [i. e., them which] in her sleep, and dust who, [i. e., them who] in that silence dwell, and store-houses, or, the store-houses, shall restore, render, or, give again, which in, or, to, them are put in trust *animae.* [Excluding, of course, the corrupt, or, wicked mentioned in v. 31.] E. V., v. 31, And after seven days the world, that yet awaketh not, shall be raised up, and that shall die that is corrupt. V. 32, And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the

secret places shall deliver those *souls* that were committed unto them.

2 Esd. 8: 3, 4; E. V., There be many created, but few shall be saved. V. 4, So answered I and said, Swallow then down, O my soul, [Poetically for, O Esdras,] understanding, and devour wisdom.

2 Esd. 9: 38, 40, 41; Lat., *animus*, mind, in each, E. V., *heart*, in v. 38, and *mind* in 40, and 41.

2 Esd. 10: 36; E. V., Or is my sense deceived, or *my soul* [i. e., *I*] in a dream?

2 Esd. 10: 56; E. V., . . . as much as thine ears may comprehend.

2 Esd. 12: 6; E. V., . . . Comfort me; v. 8, E. V., comfort me, . . . comfort *my soul.* [*Me* and *my soul* mean the same, the corporeal breathing man.]

2 Esd. 15: 8; E. V., ... behold, the innocent and righteous blood crieth unto me, and the *souls* of the just complain continually. [*Blood* and *souls* mean the same; *blood*, for persons, and *breaths*, Lat., *animae*, for persons.]

TOBIT.

Tobit 1: 11; Gr., But I conserved, or, preserved, the *psuchē* of me not to eat; Lat., *anima:* Douay, *soul:* E. V., But I kept *myself* from eating.

Tobit 1: 12; Gr., Because I remembered God *en*, in, or, with, all the *psuchē* of me: Lat., *cor:* E. V., . . with all my *heart.* [The one word here, whether we use *psuchē*, breath, or the E. V., *heart*, expresses all that is expressed by the cumulated words often given, E. V., heart and soul and mind.]

Tobit 6: 17; E. V., ... Now when Tobias had heard these things, he loved her, and his *heart* was effectually joined to her: Gr., the *psuchē* of him.

Tobit 12: 10; E. V., But they that sin are enemies to their own *life:* The Lat. is, are enemies of their *anima:* [and we have had, enemies of the *psuchē* of them; in E. V., enemies of their own souls.] The Gr. here is, of their own *zōē*, breath. [The Lat. here gives its word *anima*, breath, for the Gr. *zōē*, as it does for the Heb. *en-phsh*, Gr., *psuchē*.]

Tobit 13: 6; Gr., If ye turn to him *en* all the *kardia* of you, *kai*, yea, or, and, *en* all the *psuchē* of you: E. V., with your whole *heart*, and with your whole *mind*.

Tobit 13: 7; Gr., The God of me I will extol, *kai*, yea, the *psuchē*, breath, of me to the king of the *ouranou*, the starry heavens, &c.: The Lat. has, *anima:* The Douay, and the E. V., *my soul*.

Tobit 13: 15; Gr., Let the *psuchē*, breath, of me extol, praise, or, celebrate, [The verb is *eulogeō*, literally, speak well of: how praise, &c., without breath?] that, or, the, God that, or, the, king the great: E. V., Let *my soul* [i. e., *me*] bless God the great king: Lat., I and my *anima* will be joyful in him: Douay, I and my *soul* will rejoice in him.

Tobit 14: 11; Gr., . . . and these [things] he saying, the *psuchē* of him failed, or went out [like a candle] on the bed: E. V., ... When he had said these things, he gave up the *ghost* in the bed.

JUDITH.

Jud. 4: 9; Gr., . . . and they depressed the *psuchas* of them in, or, with intentness, or, intensity of zeal, great: Lat., And they made low, or, feeble, their *animas* in fastings: Douay, And they humbled their *souls* in fastings: E. V., And with great vehemency did they humble their *souls*.

Jud. 4: 13; E. V., . . . for the *people* fasted many days, &c.

Jud. 6: 9; Gr., *kardia:* E. V., *mind*.

Jud. 7: 15; *prosōpon*, face: E. V., *person*.

Jud. 7: 19; Gr., ... because *ōligopsuchēse to pneuma autōn*, was of little breath the breath of them: E. V., Because their *heart* failed.

Jud. 7: 27; Gr., For better for us to become to them for a spoil: for we shall be for security, and the *psuchē* of us may live, and we shall not see the death of the infants of us before eyes of us, and the women and the children of us *ekleipousas tas psuchas autōn*, leaving off, or, omitting, the breaths of them: The Lat. is v. 16; it does not use its word *anima* at all in the verse: Douay, v. 16, renders the Lat. thus: For it is better, that being captives *we should live* than that we should die, . . . , after having seen our wives and our infants *die* before our eyes: E. V., For it is better

for us to be made a spoil unto them, than to die for thirst; for we will be his servants, that *our souls* may live, and not see the death of our infants before our eyes, nor our wives nor our children *to die.* [The Lat., the Douay, and the E. V., giving *die* for the Greek *leaving off*, *or*, *omitting*, the *psuchas* of them, i. e., ceasing to breathe.]

Jud. 8: 9; Gr., . . . that *ōligopsuchēsan*, they became of little breath: E. V., They fainted, &c.

Jud. 8: 24; Gr., And now brethren let us show a proof to the brethren of us, because *ek*, by, or, from, or, in virtue of, us hangeth the *psuchē* of them: Lat., hangeth *anima* of them: Douay, their very *soul:* E. V., Because their *hearts* depend upon us.

Jud. 8: 27; Gr., *kardia:* E. V., *heart:* 8: 29, Gr., *kardia:* E. V., *heart.*

Jud. 8: 30; E. V., But the *people* were very thirsty, ... and to bring an oath upon *ourselves.*

Jud. 10: 15; Gr., Thou hast saved the *psuchē* of thee: Lat., Thy *anima:* Douay, Thy *life:* E. V., Thy *life.*

Jud. 11: 7; Gr., For liveth king Nebuchoudonosor of all the earth, and liveth the sovereignty of him, *hos*, who, sent thee for rectification, or, regulation, of every *psuchē*, &c.: Lat., of all *animas:* Douay, of all *souls:* E. V., of every *living thing.*

Jud. 11: 8; Gr., For we have heard of, or, learned, the skill, or, dexterity, of thee and the *panourgeumata*, crafty tricks, of the *psuchē* of thee: Lat., the contrivance of thy *mind:* Douay, the industry of thy *mind:* E. V., For we have heard of thy wisdom and thy *policies.*

Jud. 12: 4; Gr., And said Judith to him, liveth the *psuchē* of thee *kurie*, lord, of me: Lat., liveth thy *anima* my *dominus:* Douay, As thy *soul* liveth, my lord: E. V., the same [i. e., as thou livest: We hear it said, *as sure as you live.*]

Jud. 12: 12; Gr., *prosōpon*, face: E. V., *person.*

Jud. 12: 16; Gr., . . . and was put out of place, or, state, the *kardia* of Holofernes on account of her, [Judith] and was heaved the *psuchē*, breath, of him: Lat., *cor* of Holofernes was moved, or, shaken, for he was ardent in *concupiscence* of her, or, *lusting after* her: Douay, And the heart of Holofernes was smitten, for he was burning with *the desire* of her: E. V., . . . Holofernes his heart was ravished with her, and his *mind* was moved.

Jud. 13: 20; Gr., . . . because thou hast not spared the *psuchē* of thee: Lat., thy *anima:* Douay, thou hast not spared thy *life:* E. V., thou hast not spared thy *life.*

Jud. 14: 19; Gr., . . . , and was disturbed, or, disordered, or, thrown into confusion, the *psuchē*, breath of them exceedingly: Lat., and were disturbed, or, disordered, the *minds* of them greatly: Douay, and their *minds* were troubled exceedingly: E. V., and their *minds* were wonderfully troubled.

Jud. 16: 9; Gr., The sandal of her ravished eyes of him, and the *kallos*, beauty, or, beautiful person, of her made captive *soul* of him: Lat., sandals of her ravished eyes of him, beauty of her captive made *animam* of him: Douay, Her sandals ravished his eyes, her beauty made his *soul* her captive: E. V., Her sandals ravished his eyes, her beauty took his *mind* prisoner.

WISDOM OF SOLOMON.

Wisd. 1: 4; Gr., For into artful, wily, or, deceitful, *psuchē*, breath, not shall come wisdom; not at all, or, no not, shall dwell in *somati*, a body, loaded of sin: [*soma*, here, means the living person:] The Lat. here has *anima*, and corpus: Douay, For wisdom will not enter into a malicious *soul*, nor dwell in a body subject to sins: E. V., For into a malicious *soul* wisdom shall not enter; nor dwell in the body that is subject unto sin.

Wisd. 1: 11; Gr., . . . but *stoma*, a mouth, telling lies destroyeth *psuchē*: Lat., causeth to be lost, or, to come to nothing, *animam*: Douay, and the mouth that belieth killeth the *soul*: E. V., and the mouth that belieth slayeth the *soul*.

Wisd. 2: 22; Gr., And they apprehended not, or, discerned not, the secrets of God, no not a reward hoped they of piety, or, sanctity, no not chose they a reward of *psuchōn* free from blame: Douay, And they knew not the secrets of God, nor hoped for the wages of justice, [for justness,] nor esteemed the honor of holy *souls*: E. V., As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless *souls*.

Wisd. 2: 23; Gr., For God created the man [i. e., Adam] for *aphtharsia*, incorruptibility, imperishableness, immortality, [These are the three definitions given by Donnegan: immortality is undeathableness, the not being subject to death, and is given by Donnegan

as equivalent to each of the other words. All the three words apply to the man as created, the corporeal breathing man. *Aphtharsia* is incorruptibility, compounded from *a* the privative particle, and *phtheirō*, to corrupt: *athanasia* is immortality, compounded from *a* the privative particle, and *thanatos*, death, undeathableness: it applies, like the other two words, to the corporeal breathing man.] *Kai*, and, an image, or, a likeness, of his own peculiarity he made him: Lat., For God created *hominem*, the man, inexterminable, and to a resemblance, or, representation, or, image, of his own likeness he made him: Douay, For God created man incorruptible, and to the image of his own likeness he made him: E. V., For God created man to be immortal, and made him to be an image of his own eternity. [The Gr., *the man* here, is the corporeal breathing Adam. He, as a corporeal, breathing man was made for incorruptibility, imperishableness, undeathableness. The next verse says, But death came into the world, &c. [The Douay, and E. V., word *man*, without the article, is not the sense. Men are not now born into the world undeathable. They are born to die. It better suited the Douay and E. V. orthodoxy to give *man* without the article.]

Wisd. 2: 24; Gr., *de*, but, *phthonō diabolou*, by, or, with, envious detraction of an accuser, death entered into the world. [We have this expressed thus: sin entered into the world, and death by sin. In this verse in Wisd., as in other places, sin is personified as an accuser.] Yet, or, indeed, try, or, tempt, it, those of that party being: Lat., But by, or, with, envy, or ill will, of an accuser death entered into the orb of the earth; yea, or, truly, they follow it, [death,] or, him, [the accuser,] who are of the party, or, company, of it, or, him: Douay, But by the envy of the devil, death came into the world: and they follow him that are of his side: E. V., Nevertheless through envy of the devil came death into the world: and they that do hold of his side do find it. [i. e., as a finality: for all die.] The Douay puts the definite article before its word devil, which can never be done where the Greek does not use its article: and the E. V. follows the Douay, and gives *the devil.*

Wisd. 3: 1; Gr., But *psuchai* of just [i. e., But *just*] in hand of God, and not *apsētai*, shall fasten, or, lay hold of, or, bind, them a touchstone: Lat., But *animae* of just in hand of God are, and not shall lay hands on them *tormentum*, *a*, or, the, rope, of death: Douay, But the *souls* of the just are in the hands of God, and the torment of death shall not touch them: E. V., But the *souls* of the

righteous are in the hand of God, and there shall no torment touch them.

Wisd. 3 : 2 ; Gr., They appear in eyes of foolish to have perished, and is reckoned an injury the termination of them : Lat., . . ., and is accounted an affliction the end of them : Douay, In the sight of the unwise they seemed to die : and their departure was taken for misery : E. V., The same, with *is* instead of *was.*

Wisd. 3 : 3 ; Gr., And the from us going, a distress, but they are in *eirēnē*, rest, or, peace : Lat., And that which is a going away from us, extermination ; but they are in peace, or, a being still, a want of action, in rest : Douay, And their going away from us for uttter destruction : but they are in peace : E. V., And their going from us to be utter destruction : but they are in peace. [This is the inscription on the tomb-stones of the early Christian martyrs in the catacombs at Rome, at a time subsequent to the writing of this book : *requiescat in pace*, may he, or, she, lie at rest in peace.]

Wisd. 3 : 4 ; Gr., For though then in sight, or, appearance, of men *kolasthōsin*, they are cut off, the hope of them *athanasias*, of undeathableness, immortality, full : [i. e., the hope they had while living of a resurrection to a life eternal :] Douay, And although in the sight of men they *suffered torments*, their hope (is) full of immortality : E. V., For though they *be punished* in the sight of men, yet (is) their hope full of immortality. [Can the reader imagine what the Douay would have us understand by its words in this verse, or what the E. V. would have us understand by its words ? In the light of verses 2 : 24 ; 3 : 2, 3, 4, the contexts with 3 : 1, we perceive that in 3 : 1 *death* is meant ; and the Lat., and the Douay give *death* in 3 : 1. The figure in that verse, therefore, seems to be, that earth, the grave, will fasten, lay hold of, hold fast, the wicked dead ; but not shall fasten, lay hold of, hold fast, the just dead. The loadstone, magnet, will lay hold of, hold fast, the baser metal, iron ; but will not lay hold of, hold fast, the precious metal, the gold. The word *torment* used by the Douay, and the E. V. in c. 3 : 1 is due to Orthodoxy. If we take the Gr. *basanos*, or touch-stone, to be used, 3 : 1, for a test of genuineness, one of the definitions given of it by Donnegan, and take *apsetai* for *touch*, a subsequent definition given of the verb *aptō*, *aptomai*, then we have death, the grave, a test of genuineness applied to the unjust dead, which will show that they are not to be children of the resurrection ; but that no such test will be applied to them who die in Christ.]

Wisd. 3: 13; Gr., . . . , for happy, or, blessed, the barren *he*, which, unpolluted, which not hath known coition in fault, she shall have fruit in superintendence, or, gaining, *psuchōn*, of breaths: Lat., she shall have fruit in *respectione*, a sight, of holy *animas:* Douay, She shall have fruit in the visitation of holy *souls:* E. V., she shall have fruit in the visitation of *souls.*

Wisd. 4: 11; Gr., . . . lest wickedness should change the judgment, faculty of judgment, or, understanding, of him, or craft lead astray *psuchēn* of him: [i. e., lead him astray:] Douay, lest wickedness should alter his understanding, or deceit beguile his *soul:* E. V., the same.

Wisd. 4: 14; Gr., For pleasing was to *kurios* the *psuchē* of him: [i. e., *he* was, &c.:] Douay, For his *soul* pleased God: E. V., For his *soul* pleased the Lord.

Wisd. 6: 18; Gr., v. 19; Gr., . . . love, or, affection, indeed, an observation of laws of her, yea, an attentiveness of laws, a firm promise *aphtharsias*, of incorruptibility: Lat., an undying, or, accomplishment, of incorruption: Douay, and the keeping of her laws (is) the firm foundation of incorruption: E. V., and the giving heed unto her laws (is) the assurance of incorruption.

Wisd. 6: 19; Gr. v. 20; Gr., But, or, indeed, *aphtharsia* makes close by, or, soon, to be of God: Lat., But, or, truly, incorruption makes to be next, or, last, to God: Douay, And incorruption bringeth near to God: E. V., And incorruption maketh (us) near unto God.

Wisd. 7: 24; E. V., For wisdom is, &c.

Wisd. 7: 25; Gr., For *atmis*, a breath, she is of the power, or, influence, of God: Douay, For she is a vapour of the power of God: E. V., For she is the breath of the power of God. In v. 22 the Greek is, For there is in her *pneuma*, a breath, intellectual, holy: Douay, For in her is the *spirit* of understanding: holy: E. V., For in her is an understanding *spirit*, holy, [*pneuma* in this verse, is the same as *atmis* in v. 25, *breath.*] And in v. 23, the Gr. has *pneuma* in the plural: The Douay there gives *spirits;* and the E. V., *spirits.*

Wisd. 7: 27; Gr., . . . and through generations, or, races, into *psuchas* pious, or, sanctified, passing, friends of God and prophets she [wisdom] fitteth out, or, furnisheth: Lat., into *animas*, &c.: Douay, and through nations conveyeth herself into holy *souls*, she maketh the friends of God and prophets: E. V., and in all ages entering into holy *souls*, she maketh them friends of God, and pro-

phets. [So that they who are living here as friends of God, and as prophets, are holy *psuchai*, breaths, [for, persons]: Douay and E. V., holy *souls.*]

Wisd. 8: 17; Gr., . . . that there is *athanasia*, undeathableness, or, immortality, in *suggeneia*, consanguinity, or, affinity, of wisdom: Lat., that immortality is in consanguinity, or, kindred, of or, with, wisdom: Douay, that to be allied to wisdom is, immortality: E. V., how that to be allied to wisdom is immortality. [In the Heb. there would be no *there is*, or, *is;* for the Heb. does not use the substantive verb *to be;* hence we so often see *is*, *are*, *shall be*, &c., inserted in the E. V. in *italics.* Again, *is* is often used even with us, for *will be;* the present for the future.]

Wisd. 8: 19; Gr., Indeed a child I was having good talents, as, or, indeed, I inherited a *psuchē* good: Douay, And I was a witty child: and had received a good *soul:* The Lat. here uses *anima:* E. V., For I was a witty child, and had a good *spirit.*

Wisd. 8: 21; E. V., . . . with my whole *heart:* Gr., *kardia.*

Wisd. 9: 15; Gr., For a corrupted *soma* oppresseth, or, distresseth, *psuchēn*, breath, or a breath, [for, a person,] *kai*, yea, oppresseth, or, distresseth, the earthy *skēnos*, tent, (Metaphor., says Donnegan, the human frame,) *noun*, a mind, full of care: Douay, For the corruptible body is a load upon the soul, and the earthly habitation presseth down the *mind* that museth upon many things: E. V., For the corruptible body presseth down the *soul*, and the earthy tabernacle weigheth down the *mind* that museth upon many things.

Wisd. 10: 7; Gr., . . ., of an unbelieving *psuchē* a monument standing a pillar of salt: Douay, and a standing pillar of salt is a monument of an incredulous *soul:* E. V., and a standing pillar of salt (is) a monument of an unbelieving *soul.* [Lot's wife, living, was the unbelieving *psuchē.*]

Wisd. 10: 16; Gr., She [wisdom] entered into *psuchēn* of a servant of *kurios*, and he withstood kings terrible, or, fearful, in prodigies and signs: Lat., and he stood against, &c.: Douay, She entered into the *soul* of the servant of God, and stood against, &c.: E. V., She entered into the *soul* of the servant of the Lord, and withstood, &c., [The Douay, and the E. V. make it *wisdom* that withstood, instead of the king.]

Wisd. 11: 4; E. V. When *they* were thirsty.

Wisd. 11: 18; E. V., Or unknown wild beasts, full of rage, newly created, breathing out either a fiery vapor, or, &c.

Wisd. 11: 26; Gr., But thou sparest all [the creatures thou hast made, in v. 24], for thine are they, *despota*, O despot, or, ruler, *philopsuchē*, lover of life: (So defined by Donnegan:) Douay, But thou sparest all: because they are thine, O Lord, who lovest *souls:* E. V., the same, and, O Lord, thou lover of *souls.*

Wisd. 12: 6; E. V., . . . and parents, that killed with their own hands *souls* destitute of help: Douay, helpless *souls:* Lat., *animas:* Gr., *psuchas.*

Wisd. 14: 11; E. V., . . . and stumbling-blocks to the *souls* of men, [i. e., to men,] and a snare to the feet of the unwise.

Wisd. 14: 26; E. V., Disquieting of good men, defiling of *souls*, changing of kind, (margin, or, sex,) disorder in marriages, adultery.

Wisd. 14: 29; E. V., For insomuch as their trust is in idols which have no life: The Gr. is, *without psuchē*, breath: Lat., without *anima:* Douay, which are without *life.* [Why did not the Douay and E. V., give, without *soul?*]

Wisd. 15: 2, 3; Gr. v. 2, For and though we may sin, to thee we are, knowing of thee the *kratos*, rule, or, sovereignty: but we will not sin, knowing that to thee we are reckoned, or counted: v. 3, For to have a knowledge of, or, to direct the attention to, thee, complete *dikaiosunē*, justice, [for, justness,] or, rectitude, *kai*, yea, or, and, to have a knowledge of, or, to direct the attention to, the rule, or, sovereignty, of thee, *risa*, a root, *athanasias*, of undeathableness, immortality: Lat., v. 2, For although we shall have sinned, &c.: v. 3, For to get a knowledge of thee, consummate *justitia* justice, [for, justness,] or, righteousness, is, *et*, yea, or, and, to know thy *justitia*, justness, and strength, *radix*, a, or, the, root (Metaphor., says Ainsworth, foundation) of immortality: Douay, v. 2, For if we sin, we are thine, knowing thy greatness: and if we sin not, we know that we are counted with thee: v. 3, For to know thee is perfect justice: and to know thy justice, and thy power, is the *root* of immortality: E. V., v. 2, But if we sin, we are thine, knowing thy power: but we will not sin, knowing that we are counted thine: v. 3, For to know thee is perfect righteousness: yea, to know thy power is the root of immortality. [i. e., of a resurrection from the grave to a life eternal.]

Wisd. 15: 5; E. V., . . . a dead image, that hath no *breath:* Gr., without *pnoē*, breath: [*pnoē* and *psuchē* mean the same, breath.] The Lat. here is, without *anima:* [giving *anima* for the Gr. *pnoē*, as it does for the Gr. *psuchē:*] The Douay gives, the *lifeless* figure of a dead image.

Wisd. 15 : 8 ; Gr., . . . the debt of the *psuchē*, breath, being re-demanded : Lat., being re-demanded the debt of *anima*, the breath, which he had : Douay, when his *life* which was lent him shall be called for again : E. V., when his *life* which was lent him shall be demanded.

Wisd. 15 : 11 ; Gr., Because he was ignorant of the forming, or fashioning [i. e., him that formed, or, fashioned] him, and the *empneusanta*, [participle of *empneo*, to inbreathe] breathing into, him *psuchēn*, a breath, operating upon, or, in, *kai*, yea, *emphusanta* blowing into, or, inbreathing, inspiring, *pneuma*, a breath, vital, or, animating, [that is, making alive :] Lat., . . who him fashioned, or, moulded, and who *inspiravit*, inspired, breathed into, him *animam* which operated, *et*, even, who *insufflavit*, blew into, him *spiritum*, a breath, vital, or, of life : Douay, Forasmuch as he knew not his maker, and him that inspired into him the *soul* that worketh, and that breathed into him a living *spirit :* E. V., Forasmuch as he knew not his maker, and him that inspired into him an active *soul*, and breathed in a living *spirit.* [The Douay, and E. V., *maker* fails to give the true sense : it might be understood to mean, the maker of him as living ; whereas it means, the fashioner, moulder of the inanimate organism, before the breath of life was imparted to it ; and thus the verse gives precisely the same account of the production of the living man as is given in Gen. 2 : 7. And the Douay, and E. V., use *and* between inspired the soul, and inbreathed a living *spirit.* Now, in the orthodoxy of the Douay, and the E. V., *soul* and *spirit* mean the same, so that *and* cannot mean addition, and in the Heb. and the Gr. the corresponding words mean the same, namely, *breath ;* so that, a *breath* operating and a *breath* vital, in the verse, mean the one same *breath.*]

Wisd. 15 : 14; Gr., Indeed all foolish and wretched more than *psuchēn nēpiou*, breath of an infant, [i. e., more than *an infant*,] *hoi*, those, enemies of the people of thee bringing, or, having brought, them into subjection : The Lat. is, beyond measure proud of *anima :* Douay, But all the enemies of thy people that hold them in subjection, are foolish, and unhappy, and proud *beyond measure :* E. V., And all the enemies of the people, that hold them in subjection, are most foolish, and are more miserable than very *babes :* [giving *babes* for the Gr. *psuchēn nēpiou :* Lat., *anima.*]

Wisd. 15 : 16 ; Gr., For a man made them, [the idols,] and a having borrowed [for one that hath borrowed] *to pneuma* the breath, or, breath, [without our article,] fashioned them : The

Lat. uses *spiritus* for the Gr., *pneuma:* Douay, For man made them, and he that borroweth his own *breath*, fashioned them: E. V., For man made them, and he that borrowed his own *spirit* fashioned them.

Wisd. 16: 9; E. V., For them the bitings of grasshoppers and flies killed, neither was there found any remedy for their *life:* for they were worthy to be *punished* by such: The Gr. is, *iama*, cure, medicine, or, remedy, for the *psuchē* of them, for they were befitting by such *kolasthēnai*, to be cut off: Lat., for the *anima* of them, . . . for they were fit by such to be *exterminated:* Douay, and there was found no remedy for their *life:* because they were worthy to be *destroyed* by such things.

Wisd. 16: 10; E. V., But thy sons . . . . , thy mercy healed them: v. 12, E.V., For it was neither herb, nor mollifying plaister, that restored them to health, but thy word, O Lord, (Gr. *kurie*,) which healeth all things: v. 13; For thou hast the power of *life* (Gr. *zōē*,) and death: thou leadest to the gates of hell, (Gr., of *hades*,) and bringest up again. [*Zōē*, rendered *life* in this verse, is equivalent to *psuchē*, rendered *life* in v. 9.]

Wisd. 16: 14; Gr., Man [i. e., A man] indeed is killed in, or, by, the badness of him, *de*, but, or, indeed, the *pneuma*, breath, gone out [i. e., wholly gone out in death] turneth not back [i. e., cannot be drawn back into the lungs,] no not doth he loose, or, set free, or, open, *psuchēn*, [in the accusative,] breath, *paralēphtheisan*, having been taken to himself: [i. e., the breath he took when alive, or, to make him alive:] Lat., Yea a man goeth out, or, is extinguished through perverseness, or, wickedness, and when shall go out *spiritus*, it will not come back again, no not shall he restore, bring back, or, call back, *animam*, [in the accusative] the breath, which was taken again: Douay, A man indeed killeth through malice, and when the *spirit* is gone forth, it shall not return, neither shall he call back the *soul* that is received: [killeth is plainly wrong, even according to the latter part of the Douay verse, *he*, &c.:] E. V., A man indeed killeth through his malice: and the *spirit* when it is gone forth, returneth not; neither the *soul* received up cometh again. [The Gr., *psuchēn*, Lat., *animam*, Douay, the *soul*, are in the accusative: the E. V. puts *the soul* in the nominative, as if active: and the E. V. improves on the wrong word *receive* in the Douay, and gives, neither *the soul* received up cometh again. Did James's Ecclesiastics mean, that all Orthodoxy's souls are received up and never come again? *pneuma* and *psuchē* in the verse: Lat., *spiritus*

and *anima:* Douay, and E. V., *spirit* and *soul*, mean the same, namely, *breath.*]

Wisd. 17: 1, 2; E. V., . . . therefore unnurtured *souls* (margin, or, *souls* that will not be reformed,) have erred. v. 2, E. V., For when unrighteous men thought to oppress, &c.: The Gr., v. 1, is, uninstructed *psuchai:* Lat. uninstructed *animae:* Douay, undisciplined *souls*, [i. e., persons.]

Wisd. 17: 8; E. V., For they that promised to drive away terrors and troubles from a sick *soul*, [person, of course,] were sick *themselves* of fear.

Wisd. 17: 15; Gr., *psuchē:* Lat., *anima:* Douay, their *soul* failing them: E. V., their *heart* failing them.

Wisd. 19: 21; Gr., . . . *zōōn*, of breathing things: Douay, of *animals:* [animal is a breathing thing, from the Lat. *anima*, breath.] E. V., of *living things*, [the same we have seen it give for *psuchōn*, genitive plural of *psuchē.*]

ECCLESIASTICUS, OR, WISDOM OF JESUS, THE SON OF SIRACH.

Eccl. 1: 30; E. V., Exalt not *thyself*, lest thou fall, and bring dishonour upon *thy soul*, [i. e., upon thyself.]

Eccl. 2: 1; E. V., My son, if thou come to serve the Lord, (Gr. Lord God,) prepare *thy soul*, [i. e., thyself] for temptation.

Eccl. 2: 17; E. V., They that fear the Lord will prepare their hearts, (Gr., *kardias*,) and humble their *souls* in his sight: The Gr. is, and before the face of him will depress, weaken, or, humble, the *psuchas* of them, [i. e., will fast, as we have seen.]

Eccl. 4: 2; E. V., Make not an hungry *soul* sorrowful; neither provoke a *man* in his distress.

Eccl. 4: 6; E. V., For if he curse thee in the bitterness of his soul: The Gr. is, in austerity, or, harshness, of *psuchē*, breath, of him.

Eccl. 4: 9; Gr., . . . and be not of little *psuchē*, breath, [for courage], in the to judge, or, decide, thee: Lat., *anima:* Douay, and be not faint-hearted in thy soul, in judging: E. V., and be not *faint-hearted* when thou sittest in judgment.

Eccl. 4: 17; E. V., . . . she [wisdom] will bring fear and dread

upon *him*, and torment *him* with her discipline, until she may trust his soul, [i. e., him] and try *him* by her laws.

Eccl. 4 : 20; E. V., . . . and be not ashamed when it concerneth *thy soul*, [i. e., *thee.*]

Eccl. 4 : 22; E. V., Accept no *person* (Gr., *face*) against *thy soul*, [i. e., thyself] and let not the reverence of any man cause *thee* to fall.

Eccl. 5 : 2; Gr., *psuchē:* Lat., concupiscence: Douay, desires: E. V., *mind.*

Eccl. 6 : 2; Gr., Lift not up thyself in counsel, or, purpose, of *psuchē* of thee, lest the *psuchē* of thee tear asunder, or, plunder, like a bull: [This is all the verse in the Greek.] Douay, Extol not thyself in the thoughts of thy soul like a bull: lest thy strength be quashed by folly: E. V., Extol not thyself in the counsel of thine own *heart* [Gr., *psuchē*]; that thy *soul* be not torn in pieces as a bull (straying alone). [An entire misconception of the verse.]

Eccl. 6 : 4; Gr., *Psuchē*, a breath, [for disposition] bad will destroy totally, or, cause to be lost, him that hath acquired it, and a derision of enemies will make him: Douay, For a wicked *soul* shall destroy him that hath it, &c.: E. V., A wicked *soul* shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies.

Eccl. 6 : 26; Gr., *en pasē psuchē*, in, or, with, all *breath* [for, desire] come to her, [wisdom,]: Lat., and Douay, come to her with all thy *mind:* E. V., Come to her with thy whole *heart*, and keep her ways with all thy power.

Eccl. 6 : 32; Gr., *psuchē:* Lat., and Douay, *mind:* E. V., *mind.*

Eccl. 7 : 10; Gr., Be not of little *psuchē:* Lat., Be not *pusillanimis*, of little breath, in thy *mind:* [The Lat. *pusillanimis* is an adjective compounded of *pusillus*, feminine *pusilla*, (agreeing in gender with *anima*,) little, and *anima*, breath. We have the adjective pusillanimous: Walker defines it, mean-spirited, narrow-minded, cowardly: Webster defines it, cowardly; mean-spirited. And we have the noun, pusillanimity; for which Walker's only definition is, cowardice: Webster defines it, weakness of mind; cowardice. Walker is right in sense in his definition of pusillanimity; and he should have given cowardly only in his definition of the adjective pusillanimous. Cowardly, for the adjective, and cowardice, for the noun, is the sense; but the Heb. expresses them by, of little *en-phsh*, breath; and the Gr., by, of little *psuchē*, breath; that is, of little courage. Low-spirited, i. e., low-breathed, weak-breathed, is right enough in the true meaning of the word *spirit:* mean-spirited,

gives to most persons a wrong idea. Narrow-minded, for the adjective, given by Walker, and weakness of mind, given by Webster for the noun, are wrong. The words are not compounded of *pusillus*, little, and *animus*, mind; but of *pusilla* and *anima*, little breath. Many men of good mind lack courage, are cowardly, i. e., as the Heb. and Gr. express it, are of little breath. Dictionary makers are not infallible. Professor Wilson well remarks, p. 10, 11, of his Preface to his Heb. Grammar, that "If we pursue etymology no farther back than to the Greek or Latin, we will soon find that we have not reached the fountain:" he having before stated, on p. 10, "that an immense number of words in most of the Eastern languages bear plain marks of a Hebrew original."] The Douay in Eccl. 7: 10, is, Be not faint-hearted in thy *mind:* E. V., Be not *faint-hearted.*

Eccl. 7: 11; Gr., Do not mock, or, deride, *anthrōpon*, a man, being in austerity of *psuchē* of him, for there is *ho*, who, depressing, or, humbling, and elevating: Lat., Mock not a man in sharpness, or, bitterness, of *anima:* Douay, Laugh no man to scorn in the bitterness of his *soul:* for there is one that humbleth and exalteth: E. V., the same.

Eccl. 7: 17; Gr., Lower, depress, or, humble, forcibly, or, excessively, the *psuchē*, breath, of thee, remember that anger, or, ire, will not loiter, that avenging of irreligious, or, profane, fire and worm: [i. e., the fire and worm of the grave.] Lat., Remember anger, or, wrath, forasmuch as it will not be long in coming. Make weak, or, humble, very much thy *spiritus*, for vengeance of flesh of impious, fire and worm: Douay, Remember wrath, for it will not tarry long. Humble thy *spirit* very much, for the vengeance on the flesh of the ungodly is fire and worms: [The orthodoxy of the Latin and the Douay inserts vengeance of, Douay, on, the *flesh!*] E. V., Remember that wrath will not tarry long. Humble *thy soul* [i. e., thyself,] greatly: for the vengeance of the ungodly is fire and worms.

Eccl. 7: 20; Gr., Treat not ill a female servant working *en*, in, or, with, integrity, or, sincerity, nor a hired giving *psuchēn*, breath, [for labour,] of him: [or, breath of him, for, himself:] Lat., . . giving his *anima:* Douay, Hurt not the servant that worketh faithfully, nor the hired man that giveth thee his *life:* E. V., Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth *himself* wholly for thee.

Eccl. 7: 21; E. V., Let *thy soul* love [i. e., Love thou] a good servant, and defraud him not of his liberty.

Eccl. 7: 26; Gr., *psuchē:* Lat., *anima:* Douay, *soul:* E. V., Hast thou a wife after thy *mind?*

Eccl. 7: 27; E. V., Honour thy father with thy whole *heart:* Gr., *kardia.*

Eccl. 7: 29; E. V., Fear the Lord with all thy *soul:* Greek, *psuchē* [equivalent to, with all thy *lb*, Gr. *kardia.*]

Eccl. 9: 2; E.V., Give not thy soul [i. e., thyself] unto a woman to set her foot upon thy substance.

Eccl. 9: 3; E. V., Meet not with an harlot, lest thou fall into her snares.

Eccl. 9: 6; E. V., Give not thy soul unto harlots, that thou lose not thine inheritance.

Eccl. 9: 9; Gr., . . . lest swerve the *psuchē* of thee upon her, and by, or, through, the *pneuma* of thee thou slip, or, slide, into *apoleia*, loss, perdition, destruction, or, death: The Lat. has *cor* and *sanguis*, blood, for the Gr., *psuchē* and *pneuma:* Douay, lest thy *heart* decline towards her, and by thy *blood* thou fall into destruction: E. V., lest thine *heart* incline unto her, and so through thy *desire* thou fall into destruction.

Eccl. 10: 9; Gr., Why behaveth with arrogance earth and ashes? For in life he hath thrown away the entrails of him: [This is all the verse in the Septuagint.] The Lat. has in the verse, he *et*, even, his *anima* to be sold hath: Douay, Why is earth and ashes proud? There is not a more wicked thing than to love money; for such a one setteth even his own soul [i. e., himself] to sale: because while he liveth he hath cast away his bowels. E. V., the same.

Eccl. 10: 28; Gr., Let a child in mildness, or, gentleness, mind the *psuchē*, breath, of him: Lat., Son, in . . . mind, or, heed, thy *anima:* Douay, My son, keep thy *soul* in meekness: [There is no word for *my* in the Gr., or in the Lat.] E. V., My son, glorify thy *soul* in meekness.

Eccl. 10: 29; Gr., The erring in the *psuchē* of him who will redress, or, justify? and who will esteem the disgracing the *zōē*, breath, of him: The Lat. gives *anima* for *psuchē*, and *anima* for *zōē:* Douay, Who will justify him that sinneth against his own *soul?* and who will honour him that dishonoureth his own *soul:* E. V., the same, except that it gives *life* for the second *soul* in the Douay.

Eccl. 11: 32; E. V., . . . a sinful man layeth wait for blood. [We have had, layeth wait for *en-phsh.*]

Eccl. 12: 11; Gr., Though he be humbled, and go bent to-

gether, heed the *psuchē* of thee, [i. e., thyself,] and guard against him: Lat., . . . apply thy *mind*, and keep safe thyself from him: Douay, Though he humble himself and go crouching, yet *take good heed* and beware of him: E. V., the same.

Eccl. 14: 2; Gr., Happy he whom the *psuchē* of him not hath reproached, or, accused: Lat., and Douay, Happy is he that hath had no sadness of *mind:* E. V., Blessed is he whose *conscience* hath not condemned him.

Eccl. 14: 4; Gr., Who collecting together *apo*, by means of, the *psuchē* of him [i. e., by deceitful *breath*, for, speech, words] collecteth together for others, and in the good [things] of him others shall luxuriate: Lat., Who heapeth together *ex*, out of, or, according to, his own *mind* unjustly, &c.: Douay, He that gathereth together by wronging his own *soul*, gathereth for others, and another will squander away his goods in rioting: E. V., He that gathereth by defrauding his own *soul* gathereth for others, that shall spend his goods riotously.

Eccl. 14: 5; E. V., He that is evil to *himself*, &c.

Eccl. 14: 8; Gr., A bad [man] who envying with eye, turning away face and despising *psuchas:* Lat., And despising his *anima:* Douay, The eye of the envious is wicked: and he turneth away his face, and despiseth his own *soul:* E. V., The envious man hath a wicked eye; he turneth away his face, and despiseth *men*.

Eccl. 14: 9; Gr., Eye of a covetous not is satisfied with a part, or, portion, and injustice depraved drieth up *psuchēn:* Lat., Eye of a covetous insatiable with a part, or, share, of iniquity; it, or, he, will not be satisfied, until he consume drying up his *anima:* Douay, The eye of the covetous man (is) insatiable in his portion of iniquity: he will not be satisfied till he consume his own *soul*, drying it up: E. V., A covetous man's eye is not satisfied with his portion; and the iniquity of the wicked drieth up his soul.

Eccl. 14: 16; Gr., Give and take, or, receive, and *apatēson*, beguile, [*apataō* is defined by Donnegan, to beguile the time; to pass time agreeably,] the *psuchē* of thee, for not is in *hades*, the grave, to seek luxury: Lat., Give, and take, or, receive, and do justice to thy *anima;* for not is in *inferos* to find food: Douay, Give and take, and justify thy *soul:* for in *hell* there is no finding food: E. V., Give, and take, and sanctify thy *soul;* for there is no seeking of dainties in the *grave*.

Eccl. 14: 17; Gr., Every flesh [i. e., every living, breathing flesh, equivalent, as we have seen, to every *psuchē*] like a garment

becometh obsolete, for the *diathēkē*, will, pact, bond, or, convention, from *aiōnos*, time, or, man's estate, in, or, with, death thou shalt die away, or die: E. V., All flesh waxeth old as a garment: for the *covenant* from the *beginning* is, Thou shalt die the death.

Eccl. 15: 17; Gr., Before men that, or, the, life, and that, or, the, death, and whichever he is contented with, or, votes for, shall be given to him: Lat., Before a man life and death, good and evil; that which shall please, or, content, him shall be given to him: The Lat., cites Jerm. 21: 8: Douay, Before man is life and death, good and evil, that which he shall choose shall be given him: E. V., Before man is life and death; and whether him liketh shall be given him.

Eccl. 16: 17; Gr., . . . *en*, among, a people greater *I* shall not be called to mind, for *tis*, who, or what, the *psuchē* of me [i. e., who, or, what, am *I*,] *en*, among, immeasurable erection, or, creation? Lat., *in*, among, a people great I shall not be acknowledged; for who, or, what is my *anima* in such an immense creation? Douay, in such a multitude *I* shall not be known: for what is my *soul* in such an immense creation? E. V., *I* shall not be remembered among so many people: for what is my *soul* among such an infinite number of creatures?

Eccl. 16: 20; E. V., No heart (Gr., *kardia*) can think, &c., [heart is used here for *person*, as *psuchē* is often used.]

Eccl. 16: 30; Gr., *psuchēn*, breath, of every breathing, or, living, he hath covered the face of it, [the earth,] and into it the turning back of them: The Lat. is, *anima* of every that hath life in it: Douay, The *soul* of every *living thing* hath shewn forth before the face thereof, and into it they return again: E. V., With all manner of *living things* hath he covered the face thereof; and they shall return into it again.

Eccl. 17: 30; Gr., For not can all [things] be in men, for not *athanatos*, immortal, a son of man: Lat., since that, or, because, not is immortal a son of man: Douay, because the son of man is not immortal: E. V., because the son of man is not immortal.

Eccl. 18: 29; Gr., Wise in words *kai*, also, or, even, themselves, or, the same, spoke like sophists, or, deceived by fallacious and captious arguments, and poured forth proverbs precise: Mastery over *psuchē*, breath; [for, words:] Lat., Wise in words, &c.: Douay, They that were of good understanding in words, have also done wisely themselves, and have poured forth proverbs and judgments: E. V., They that were of good understanding in sayings

became also wise themselves, and poured forth exquisite parables. [Neither the Lat., nor the Douay, nor the E. V., give anything for the Gr. "Mastery over *psuchē*." The verse probably refers to *fools* in v. 27.]

Eccl. 18: 30; E. V., Go not after thy lusts, but refrain thyself from thine appetites. [We have had in Old Testament writers *en-phsh*, Gr., *psuchē*, for lust, and also for appetite.]

Eccl. 18: 31; Gr., If *chorēgēsēs*, thou leadest a chorus, or, defrayest the expenses of a chorus, to of the *psuchē* of thee delight in concupiscence, she will make thee an object of derision of the enemies of thee: Lat., If thou defrayest to thy *anima* the concupiscence of her, or, it, &c.: Douay, If thou give to thy *soul* her desires, she will make thee, &c.; E. V., If thou give to thy *soul* the desires that please her, she will, &c.

Eccl. 19: 3; Gr., Moths and worms shall receive him as a portion, or, shall inherit him, and *psuchē* daring shall be taken away: Lat., Rottenness and worms shall inherit him, and shall be taken away out of the number *anima* of him: Douay, Rottenness and worms shall inherit him, and he shall be lifted up for a greater example, and his *soul* shall be taken away out of the number: E. V., Moths and worms shall have *him* to heritage, and a bold *man* shall be taken away.

Eccl. 19: 4; Gr., Who hastily believing, light of *kardia*, and who erring in *psuchē*, breath, [for, speech, or, word,] committeth a fault: Lat, . . . and who offendeth in *anima* furthermore shall be held: Douay, He that is hasty to give credit is light of heart: and he that sinneth against his own *soul* shall be despised: E. V., He that is hasty to give credit is *light-minded;* and he that sinneth shall offend against his own *soul.*

Eccl. 19: 16; Gr., *psuchē:* Lat., *mind:* Douay, *heart:* E. V., *heart.*

Eccl. 20: 22; Gr., There is a losing, or, destroying totally, the *psuchēn* of him through infamy, and from a senseless character destroyeth totally, or loses, it, or, her: [Mat. 16: 26, is, What is profited a man if the world entire he gain, but the *psuchē* of him lose: Luke 9: 25, the corresponding verse, is, what is profited a man having gained the world entire, *himself* but being lost, or, destroyed totally.] The Lat. of Eccl. 20: 22, is, There is who *perdet* will lose, abolish, waste, or, destroy, his *anima* by reason of disorder, and by reason of an unadvised person *perdet* it, or, her: Douay, There is that will destroy his own *soul* through shamefacedness,

and by occasion of an unwise person he will destroy it: E. V., There is that destroyeth his *own soul* through bashfulness, and by accepting of persons overthroweth *himself.*

Eccl. 21: 2; E. V., Flee from sin . . . the teeth thereof are as the teeth of a lion, slaying the *souls* of men: The Gr. is, *anairountes*, taking away, abolishing, or, destroying, *psuchas anthrōpōn*, breaths of men, [for, men:] Lat., slaying *animas* of men: Douay, Killing the *souls* of men.

Eccl. 21: 27; Gr., In the to imprecate maledictions a profane upon the *satanan*, [there is no such Gr. word as *satanas;* the Heb. *stn*, an adversary, enemy, is written in the Greek *satan*, and *as* is added as the Gr. termination,] adversary, or, enemy, he imprecates maledictions upon the of himself *psuchē*, [i. e., upon himself]: Lat., While an impious, or, irreligious, rails at *diabolum*, [there is no such Lat. word as *diabolus;* it is the Gr. word *diabolos*, an accuser, calumniator,] an accuser, or, calumniator, he rails at his own *anima:* Douay, While the ungodly curseth the *devil*, he curseth his own *soul:* [i. e., curseth himself. What an absurdity is the Douay rendering, if *devil* be taken to mean the orthodox devil]! E. V., When the ungodly curseth *Satan*, he curseth his own *soul.* [*Satan* is the Heb. word *stn*, an adversary, enemy. Orthodoxy puts a capital *S* to it, and uses it for the Douay *the devil.*]

Eccl. 21: 28; E. V., A whisperer defileth his own *soul*, and is hated wheresoever he dwelleth: Gr., his own *psuchē*, breath: [i. e., himself:] Lat., his *anima:* Douay, The tale-bearer shall defile his own *soul*, and shall be hated by all.

Eccl. 23: 6; E. V., Let not the greediness of the belly nor the lust of the flesh take hold of me; and give not over me thy servant into an impudent *mind:* The Gr. is, to an irreverent *psuchē*, breath: Lat., to an irreverent *anima:* Douay, to a shameless and foolish *mind.*

Eccl. 23: 9; E. V., Accustom not thy mouth to swearing; [mouth here is equivalent to *psuchē*, breath; for the mouth can't swear without breath.]

Eccl. 23: 10; E. V., . . . *he* that sweareth, &c.

Eccl. 23: 16; Gr., . . . *psuchē* hot, or, rash, precipitate, like fire blazing, cannot be quenched: Lat., *anima* hot, as if, or, as it were, fire burning hot, cannot be extinguished: Douay, A hot *soul* is a burning fire, (it) will never be quenched, till it devour something: E. V., a hot *mind* is as a burning fire, it will never be quenched till it be consumed.

Eccl. 24: 1; Gr., The wisdom [wisdom, without the article] commendeth *psuchēn*, breath, of her: Lat., her *anima:* Douay, Wisdom shall praise *her own self:* E.V., Wisdom shall praise *herself.*

Eccl. 25: 2; Gr., But three species hateth, the *psuchē* of me: [i. e., I hate:] Lat., Three species hateth, my *anima:* Douay, Three sorts my *soul* hateth, and *I* am greatly grieved at their life: E. V., Three sorts of men my *soul* hateth, and *I* am greatly offended at their life.

Eccl. 26: 14; Gr., *psuchē:* Lat., *anima:* Douay, *soul:* E. V., *mind.*

Eccl. 26: 15; Gr., *psuchē:* Lat., *anima:* Douay, *mind:* E. V., *mind.*

Eccl. 27: 16; Gr., *psuchē:* Lat., *mind:* Douay, *mind:* E. V., *mind.*

Eccl. 29: 15; Gr., *psuchē:* Lat., *anima:* Douay, *life:* E. V., *life.*

Eccl. 30: 21; Gr., Give not to sadness the *psuchēn*, breath, of thee: Lat., *anima:* Douay, *soul:* E. V., *mind.*

Eccl. 30: 23; Gr., Have respect to the *psuchē* of thee, [i. e., to thyself,] and console the *kardia* of thee, and sadness put far away from thee: for many hath killed the sadness, [sadness, without the article,] and not is profit in it, or, her: The Lat. has *anima* for *psuchē:* Douay, Have pity on thy own *soul:* E. V., Love thine own *soul*, &c.

Eccl. 31: 20; Gr., . . . and the *psuchē* of him with him: Lat., *anima:* Douay, his soul: E. V., and his *wits* are with him.

Eccl. 31: 28; Gr., *psuchē:* Lat., *anima:* Douay, *soul:* E. V., *mind.*

Eccl. 31: 29; Gr., *psuchē:* Lat., *anima:* Douay, *soul:* E. V., *mind.*

Eccl. 32: 23; Gr., In every work, or, business, trust to the *psuchē* of thee: [i. e., trust to thyself:] Lat., to thy *anima:* Douay, In every work of thine regard thy *soul* in faith: E. V., In every (good) work trust thy own *soul:* for this is the keeping of the commandments.

Eccl. 33: 20; Douay, As long as thou livest, and hast breath in thee: E. V., the same: The Lat. is, and *aspiras*, breathest, [from *spiro*, to breathe, whence the Lat. noun *spiritus*, breath, for which the Douay, the Rheims, and the E. V., so often give *spirit.*]

Eccl. 33: 31; Gr., . . . If there be to thee a servant, treat him as thyself, for as the *psuchē* of thee thou standest in need of him: The Lat. uses *anima* twice: the Douay, from the Lat., is, If thou have (Lat., if there be to thee) a faithful servant, let him be to thee

as thy own *soul;* [i. e., as thyself;] treat him as a brother; because in blood of thy *soul* (Lat., in blood of *anima* thou hast gotten him: Lat., purchased, or, acquired, him: E. V., If thou have a servant, entreat him as a brother; for thou hast need of him as of thine own soul.

Eccl. 34: 13; Gr., *pneuma*, a breath, of fearing *kurion* shall live again; Lat., *spiritus* of fearing God is purchased: Douay, The *spirit* of those that fear God is sought after: E. V., The spirit of those that fear the Lord shall live.

Eccl. 34: 14; E. V., Whoso feareth the Lord, &c.

Eccl. 34: 15; Gr., Of a fearing the *kurion* happy, or, blessed, the *psuchē:* Lat., *anima:* Douay, the *soul:* E. V., Blessed is the *soul* of him [i. e., he] that feareth the Lord.

Eccl. 34: 17; Gr., Lifting up *psuchē*, breath, and illuminating eyes, cure giving, life and *eulogian*, praise: [lit., well speaking:] Lat., Exalting *animam*, and illuminating eyes, giving health, and life, and benediction: [i. e., well speaking:] Douay, He raiseth up the *soul*, and enlighteneth the eyes, and giveth health, and life, and blessing: E. V., the same, with *lighteneth.*

Eccl. 37: 6; Gr., *psuchē:* Lat., Douay, and E. V., *mind.*

Eccl. 37: 8; Gr., From one that gives counsel guard the *psuchē* of thee: [i. e., guard thyself:] Lat., thy *anima:* Douay, Beware of a counsellor: E. V., Beware of a counsellor.

Eccl. 37: 12; Gr., *psuchē*, twice: Lat., *anima*, twice: Douay, *soul*, twice: E. V., *mind*, twice.

Eccl. 37: 14; Gr., *psuchē:* Lat., *anima:* Douay, *soul:* E. V., *mind.*

Eccl. 37: 19; Gr., A man there is, capable, and a teacher of many, *kai*, but, to his own *psuchē* [i. e., to *himself*] is unserviceable: [*kai*, in v. 18, is *but* in E. V.] Lat., to his *anima:* Douay, to his own *soul:* E. V., and yet is unprofitable to *himself.*

Eccl. 37: 22; Gr., There is *sophos*, a wise, to his own *psuchē:* [i. e., to himself:] Lat., to his own *anima:* Douay, There is a wise man that is wise to his own *soul:* E. V., Another is wise to *himself.*

Eccl. 37: 27; Gr., Son, in the life of thee try the *psuchē*, breath [for, disposition] of thee, and see what bad in it, and do not yield to that: Lat., Son, in thy life try thy *anima:* Douay, My son, prove thy *soul* in thy life: and if it be wicked, give it no power. [In the light of Scripture language from beginning to end, how absurd is the orthodox notion that what orthodoxy calls the soul is the

person!] E. V., My son, prove thy *soul* in thy life, and see what is evil for it, and give not that unto it.

Eccl. 37: 28; Gr., For not all [things] to every one agree, and not every *psuchē* [equivalent to, every one] in every [thing] agrees, or, is contented: Lat., and not to every *anima* every kind is pleasing: Douay, For all things are not expedient to all, and every kind pleaseth not every *soul:* E. V., For all things are not profitable for all men, neither hath every *soul* pleasure in every thing.

Eccl. 38: 26; Gr., *kardia:* Lat., *cor:* Douay, *mind:* E. V., *mind.*

Eccl. 39: 1; Gr., *psuchē:* Lat., *anima:* Douay, *soul:* E. V., *mind.*

Eccl. 39: 5; Gr., *kardia:* Lat., *cor:* Douay, *heart:* E. V. *heart.*

Eccl. 40: 22; E. V., Thine eye desireth, [equivalent to, thy *psuchē*, breath; each meaning, *thou* desirest.]

Eccl. 40: 29; *alisgēsei* the *psuchē* of him: Lat., he feedeth his *anima:* Douay, he feedeth his *soul*, [i. e., himself:] E. V., he polluteth *himself.*

Eccl. 43: 4; Gr., . . . [the sun] breaths, or, vapours, burning, or, like fire, on-breathing: Douay, breathing out fiery vapours: E. V., the same.

Eccl. 43: 20; Gr., *psuchros*, cold, an adjective from the verb *psuchō*, to breathe, to blow; and so says Donnegan: *psuchē*, breath, is from the same verb: Douay, and E. V., *cold.*

Eccl. 45: 23; Gr., . . . in the to be zealous him in fear of *kurios*, and to stand up him at, or, on, turning back of people, in probity, or, virtue, of courage of *psuchē*, breath, of him: Lat., of his *anima:* Douay, of his *soul:* E. V., with good courage of *heart.*

Eccl. 47: 15; Gr., Earth encompassed, the *psuchē*, breath, [for, speech,] of thee, [Solomon,] *kai*, yea, *thou* hast filled it with similies, allegories, or, parables, of enigmas: Lat., thy *anima:* Douay, thy *soul* covered the earth, and *thou* didst multiply riddles in parables: E. V., Thy *soul* covered the whole earth, and *thou* filledst it with dark parables.

Eccl. 48: 5; Gr., *ho*, who, didst awaken, or, raise up, a dead out of, or, from, death *kai*, yea, out of *hades*, *en*, through, or, by means of, a word of the Highest: Lat., from *inferis*—[the word for which the Douay so often gives *hell*]—out of the condition, or, lot, of death: Douay, who raisedst up a dead man *from below*, from the lot of death, by the word, &c.: E. V., Who didst raise up a dead man from death, and his *soul* from the place of the dead, (mar-

gin, or, *grave.*) [James's Orthodox Ecclesiastics were not willing to go by the Greek of this verse, nor even by the Romish orthodox Lat. or Douay of the verse. By *his soul from the place of the dead* they must mean what (as we have seen) Bishop Hobart and the Bishops he cites in his support mean, namely, his orthodox soul, spirit, ghost, from what those Bishops call the intermediate place of what they call departed souls, spirits, ghosts. My copy of the Italian has not the so-called Apocrypha. The E. V. probably took its language here from the Ital. of the Apocrypha, but the margin gives, *grave.*]

Eccl. 49: 16; Gr., . . . every *zōōn*, breathing thing: Lat., every *anima*, breath: Douay, every *soul:* E. V,, and so was Adam above every *living thing* in the creation. [We have had in E. V. *living thing* where the Heb. is *en-phsh*, Gr., *psuchē*, Lat., *anima.*]

Eccl. 50: 25; Gr., *en*, at, or, with, two nations is offended the *psuchē*, breath, of me: Lat., my *anima:* Douay, There are two nations which my *soul* abhorreth: E. V., There are two manner of nations which my *heart* abhorreth. [It is the *breath* that is offended: Douay and E. V., abhorreth.]

Eccl. 51: 3; E. V., . . . and out of the hands of such as sought after my *life:* The Gr. is, the *psuchē* of me: Lat., my *anima:* Douay, my *life.*

Eccl. 51: 6; Gr., By a king *diabolē*, accuser, of tongue unjust: drew near even to death the *psuchē* of me, [i. e., *I*,] *kai*, yea, the life of me was, or, became, near *hades*, the grave, underneath: Lat., to death my *anima*, . . . my life to *infernus* down: Douay, my *soul* even to death, and my life was drawing near to *hell* beneath: E.V., By an accusation to the king from an unrighteous tongue my *soul* drew near even unto death, my life was near to the *hell* beneath.

Eccl. 51: 19; E. V., My *soul* hath [i. e., *I* have] wrestled with her, and in my doings *I* was exact.

Eccl. 51: 20; Gr., I guided, or, regulated, the *psuchē* of me in, or, with respect to, her: Lat., my *anima* I guided to her: Douay, I directed my *soul* to her: E. V., I directed my *soul* unto her, and *I* found her in pureness.

Eccl. 51: 24; E. V., Wherefore are *ye* slow, and what say *ye* of these things, seeing your *souls* are very thirsty?

Eccl. 51: 26; E. V., Put your neck under the yoke, and let your *soul* receive instruction: Gr., And let accept the *psuchē* of thee education: Lat., and let your *anima*, &c.: Douay, and let your *soul* receive discipline.

Eccl. 51 : 29 ; Gr., Let be gay, or, cheerful, the *psuchē*, breath, of you in the mercy of him, and be not ashamed *en*, in, or, in respect to, praising of him : [with *psuchē*, breath, of course :] Lat., Let be merry, or, joyful, your *anima*, and be not discomposed in *laus*, praise, of him : [We understand what *laus Deo* means ; it is the breath, voice, of praise :] Douay, Let your *soul* rejoice in his mercy, &c. : E. V., Let your *soul* rejoice in his mercy, and be not [i. e., and be *ye* not] ashamed of his praise.

BARUCH.

Bar. 2 : 17 ; Gr., Open eyes of thee, and behold, for not those lying dead in the *hades*, grave, of whom is taken away the *pneuma*, breath, of them from the entrails of them will give glory and justification to the *kurios :* Lat., for not dead, who are in *inferno*, of whom *spiritus*, the breath, was taken from entrails of them, shall, &c. : Douay, Open thy eyes, and behold : for the dead that are in *hell*, whose *spirit* is taken away from their bowels, shall not give glory and justice to the Lord : E. V., Open thine eyes, and behold ; for the dead that are in their *graves*, whose *souls* (margin, Greek, *spirit*, or, life,) [the Gr. is, *pneuma*, breath,] are taken from their *bodies*, will give unto the Lord neither praise nor righteousness.

Bar. 2 : 18 ; Gr., But the *psuchē*, breath, saddened at the magnitude, *ho*, who, or, which, goeth slowly stooped [metaphor., says Donnegan, suppliant, humble] and weak, or, languishing, and the eyes failing, or, going out, *kai*, yea, or, and, the *psuchē*, breath, which hungering, or, longing for, will give glory and justice, [i. e., justness,] O *kurie :* Lat., But *anima* which sad is over magnitude of evil, . . . *et*, even, or, and, *anima* hungry, will give to thee glory, and *justitiam*, justice, or, righteousness, to Dominus : Douay, But the *soul* that is sorrowful for the greatness of evil (she hath done,) and goeth bowed down, and feeble, and the eyes that fail, and the hungry *soul* giveth glory and justice to the Lord : E. V., But the *soul* that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry *soul*, will give thee praise and righteousness, O Lord.

Bar. 2 : 32 ; E. V., And *they* shall praise me in the land of their captivity.

Bar. 4: 1; Gr., . . . all those attaining, or, holding firmly, it, (the book of the commandments, and the law,) to life: but those forsaking, or, omitting, it, shall die, or, die away: [i. e., as a finality:] Douay, all they that keep it shall come to life: but they that have forsaken it, to death: E. V., all they that keep it (shall come) to life: but such as leave it shall die.

Bar., Epistle of Jeremy, 6: 1; E. V., . . . *ye* shall be led captives into Babylon.

Bar., Epistle of Jeremy, 6: 7; Gr., For the *aggelos*, messenger, of me with you is, he indeed seeking out the *psuchas* of you: [i. e., seeking *you* out:] Lat., For my *angelus*, [there is no such word in the Lat., it is the Gr. *aggelos*, messenger; when two *g*s come together in the Gr., the first is sounded *n*, angelos,] messenger, with you is, and I myself will pray for your *animas:* [i. e., for you:] Douay, For my angel is with you: and I myself will demand an account of your *souls:* E. V., For mine angel is with you, and I myself caring for your *souls.*

Bar., Epistle of Jeremy, 6: 25; E. V., The things wherein there is no *breath* are bought for a most high price: (margin, or, any price:) Gr., *pneuma:* Lat., For any price are bought, in which *spiritus*, breath, not is in them: Douay, Men buy them at a high price, whereas there is no *breath* in them.

THE SONG OF THE THREE HOLY CHILDREN.

The Canticle in the Church Prayer Book, beginning with, "O, all ye works of the Lord, bless the Lord, and magnify him forever," is taken from this so-called Apocryphal book; beginning at v. 35, and ending with v. 65.

In v. 16, the Gr. is, But, or, however, with *psuchē* [for, heart, feelings] broken, and *pneuma*, breath, of humility, or, depression, we may be accepted: Lat., But, or, however, with *mind* broken, *spiritus*, breath, of lowness we may be accepted: Douay, Nevertheless, in a contrite *heart*, and humble *spirit*, let us be accepted: E. V., the same. [The Lat. giving *mind* for *psuchē;* the Douay, and E. V., giving *heart* for it. We have had *psuchē* often rendered, heart. It is used for the heart as the seat of the affections, and for mind as the seat of the affections. We have frequently had, heart,

and mind, given in the Douay and E. V., for the Gr. *psuchē*. And Gesenius, for *en-phsh*, for which the Gr. word is generally *psuchē*, gives among his definitions, *mind* as the seat of the affections, citing passages, and *heart* as the seat of the affections, citing passages.]

In v. 43, the E. V. is, O all ye *winds*, bless the Lord: praise and exalt him, &c.: The Greek is, Praise, all the *pneumata*, breaths, the *kurios*, [the winds are called the breaths of God,] celebrate in song and exalt him, &c.: The Lat. is, all the *spiritus*, breaths, of God, for winds: [*spiritus* is the nominative plural, as well as the nominative singular:] Douay, all ye *spirits* of God: [for, all ye *winds*.]

In v. 63, the E. V. is, O ye servants of the Lord bless the Lord: praise and exalt him, &c. The Gr. words are, praise, .. celebrate in song and exalt, &c. [These are the Gr. words throughout the song.]

In v. 64, the Gr. is, Praise, *pneumata*, breaths, and *psuchai* [for hearts, feelings, affections,] of just the *kurios*, celebrate in song and exalt him, &c.: [*pneuma* and *psuchē*, used here, are the same two Gr. words used in v. 16, where for *psuchē* the Lat. has *mind*, and the Douay, and the E. V., have *heart*.] The Lat. words in v. 64 are, *spiritus* and *animae*, breaths, and minds, or, hearts: The Douay words are, spirits and souls; E. V., spirits and souls. [In the current language of Orthodoxy, spirit and soul mean the same, namely, the orthodox immortal spirit,—immortal soul. The Douay, and E. V., *spirits* and *souls*, if taken in the orthodox sense, would give men both an immortal spirit and an immortal soul.]

SUSANNAH.

Psuchē is not used in Susannah. It might have been used in several places, as in v. 11, and 14, where the E. V. word is, lust.

BEL AND THE DRAGON;

CUT OFF, SAYS THE HEADING, FROM THE END OF DANIEL.

Psuchē is not used in it.

This Chapter, in the E. V., tells us, v. 3, that the Babylonians had an idol called Bel, and that there were spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine; and, v. 10, that the priests of Bel were seventy, besides their wives and children; and, v. 11, So Bel's priests said, Lo, we go out; but thou, O King, set on the meat, and make ready the wine, and shut the door, and seal it with thine own signet; and, v. 12, And to-morrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death; or else Daniel, that speaketh falsely against us. v. 14, The King set the meats before Bel. Now Daniel had commanded to bring ashes, and they strewed the ashes throughout the temple in the presence of the king alone; and they went out, and shut the door, and sealed it with the king's signet. v. 15, Now in the night came the priests with their wives and children, as they were wont to do, and did eat and drink up all. The following verses, including v. 22, shew, that the ashes betrayed the priests, and that the king slew them, and delivered Bel into Daniel's power, and that he destroyed Bel and his temple. v. 23, And in that same place there was a dragon, which they of Babylon worshipped. v. 24, And the king said to Daniel, . . ., lo, he liveth, he eateth and drinketh; thou canst not say that he is no living god: therefore worship him. Daniel refused, and said to the King, give me leave, and I will slay this dragon without sword or staff. The King gave him leave. Daniel took pitch, and fat, and hair, and made lumps thereof and put into the dragon's mouth, and the dragon burst asunder, (says the E. V. No doubt Daniel set fire to the lumps.) v. 28 to 32, When the people of Babylon heard these things they conspired against the King, and said, he is become a Jew, and hath destroyed Bel, and slain the dragon, and put the priests to death; and said to the King, Deliver us Daniel, or else we will destroy thee and thine house; and the King, being constrained, delivered Daniel unto them: who cast him into the lions' den, &c.

No wonder, in the light of such a history, that Pagan priests, to suit their own ends, should make their deluded masses believe in shades, manes, (answering to our Orthodox ghosts, spirits, souls, baptized, some centuries after Christ, into Christianity, by the Romish priesthood, to suit their ends,) to go to the Pagan Tartarus, or to the Pagan Elysium. And, as Archbishop Whately remarks, "If the ancient [Pagan] writers disbelieved [the system of the Pagan priests], one can easily understand why they should neverthe-

less occasionally speak as if they did believe it: since they all agreed it was useful in keeping the multitude in awe."

Why was this history of the destruction of Bel and the Dragon "cut off from the end of Daniel," and called Apocryphal, i. e., doubtful? Was its exposure of the craft of the priesthood too suggestive?

PRAYER OF MANASSES.

Psuchē is not used in it; nor the Douay and E. V. word *soul.*

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1 MACCABEES.

1 Mac. 1: 27; E. V., . . . She was in heaviness.

1 Mac. 1: 36; E. V., For it was a place to lie in wait against the sanctuary, and an *evil adversary* to Israel: Gr., And it became for snares to the holy place, and for *diabolon poneron*, an accuser bad, to Israel continually: Lat., And this became for snares to sanctification, and for *diabolum*, hurtful in, or, to, Israel: Douay, And this was a place to lie in wait against the sanctuary and an evil *devil* in Israel.

1 Mac. 1: 48; E. V., That they should also leave their children uncircumcised, and make their *souls* [i. e., themselves] abominable with all manner of uncleanness and profanation: Greek, the *psuchas* of them: Lat., *animas:* Douay, *souls.*

1 Mac. 2: 38; Gr., . . . and were put to death, they and the wives of them, and the children of them, and the cattle of them, even to a thousand *psuchōn anthrōpōn*, breaths of persons, [for, persons,]: Lat., even to a thousand *animas hominum*, breaths of men, or, breaths of persons: Douay, to the number of a thousand *persons:* E. V., to the number of a thousand *people.*

1 Mac. 2: 40; Gr., . . . and we fight not for the *psuchōn* of us: Lat., for our *animas:* Douay, for our *lives:* E. V., for our *lives.*

1 Mac. 3: 31; Gr. *psuchē:* Lat., Douay, and E. V., *mind.*

1 Mac. 5 : 3; E. V., . . . a snare unto the people, in that they lay in wait for them.

1 Mac. 8 : 25; E. V., The people of the Jews shall help them with all their *heart:* Gr., with whole, or, full *kardia:* Lat., with whole, or, full *cor:* Douay, with all their *heart.*

1 Mac. 8 : 27; E. V., . . . the Romans shall help them with all their *heart:* The Gr. is, with whole *psuchē:* Lat., *ex animo,* from, or, out of, the *mind:* Douay, with all their *heart.*

1 Mac. 9 : 2; E. V., . . . they slew much *people:* Gr., many *psuchas anthrōpōn:* Lat., many *animas hominum:* Douay, slew many *people.*

1 Mac. 9 : 9; E. V., . . . let us now rather save our *lives:* Gr., the *psuchas* of ourselves : Lat., our *animas:* Douay, our *lives.*

1 Mac. 9 : 14; E. V., . . . he took with him all the hardy men : Gr., and came together with him all the *eupsuchoi te kardia,* well breathed, in heart : [*eupsuchoi* is compounded from *eu,* well, and *psucho,* to breathe]: Lat., and came together with him all steady, or, resolved, in *cor:* Douay, and all the stout of heart came together with him.

1 Mac. 9 : 44; Gr., *psuchē* in the plural : E. V., *lives.*

1 Mac. 10 : 33; E. V., Moreover I freely set at liberty *every one* of the Jews that were carried captives : Gr., every *psuchē* of Jews : Lat., every *anima* of Jews : Douay, every *soul* of the Jews.

1 Mac. 12 : 9; E. V., . . . for that we have the holy books of Scripture in our hands to comfort us.

1 Mac. 12 : 51; Greek, *psuchē:* Lat., *anima:* Douay, *lives:* E. V., *lives.*

1 Mac. 13 : 5; Gr., *psuchē:* Lat., *anima:* Douay, *life:* E. V., *life.*

1 Mac. 14 : 29; E. V., . . . put *themselves* in jeopardy. [We have had, put the *psuchas* of them in jeopardy.]

1 Mac. 15 : 40; E. V., . . . to take the people prisoners. [We have had *psuchas* made captive. *Psuchē* is used eleven times in 1 Maccab. ; the E. V. has *soul* but once, namely, ch. 1 : 48. The Douay, has *soul* in that verse ; and in ch. 10 : 33 the Douay gives, *every soul* of the Jews, and the E. V., *every one* of the Jews. Thus the E. V. admits, that *every soul* of the Jews means *every one* of the Jews, every corporeal, breathing Jew, (was carried away captive.) And there are no *souls* known to the Scriptures, either those admitted to be canonical or those called Apocryphal, but corporeal, breathing creatures ; and all these, of whatever kind, are called in

Scripture *en-phshs*, breaths: Gr., *psuchai*, breaths: Lat., *animae*, breaths, as we have abundantly seen.]

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2 MACCABEES.

2 Mac. 1: 3; Gr., And (may God) give to you all *kardian*, a heart, soul, mind, for the to adore, or, revere, him and to do of him the wills, or, desires, with *kardia*, a heart, soul, mind, great, and *psuchē*, a breath, soul, mind, disposition, willing, or, resolute: The Lat., uses *cor* twice, and uses *mind* for *psuchē:* Douay, And give you all a *heart* to worship him, and to do his will with a great *heart*, and a willing *mind:* E. V., And give you all an *heart* to serve him, and to do his will with a good *courage* and a willing *mind.* [Lexicographers first give the true meaning of a word, the etymological meaning; called the primary meaning; and then give what are called secondary senses in which the word is sometimes used. For example: For the Heb. *en-phsh* Ges. first gives *breath:* This is its true meaning, its etymological meaning. He then gives, "the soul, Lat., *anima*, Gr., *psuchē*, by which the body lives, the token of which is drawing breath, (compare the Heb. *ru-ach*, Lat., *anima*, says he,) the seat of which was supposed to be in the blood," citing Lev. 17: 11; Deut. 12: 23; Gen. 9: 4, 5. He then gives for *en-phsh*, *life; mind* as the seat of the senses, affections, and various emotions; and *heart* as signifying the same: he also gives for *en-phsh*, animal, every living thing; citing passages for each. These are secondary senses in which the word *en-phsh* is sometimes used. And so of the Heb. word *lb.* Its primary and true meaning is *heart*, the bodily organ: this he gives first. He then says, it is used "as equivalent to *en-phsh*, soul, life; and for the seat of the senses, affections, and emotions of the mind; for the mode of thinking and acting; as the seat of will and purpose; and for intellect and wisdom; and metaphor. for the middle part, interior, midst, as, of the sea, of heaven," citing passages for each. For "midst of heaven" he cites Deut. 4: 11. The Heb. there is, even to *lb*, heart, of the *shmim*, heavens, the same word used in Gen. 1: 1; and it is always in the plural throughout the Heb. Scriptures: The Gr. is, *tou ouranou*, of the heaven, starry heavens, (so defined by Donnegan,) in Deut. 4: 11; and *tou ouranou*, the heaven, starry heavens, in

Gen. 1 : 1; The Lat. is, *cœlum*, defined by Ainsworth, heaven, the sky, in both those verses: The Douay is *heaven*, in both those verses: The E. V. in Deut. 4 : 11 is, and the mountain burned with fire unto the midst of heaven. In Gen. 1 : 1 the E. V. is, God created the heaven and the earth. The E. V. gives, sometimes *heaven*, and sometimes *the heavens*. There is not a place in all Scripture where *the heavens* is not meant. All above the surface of the earth, including the atmosphere down to the surface, is uniformly called in Scripture, heavens. In Gen. 1 : 20, fowl (that) may fly in the open firmament of heaven. Jer. 7 : 33, the E. V. is, fowls of *heaven*. In Gen. 1 : 26, 28, 30, the E. V. is, fowl of the *air:* Heb., *heavens*, in each. In Gen. 2 : 1, the E. V. is, the heavens. These latter senses given by Ges. for *lb* are secondary senses in which the word is sometimes used in Scripture. And so the Gr. *psuchē* is first defined *breath*. This is its true meaning, its etymological meaning; from *psuchō*, to breathe; then, disposition, genius, mind, a living being, a man, are given, as secondary senses in which *psuchē* is sometimes used. And the Gr. *kardia* is first defined "*heart*, as the source from which the blood flows, where pulsation is felt." This is its true meaning. Then are given for it, courage, cowardice, anger, joy, grief, mind, soul, reason, understanding, the heart or core in plants. These are secondary senses in which the word is sometimes used. And the Lat. *anima* is first defined *air*, *breath*. This is its true meaning. It is then defined, the animal life, the soul, wind. These are secondary senses in which the word is sometimes used. And the Lat. *cor* is first defined, *the heart*, [i. e., the bodily organ.] This is its true meaning. It is then defined, "the mind, wit, wisdom, judgment, courage, affection, Synecd., the whole man." These are secondary senses in which the word is sometimes used. Hence we so often see, as in this v., 2 Mac. 1 : 3, *kardia* and *psuchē* (the Heb. would be *lb* and *en-phsh*) used in the same connection, and different words given for them in the different versions, though they mean the same thing, but are cumulated for emphasis. And so, the Lat. *spiritus* (from *spiro*, to breathe,) is first defined, breathing, air, wind. This is its true meaning, its etymological meaning. It is then defined, life, spirit, soul, mind, or, the affections thereof, as ambition, courage, spirit, haughtiness, &c. These are secondary meanings, in which the word is sometimes used.]

2 Mac. 3 : 16; Gr., *psuchē:* Lat., Douay, and E. V., *mind*.

2 Mac. 4 : 14; Gr., So that no longer about the of the altar, or, table on which sacrifices are offered, the functions *prothumous*, ar-

dent, to be the priests: [*prothumos* is compounded of *pro*, from, and *thumos*, defined, soul, heart, desire, ardor:] The Douay is, Insomuch that the priests were not now occupied about the offices of the altar: E. V., That the priests had *no courage* to serve any more at the altar.

2 Mac. 3: 31; Gr., ... to grant life to that [for, him that] in last *pnoē*, breath, lying: Lat., to him who in last *spiritus*, breath, was put: Douay, to grant him his life, who was ready to give up the *ghost:* E. V., to grant him his life, who lay ready to give up the *ghost.*

2 Mac. 4: 34; E. V., ... gave him his right hand with oaths.

2 Mac. 4: 37; Gr., Therefore Antiochus being sad, or, distressed, *psuchichōs*, of breath, [defined by Donnegan, of life, or, soul]: Lat., being sad in *mind:* Douay, was grieved in his *mind:* E. V., was *heartily sorry.*

2 Mac. 4: 46; Gr., Wherefore taking Ptolemy to a certain colonnade so that *anapsuxonta*, [from *ana*, up and down, and *psuchō*, to breathe,] recovering breath the king: Lat., and Douay, as it were *to cool himself:* E. V., as it were *to take* the air.

2 Mac. 5: 11; Gr., *psuchē:* Lat., Douay, and E. V., *mind.*

2 Mac. 5: 21; Gr., *kardia:* Lat., Douay, and E. V., *mind.*

2 Mac. 6: 19, 20; E. V., But he, choosing rather to die gloriously, than ...., came of his own accord to the torment, v. 20, As it behooved them to come, that are resolute to stand out against such things as are not lawful for love of life to be tasted.

2 Mac. 6: 22; E. V., ..., that in so doing he might be delivered from death.

2 Mac. 6: 23; [he refused;] E. V., ...; therefore he answered accordingly, and willed them straightways to send him to the *grave:* Gr., *eis*, into, the *hades:* Lat., into the *infernus*, the lying below: Douay, into the *other world.* [The Douay's orthodoxy was obliged to dodge here. The Lat. *infernus* is the word for which the Douay gives *hell*, (and the E. V. frequently follows the Douay, and gives *hell*). This man was about to die for the law. The Douay therefore, was unwilling to have him say, send me to *hell;* and so the Douay here gives, for the Latin *infernus*, *the other world!*]

2 Mac. 6: 30; Gr., But being about by the blows *teleutan* to end, [for, die,] groaning he said: to *kurios* the holy knowledge having, evident it is, that being able to be released from the death,

[from death,] cruel I endure as to the *soma*, sufferings, being scourged; but as to *psuchē*, breath, [for, *mind*, or, heart, courage,] cheerfully through, or, by reason of, the of him fear, these I suffer: [*soma* here means the living person; for a dead body cannot suffer.] Lat., but according to *anima:* Douay, But when he was now ready to die with the stripes, he groaned, and said: O Lord, who hast the holy knowledge, thou knowest manifestly that whereas I might be delivered from death, I suffer grevious pains in body: but in *soul* am well content to suffer these things because I fear thee. The E. V. uses *with stripes*, and, I (now) endure sore pains in body by being beaten: but in *soul* am well content to suffer these things, because I fear him.

2 Mac. 6: 31; Gr., And this [man] consequently this turn of mind, or, character, *metēllaxen*, gave in return, not only to the young men, but *kai*, also, to the most of the nation, the of himself death an example of bravery and memory of courage leaving behind. Douay, Thus did this man die, leaving not only to the young men, but also to the whole nation, the memory of his death for an example of virtue and fortitude: E. V., And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation. [This is said of the first man that was put to death. v. 19, 20.]

2 Mac. 7: 9; Gr., But in, or, at, latest *pnoē*, breath, being, he [the second man] said: [to the king:] thou truly, a perpetrator of a heinous crime, (usually a murder, says Donnegan,) out of the present time us to breathe, or, live, taking off; but the of the world king us dying for his laws to an eternal resuscitation, resurrection, to life *anastēsei*, will cause to stand up, or, will raise up: The Lat., in, or, at, the last *spiritus*, breath: Douay, And when he was at the last *gasp:* E. V., the same.

2 Mac. 7: 12; Gr., *psuchē:* Lat., *mind:* Douay, and E. V., *courage.*

2 Mac. 7: 14; E. V., So when he [the fourth man] was ready to die he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, [the king,] thou shalt have no resurrection to life.

2 Mac., 7: 20; Gr., ... *eupsuchōs*, well breathed: Lat., with good *mind:* Douay, and E. V., with a good *coarage.*

2 Mac. 7: 21; Gr., *de*, indeed, each of them she encouraged in paternal voice brave, filled with elevation of thought, *kai*, yea, or, and, the feminine reflection, or, reason, to a manly *thumos*, soul,

ardor, or, resolve, having gathered, saying to them: Lat., Each of them she encouraged, in voice, or, accent, paternal, courageously, replete with wisdom, *et*, even, or, and, to a woman's thought a masculine *mind* applying: Douay, And she bravely exhorted every one of them in her own language, being filled with wisdom: and joining a man's *heart* to a woman's thought, she said to them: E. V., Yea, she exhorted every one of them in her own language, filled with courageous *spirits;* and stirring up her womanish thoughts with a manly stomach, she said unto them.

2 Mac. 7: 22; Gr., ... I not at all the *pneuma*, breath, *kai*, yea, or, and, *tēn zōēn*, the life, to you have given: Lat., *spiritum et animam et vitam:* Douay, *breath*, nor, *soul*, nor life: E. V., . . . for I neither gave you *breath* nor life.

2 Mac. 7: 23; E. V., But doubtless the Creator . . . . . will of his own mercy give you *breath* and *life* again: [This the mother said to another son, when he was ready to die by torment:] The Gr. is, that, or, the, *pneuma*, breath, and that, or, the, life: Latin, *spiritum*, breath, and life: Douay, *breath* and life.

2 Mac. 7: 37; E. V., But I, as my brethren, offer up my *body* and *life* for the law of our fathers: The Greek is, *soma* and *psuchē:* Lat., *corpus* and *anima:* Douay, *body* and *life.*

2 Mac. 9: 12; Gr., ... and *thnētos*, mortal, being, not God-like proudly to think: E. V., . . . and that a man that is mortal should not proudly think of himself, as if he were God.

2 Mac. 11: 7; E. V., ... that they would jeopard themselves to help their brethren: [We have had, jeoparded the *psuchas* of them.]

2 Mac. 11: 9; Gr., ... and were strengthened in *psuchais*, breaths: [i. e., were encouraged. The same is expressed with *ruach*, breath: Lat., *spiritus:* Douay, and E. V., *spirit:* were *inspirited*, i. e., inbreathed.] Lat., and grew strong in *minds:* Douay, and took great *courage:* E. V., and took *heart.*

2 Mac. 14: 18; Gr., *eupsuchia*, goodness of breath: Latin, greatness of *mind:* Douay, greatness of courage: E. V., courageousness.

2 Mac. 14: 24; Gr., ... *psuchikōs*, from the breath, soul: Lat., *ex animo*, from the *mind:* Douay, from the *heart:* E. V., from his *heart.*

2 Mac. 14: 38; Gr., ... *kai soma kai psuchē*, both person, or, body, and breath [for, life] for, or, in defence of, the religion of the Jews having risked with all readiness: Lat., *corpusque et animam*,

both person, or, body, and *anima:* Douay, and was ready to expose his body and *life:* E. V., and did boldly jeopard his body and *life* with all vehemency for the religion of the Jews.

2 Mac. 15: 10; Gr., And in the *thumois*, souls, hearts, minds, or, resolves, having animated, or, encouraged, them: [i. e., made them courageous:] Lat., *animis*, in, or, with, *minds* courageous: Douay, Then after he had *encouraged* them: E. V., And when he had stirred up their *minds.*

2 Mac. 15: 17; E. V., ... to encourage the *hearts* of the young men: Gr., and *psuchas*, breaths, of young men to restore: [i. e., to restore their courage:] Lat., *minds:* Douay, the *hearts.*

2 Mac. 15: 27; Gr., *kardia:* Lat., *cor:* Douay and E. V., *heart.*

2 Mac. 15: 30; Gr., . . both in *soma* and *psuchē:* Lat., *corpus* and *anima:* Douay, in body and *mind:* E. V., both in body and *mind.* [*Psuchē* is used ten times in 2 Maccabees, and the E. V. uses *soul* but once, namely, 6: 30. In 7: 22, the Lat. uses *anima*, and the Douay, *soul*, for the Gr., *zōē.* And in this book we have the following compounds with *psuchē*, or, *psucho: psuchikōs*, 4: 37; 14: 24: *anapsuchō*, 4: 46: *eupsuchōs*, 7: 20: *eupsuchia*, 14: 18.

For my purpose it is not material whether the Books called Apocryphal should have been admitted into the canon or not. The writers of them were learned Hebrews, who had in their hands the Books of Scripture so admitted, which were the holy Scriptures to them as they were afterwards to the New Testament writers. (See 1 Maccab. 12: 9, given in its place.) They were masters of the language, of its idioms, phrases, and highly figurative and metaphorical modes of expression; as is apparent from their writings. As to time, they intervened Malachi and the New Testament writers. And as to the senses in which they used the Scripture words we are examining, they are in perfect accord with the Books of Scripture they had in their hands; as they are, also, in the system they develop in reference to the destiny of man.

These books were written long after the Pagan notions of shades, manes, Tartarus, and Elysium obtained; and instead of giving any countenance to them, prove their utter falseness, (as do the preceding Scriptures). And yet Bishop Hobart has the boldness strongly to intimate, p. 88 of his Dissertation, that the Pagans borrowed those notions from the Hebrews.]

NEW TESTAMENT.

Mat. 2: 20; Gr., . . . for are dead those seeking the *psuchē* of the young child: Lat., *animam:* Rheims, that sought the *life* of the child: Ital., sought the *life* of the young child: E. V., which sought the *life* of the young child. [The Rheims Roman Catholic version of the New Testament was published at Rheims, A. D. 1582, about thirty years before our E. V. was published. It is now published with the Douay version of the Old Testament, in one volume.]

Mat. 6: 25; Gr., . . . be not anxious about the *psuchē* of you, what ye may eat, and what ye may drink: nor about the *soma*, body [for the whole living person] of you, what ye may dress in: is not the *psuchē* more than the food, [more than food; the Greek article is not to be rendered in English when it is used before a noun used in an abstract sense;] and the *soma* than the dress? [than dress.] The Lat. uses its word *anima* for each *psuchē* in the verse: The Rheims uses *life* for each *anima:* Gr., *psuchē:* The Ital. uses *life* in both places: And so does the E. V.

Mat. 6: 31; E. V., Therefore take no thought, saying, What shall *we* eat? or, What shall *we* drink? or, Wherewithal shall *we* be clothed? [literal language, equivalent to that used in v. 25.]

Mat. 10: 28; Gr., . . . fear not from those *apokteinontōn to soma*, but the *psuchē* not being able *apokteinai:* but fear rather that [him that] being able *kai*, both, the *psuchē kai*, and, the *soma apolesai en geennē.* The verb *apokteinō*, of which *apokteinontōn* is the participle, and *apokteinai* the infinitive, is defined by the Hederici Lexicon, *interficio*, defined by Ainsworth, to kill, put to death, destroy, consume, *occido*, defined by Ainsworth, to be extinguished, to die, to be slain, to perish, to be lost, to be wasted, and *perimo*, defined by Ainsworth, to take away wholly, destroy, ruin, deface, to kill, slay. *Apokteinō* is defined by the Lex. of Schrevelius, *occido, aboleo; aboleo* is defined by Ainsworth, to abrogate, annul, abolish. Groves's Lex. defines *apokteinō*, to kill, destroy, abolish, ruin. Donnegan's Lex. defines *apokteinō*, to kill, torture, torment, render miserable, or, wretched, to destroy, condemn to

death. *Apollumi*, of which *apolesai* (the other verb used in the verse,) is the infinitive, is defined by the Hederici Lex., *perdo*, *vasto*, *pereo*, *intereo*, *disperdo*, to abolish, to waste, to cause to be lost, to perish, to be annihilated: the reader has already had the meaning of the last three of these verbs. Schrevelius defines *apollumi* by the Lat. verbs *aboleo*, *perdo*, *pereo*, (see them above.) Groves defines *apollumi*, to abolish, destroy, to be lost, to perish. Donnegan defines *apollumi*, to destroy totally, to be lost, to perish. The reader perceives, that *apolesai*, applied in the verse to *both the psuchē* and the *soma*, is a much stronger word to express utter extinction than the verb *apokteinō*, applied in the verse to the *soma*. If, among the definitions of *apokteinō*, we take *kill*, then the Gr. of Mat. 10: 28 will be, . . . fear not from those killing the *soma*, [i. e., the living person, for the body without *psuchē*, breath, life, cannot be killed,] but the *psuchē*, breath, life, [*psuchē* is here used *kat' exochēn*, by way of eminence, for breath, life, from the dead] not being able to kill; but fear rather that [him that] being able both the *psuchē* and the *soma* [i. e., the entire being] to abolish, waste, destroy totally, cause to be lost, to perish, be annihilated, in *geenna:* [i. e., so that one so utterly abolished, destroyed, perished, annihilated, shall have no resurrection from the dead. Any one who comes to understand, (and the reader of the foregoing pages begins to understand,) that they who die in their sins will not be children of the resurrection, will see that this is the sense of the verse, whether we render *apokteinō*, (the first verb in the verse,) kill, or render it, torture, torment, render miserable, or, wretched. If we take *apokteinō* in the verse to mean torture, torment, render miserable, or, wretched, then the verse will be, . . . fear not from those torturing, or, tormenting, &c., the *soma*, [the living person,] but the *psuchē*, [requiring, in such connection, one of the secondary meanings, mind, or, heart, each of which is so often given for *psuchē* as the reader has seen,] mind, or, heart, not being able to torture, or, torment, &c.; but fear rather him that being able both the *psuchē* and the *soma*, [i. e., the entire being] to abolish, &c., [as above,] in *geenna*. The Lat. of Mat. 10: 28 is, And fear not them who *occidunt* [from *occido*, see it defined before] the *corpus*, the body, by Synecd., the whole man, says Ainsworth, but *animam* not are able *occidere;* [from the same verb *occido;*] but rather fear him who his able *et*, both, *animam et*, and, *corpus perdere*, to abolish, waste, throw away, destroy, in *gehenna:* Ital., And fear not from them that *uccidono*, kill, the body, but not are able *uccider*, to

kill the *anima;* but fear more immediately, him that is able to cause *perire*, to perish, be cast away, the *anima* and the body in the *geenna:* Rheims, And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body into *hell:* E. V., And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in *hell.*

[Meeting here the Gr. word *geenna* in connection with its word *psuchē*, the reader will allow me to make some remarks, and cite some Scripture passages, in reference to *geenna;* anticipating in part what belongs to the E. V. word *hell;* that being the Rheims and E. V. word wherever *geenna* occurs in the New Testament. The second *e* in *geenna* has the rough *spiritus*, rough breathing, and is sounded *he* gehenna. It is the Greek for the two Hebrew words *gia*, valley, and *hnm*, Henem, valley of Henem. *Gia*, in connection with other words is also written *gi.* In Josh. 15: 8, the Hebrew is first written *gi bn hnm*, valley of son of Henem, and afterwards in the same verse it is written, in short, *gi hnm*, valley of Henem. The power of the Heb. י, called by some Grammarians Yod, and by others, Jod, is given as *i* or *ee*, as used in the University of St. Andrew's, Scotland; so says J. P. Wilson, D. D., in the Hebrew alphabet given by him. So that the first of these Heb. words, written in Gr. letters, and in our letters, is *gee.* The Gr. puts the two words in one, and two *e*s thus coming together, one *e* is struck out in the Gr. and the Gr. writes *geenna*, gehenna. The Septuagint, the Greek of the Old Testament, in both those places in Josh. 15: 8, gives *pharanx*, the Gr. word for valley; giving, first, into *pharagga* (accusative of pharanx) 'Ennom, valley of Hennom, and next, over against *pharaggos* (genitive of pharanx) 'Ennom, valley of Hennom: The Lat. in that verse gives, first, valley of son of Ennom, and next, *Geennom*, (the two Heb. words put in one,) for the same valley: The Douay of that verse gives, first, the valley of the son of Ennom, and next, *Geennom*, used by the Lat: The Ital. gives, first, the valley of the sons of Hinnom, and next, the valley of Hinnom: E. V., the same, with son, instead of sons. Here we have the Romish Lat., and Douay versions giving *Geennom*, in one word, where the Gr. gives, valley of Hennom, and the Ital. and E. V. give, the valley of Hinnom. Our Orthodox Editors give in the margin a note to the E. V. words, the valley of Hinnom, in Josh. 15: 8, thus, "Memorable for the worship of the idol Molech with human sacrifice; and as having given occasion to the New Testa-

ment name for the place of future punishment, *Gehenna.*" Thus early in the Bible do our Orthodox Editors say to the readers of their note, that *Gehenna* in the New Testament is a name, and a *name* for Orthodoxy's place of future punishment. But the Rheims version, and James's Orthodox Ecclesiastics, have not ventured once to use the word *gehenna* in their version of the New Testament. It was so plain that the Gr. *geenna*, Lat., *gehenna*, Ital., *geenna*, of the New Testament was the valley of Hinnom of the Old Testament, that they entirely avoided the use of the word *gehenna.* The Greek *geenna*, occurs seven times in Mat., namely, ch. 5 : 22, 29, 30; 10: 28; 18: 9; 23: 15, 33; three times in Mark, namely, ch. 9: 43, 45, 47; and once in Luke, namely, Luke 12: 5; and my Greek copy of the New Testament has *geenna* in James 3 : 6, which may be a mistake for *genea*, generation, or, procreation; the Vatican Manuscript, and several more ancient manuscripts, giving there *genna* for *genea*, as a late able writer informs us. In all these places my Lat. copy has *gehenna;* and my Ital. copy, *geenna.* But in every one of them the Rheims version has *hell*, the same word it so often gives for the Gr. *hades;* and in every one of them the E. V., has *hell*, the word it sometimes gives for *hades*, at other times giving *grave* for *hades.* In James 3 : 6 the Gr. is *kai*, yea, the tongue *pur*, a fire, *ho kosmos*, that institution, constitution, or, world, of the iniquity; [of iniquity;] thus the tongue is constituted among the members of us, which befouling the entire *soma*, man, and making hot *ton trochon*, the ball, of the generation, [the ball of generation,] and being made hot by the *geenna.* [This is the word in my copy; but it would seem that the valley of Hinnom (the Rheims and E. V., here give *hell*) cannot be meant here. The Gr. of James 3 : 3 is, If any one in speech (for tongue) slip not, this a perfect man, able to govern by a bridle *kai*, even, the entire *soma*, man: Rheims, with a bridle to lead about the whole body: E. V., to bridle the whole body.] By substituting *genea*, the last clause of the verse is, and being made hot by the generation, or, procreation, (by generation, or, procreation): The Rheims of James 3 : 6 is, And the tongue a fire, a world of iniquity. The tongue is placed among our members, which defileth the whole body, and inflameth the wheel of our nativity, being set on fire by *hell:* [What can be meant by, the wheel of our nativity?] The E. V. of James 3 : 6 is, And the tongue (is) a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and

it is set on fire of *hell.* [What is meant here by, the course of nature? The Rheims, the wheel of our nativity, and the E. V., the course of nature, may help some to understand what is meant by making hot the ball of generation, and being made hot by generation, or, procreation. In 2 Kings 23: 10, the Heb. is, And he (King Josiah) declared unclean, or, made polluted, that *tpht* (E. V. Tophet) which in *gi bn hnm*, valley of son of Henem, so that not should cause to perish, or, die, *aish*, a man (i. e., any man) son or daughter of him *b*, in, or, by, fire, *l*, unto, *mlk*, (E.V., Molech,) i. e., that no man should sacrifice his son or daughter unto Molech. Sacrifices were made by fire; a burnt offering is here meant: The Gr. is, And he profaned *ton*, that, Tophet *ton*, which, in *pharaggi uiou* 'Ennom, in valley of son of Hennom: Lat., He contaminated, or, disgraced, also, Tophet, which is in valley of son of Ennom, that no man should devote, or, consecrate, his son or daughter *per*, by, fire, or, the fire, of Moloch: Douay, And he defiled Topheth, which is in the valley of the son of Ennom: that no man should consecrate there his son or his daughter through fire to Moloch: Ital., He contaminated, or, defiled, also Tofet, which (was) in the valley of the sons of Hinnom; that nobody there should make to pass, or, die, more his son, or his daughter, *per*, by, through, or, in, the fire, or, in fire, to Molec: See E. V.

In Jer. 7: 31, the Heb. is, And they (the children of Judah, v. 30,) have built the high places of that *tpht*, tephet, which in *gia bn hnm*, valley of son of Henem, for to consume, or, burn, sons of them and daughters of them, *b*, in, or, by, fire; v. 32; Heb., Therefore, behold, days come, saith Jehovah, *u*, that, it shall not be called more that *tpht u*, and, or, or, valley of son of Henem, but that valley of killing, *u*, and, or, so that, or, for, they shall bury in *tpht* because not a place: Gr., by reason of the not to be a place: Lat., because there not be a place: Douay, because there is no place: Ital., *fin che*, (I think it is, because) not (shall remain) more place: E. V., till there be no place. v. 33; Heb., *u*, yea, or, and, shall be, corpses of this people [of Judah] for fowls of these heavens, and for beasts of this earth: E. V., And the carcases of this people shall be meat for the fowls of the heaven, &c. The word *bury*, in v. 32, is used in an ironical sense, as v. 33 shows: their burial shall be, the being cast into the valley of Henem to be food for the birds and beasts.

Jer. 19: 2, 5, 6; E. V., valley of son of Hinnom. It was a valley, says Ges., and so say others, to the south and east of Jerusalem, well known [to the Jews] from the human sacrifices there offered

to Moloch, citing 2 Kings 23 : 10 ; Jer. 7 : 31 ; also called Tophet ; and, by way of eminence, *he gia*, that valley, citing Jer. 2 : 23. For *tpht*, E. V., Tophet, Ges. gives, place of burning the dead ; and for *tphte*, E. V., Tophet, he gives, place of burning, place of burning and burying dead bodies, citing Isai. 30 : 33.

This place was familiar to the Jews, to whom Jesus used the word *gehenna*, not only as the place where human sacrifices were at one time offered ; but also as the place of punishing with death "the crime of end ;" death being the last degree of punishment. And again, the Jews so esteemed a burial, and considered it such infamy not to have burial, that Solomon says, if a man "have no burial, an untimely birth is better than he." What stronger figure for utter extinction, as a finality, could have been used to the Jews than the valley of Hinnom? But Orthodoxy would have the E. V. word *destroy* both soul and body in the valley of Hinnom, Douay, and E. V., in *hell*, to mean, first, that God will *keep alive* what Orthodoxy calls the soul, in what it calls *hell*, till the resurrection, which Orthodoxy says will be of the wicked also, and after that will *keep alive* both the Orthodox soul and the body, and subject them to an eternity of misery. What a perversion of the word *destroy!* And what blasphemy by such perversion! All the places where the word *gehenna* occurs in the Greek will be given under the word *hell.* Luke, in ch. 12 : 4, 5, the corresponding verses, does not use the word *psuchē* at all. He gives, v. 4, Fear not from those *apokteinontōn to soma*, *kai*, and, or, but, after these not having more what to do : v. 5, . . : fear *ton*, that, after the *apokteinai*, authority having to throw to, or, upon, the *geenna* : [i. e., to cause to be lost, destroyed totally, abolished, annihilated, wasted, thrown away. In that verse, also, the Lat. has *gehenna ;* and the Ital., *geenna ;* Rheims, and E. V., *hell*, the same word they so often give for the Greek word *hades.* This valley, we are told, "was made the scene of the most disgusting forms of animal decomposition, and that the bodies of dead beasts, and of executed criminals, were cast into it, to fester and rot, and be utterly consumed." The Heb. *gi bn hnm*, or *gi hnm*, is not used in either of the books called Apocryphal ; nor is the Gr., or Lat., *gehenna.*]

Mat. 10 : 39 ; Gr., Who finding the *psuchē* of him shall lo : *kai*, but, who having lost the *psuchē* of him on account of me, or, for my sake, shall find it : [See Habak. 2 : 4, before given :] Latin, Who findeth his *anima*, shall lose it, and who shall have lost his *anima* by reason of me, or, for my sake, shall find it : [This verse

and verse 28 are examples of the Christ's mode of speaking:] The Rheims, the Ital., and the E. V., give, his *life*, in both places in this verse.

Mat. 11: 29; Gr., Take the yoke of me upon you, . . . , and ye shall find repose to the *psuchais*, breaths, of you: [i. e., to your minds, or, hearts, or feelings, or, to yourselves: The yoke of me means, the yoke which their confessing him would put upon them:] Latin, and ye shall find repose, or, quiet, to your *animas:* Ital., and ye shall find repose to your *anime:* Rheims, Take my yoke upon you . . . . , and you shall find rest to your *souls:* E. V., the same.

Mat. 12: 18; Gr., Lo, that son of me, whom *ēretisa*, I have taken for myself, or adopted, chosen, elected: that dearly beloved of me, in whom is contented the *psuchē*, breath, [for mind, desire, heart, or, feelings,] of me: I will put the *pneuma*, breath, of me [i. e., the breath of holiness, the holy spirit, holy ghost,] in him; and *krisin*, discrimination, or, decision, judgment, to the nations, or, gentiles, *apaggelei*, he shall angel, or, announce: The Latin has *anima* for *psuchē*, and *spiritus* for *pneuma:* Ital., Behold, the my servant, whom I have elected; the my beloved in whom my *anima* hath taken its pleasure; I will put my *spirito* upon him, and he shall announce, or, declare, *giudicio*, judgment, reason, to the nations: Rheims, Behold my servant whom I have chosen, my beloved in whom my *soul* hath been well pleased. I will put my *spirit* upon him, and he shall shew judgment to the gentiles: See E. V.

Mat. 16: 25; Gr., For whoever may will the *psuchē* of him to save from death, shall lose it; but whoever may lose the *psuchē* of him on account of me, shall find it: The Lat. has *anima* for each *psuchē:* Ital., For who shall have willed to save his *life* shall lose it; but who shall have lost his *life* for love of me, shall find it: Rheims, For he that will save his *life*, shall lose it: and he that shall lose his *life* for my sake shall find it. See E. V., it gives his *life*, in both places.

Mat. 16: 26; Gr. *gar*, Then, or, so, what is profited *anthrōpos*, a man, [The Greek has not the indefinite article; and the rule given in the Greek Grammars is, that when a Greek noun is used without the Greek article, our indefinite article, *a*, is to be supplied. The E. V. pays no attention to this rule; nor to the rule, that when the Gr. article, the definite article, the only article it has, is used before a noun used in an abstract sense, it is not to be rendered in

English. The omission of the indefinite article, a, an; and the giving our definite article, the, where it ought not to be given, in the E. V., often makes sad work in our version, as we shall see.] if the world entire he gain, but the *psuchē* of him lose? [i. e., but lose *himself;* see Luke 9: 25.] or what shall give *anthrōpos*, a man, *antallagma*, an exchange, of the *psuchē* of him? The Lat. has *anima* for each *psuchē* in the verse: Rheims, For what doth it profit a man, if he gain the whole world, and suffer the loss of his own *soul?* Or what exchange shall a man give for his soul? Ital., For, what profiteth it to the man, if he gain all the world, and cause loss of his *anima?* or, what shall give the man in exchange of his *anima:* E.V., . . . and lose his own *soul?* . . . in exchange for his *soul?* [The Greek and the Lat. have the same words, *psuchē*, Latin, *anima*, in this verse as in v. 25. The Rheims gives, for them, in v. 25, *life;* and for the same words in v. 26 gives *soul:* The Ital. gives, *life* in v. 25, and *anima* in v. 26: And the E. V. gives, *life* in v. 25, and *soul* in v. 26.]

Mat. 19: 19; Gr., . . . thou shalt love the neighbor of thee as *thyself.* [We have, elsewhere, as the *psuchē* of thee.]

Mat. 20: 28; Gr., Just as *ho*, that, or, the, son *tou anthrōpon*, of the man, [of man, without our article,] not came to be served, but to serve, *kai*, even, to give the *psuchē* of him *lutron*, a price paid for ransom, *anti*, for, in exchange for, many: Lat. . . . to give his *anima* a redemption, or, ransoming, for many: Ital., So as the son of the man [of man] not is come [for, not came] to be served, but to serve, and to give his *anima* for price of *riscatto*, redemption, or, ransom, for many: Rheims, Even as the son of man is not come to be ministered unto, but to minister, and to give his *life* a redemption for many: See E. V., . . . and to give his *life* a ransom for many. [Why did not the Rheims, and the E. V., give *soul* here? The Greek is, *psuchē;* the Latin, *anima;* and the Italian, *anima.*

Mat. 21: 18; E. V., . . . he hungered. [We have had, hungry *psuchē.*]

Mat. 22: 37; Gr., *de*, But, or, however, Jesus said to him: Thou shalt love Lord the God of thee with all the *kardia* of thee, *kai*, and, or, yea, with all the *psuchē* of thee, *kai*, yea, or, and, with all the *dianoia*, thought, mind, faculty of thinking, of thee: Lat., Thou shalt love . . . out of all thy *cor*, *et*, even, or, and, in all thy *anima*, *et*, even, or, and, in all thy *mente*, thought, affection, heart, mind: Ital., Love the Lord thy God, with all thy *cuore*, *e* with all thy *anima*, *e*, with all thy *mente:* Rheims, Thou shalt love the Lord thy God

with thy whole heart, and with thy whole *soul*, and with thy whole mind. See E. V., [And see Deut. 4: 29, before given, and remarks there as to these cumulated words. And, further to shew that the Gr. word *kardia*, E. V., *heart*, expresses all that is expressed by these cumulated words, except emphasis, I refer the reader to Acts 8: 36, 37, 38; Gr., . . . and said the eunuch: Lo, water: What hindereth me to be baptized? v. 37, Said but Philip: If thou believest, *ek*, out of, or, from, all the *kardia*, *exestin*, it is allowable, or, lawful, or, it is permitted: Answering but, he said: I believe that son of God to be, that Jesus Christ. v. 38, . . . and he (Philip) baptized him. The Ital. is, v. 37, ... If thou believest with all the *cuore*, it is lawful: Lat., If thou believest out of all the *cor*, it is lawful: Rheims, And Philip said: If thou believest with all thy *heart*, thou mayest. And he answering said: I believe that Jesus Christ is the son of God: E. V., the same. Philip uses but the one word, *kardia*.]

Mat. 23: 12; Gr., Whoever but shall lift up, or, exalt, himself, shall be humbled: and whoever shall humble himself, shall be lifted up, or, exalted. [We have had the *psuchē* of a man exalted; and humbled.]

Mat. 23: 18; E. V., And whosoever shall swear, &c. [We have had a *psuchē* swearing.]

Mat. 24: 22; Gr., And unless should be shortened those days, not would be saved from death any flesh: [*flesh* here, as in the Old Testament, is used for, breathing, living, creature; equivalent to the Heb. *en-phsh*, Gr., *psuchē*. We have had, *en-phsh*, Gr., *psuchē*, saved, and not saved.]

Mat. 24: 45; E.V., . . . to give them meat in due season? [We have had, meat for the *psuchē*.]

Mat 25: 35; E. V., For I was an hungered, . . . I was thirsty.

Mat. 26: 37; Gr., . . . *he* began *lupeisthai*, to be distressed, afflicted, perturbed, and to be dejected. [We have had the same said of *psuchē*.]

Mat. 26: 38; Gr., Then said he to them: *Perilupos*, [compounded from *peri* and *lupeo*, the verb used in the preceding verse,] deeply afflicted and dejected is the *psuchē*, breath, of me even to death: [i. e., I am deeply afflicted, &c. Read v. 37.] Lat., Heavy, or, sorrowful, or, bitter, is my *anima* even to death: Ital., My *anima* is usurped, or, possessed, of, or, by, heaviness even to death: Rheims, My *soul* is sorrowful, even unto death: E. V., My *soul* is exceeding sorrowful, even unto death. [Sadness, sorrow, affects the breath.]

Mat. 27: 4; Gr., Saying: I have sinned, delivering a blood guiltless: [*A blood* is put, by Synecd. for the whole living person; and is equivalent to a *psuchē*, a breath; and to a *sarx*, a flesh, and to a *soma*, a body; each being used, by the same figure, for a corporeal breathing, living, person; a part for the whole.] Latin, delivering up a blood just: Ital., ... I have sinned, betraying the blood innocent: Rheims, ... , in betraying innocent blood: E. V., . . . in that I have betrayed the innocent blood.

Mat. 27: 24; Gr., . . . guiltless am I from the blood of this just: [blood is here put for *life*, and is equivalent to *psuchē*.] Lat., Innocent I am from the blood of this just: Ital., I am innocent of the blood of this just: Rheims, I am innocent of the blood of this just man: E. V., I am innocent of the blood of this just person.

Mat. 27: 58; Gr., This [man, understood] going to Pilate, asked the *soma*, dead body, of Jesus. Then Pilate ordered to be given back the *soma*.

Mat. 27: 59; Gr., And taking the *soma* Joseph, he inwrapped it in fine linen clean.

Mat. 28: 6; Gr., Not is *he* here: *ēgerthē* [1st Aorist passive of *egeirō*] *he* was raised, *gar* indeed, or, for, *kathōs*, just as, or, according as, *he* said: come here, see the place where was laid the *kurios*, master. [This shews, that *soma*, in 27: 58 and 59, is equivalent to, the master.]

Mat. 28: 13; Gr., Saying: Say ye, that the disciples of him, of night coming, stole *him*, we sleeping.

[In Matthew, the Greek has *psuchē* in sixteen places, and in each of these sixteen places the Latin gives *anima*, for the Greek *psuchē*. In eight of them the Rheims gives *life*, and the E. V. gives *life:* and in one of these eight the Ital., also, has *anima*, (Graglia, *soul*,) Rheims, and the E. V., *life*. It thus appears, beyond cavil, that the Gr. *psuchē*, Lat., *anima*, Ital., *anima*, means, *breath;* for which *life* is so often given, not as a synonym, but as an equivalent; *to breathe* being *to live;* and *to live* being *to breathe*.

Long since writing the above, and but a few evenings ago, I met in a late work of Professor Draper one of the solutions which Greek philosophy gave of what he says was its second problem, namely, What is the soul? Many solutions were attempted, says he, one, that it was material, as, air, fire, or the like. Another, that it was immaterial. Another, that it was a part of God: that it had a past eternity, as well as a future immortality: agreeing in this, says he, with the philosophy of the Hindoos, who also held it

to be migratory from body to body. And one of its solutions by Greek philosophy, the Professor gives thus, "To breathe is to live; then the breath is the life. If we cease to breathe we die. Man only becomes a living soul when the breath of life enters his nostrils; he is a senseless and impassive form when the last breath is expired." To a thinking mind unbiassed by theory or by education, the received notion of the existence of what Orthodoxy calls the soul, the spirit, out of and without the body, is, in the very nature of things, of all absurdities the sheerest. It is gratifying to know, that even in superstitious Greece there were minds which could see the absurdity of such a notion, and could reach the true idea. And the reader of these pages perceives, that this last solution by Greek philosophy is beyond cavil the answer which Scripture gives to the question. I am afraid that the Professor, either from not giving his own mind fair and full play on the subject, or from a want of knowledge of the true Scripture, or both, has not accepted this last solution of the question.]

MARK.

Mark 3: 4; Gr., . . . Is it lawful . . . *psuchēn* to save, or to kill? Lat., *animam:* Ital., a *person:* Rheims, *life:* E. V., *life.*

Mark 4: 38; Gr., ... *didaskale*, teacher, preceptor, is it not a concern to thee that *apollumetha*, we be lost, destroyed totally, perish? Lat., *magister*, master, tutor, not to thee pertaineth, that *perimus* [from *pereo*] we be annihilated, cut off, perish? Rheims, Master, doth it not concern thee that we perish? Ital., Master, not carest thou that we perish? E. V., Master, carest thou not that we perish? [We have had the same several words used of *en-phsh*, Douay, and E. V., so often, *soul.*]

Mark 5: 23; E. V., . . . and *she* shall live. [We have had, the *psuchē* of thee shall live.]

Mark 6: 36; E. V., . . . and buy for *themselves* bread.

Mark 6: 42; E. V., And they did all eat, and were filled.

Mark 7: 6; Gr., . . . but the *kardia* of them far is kept off, or, removed, from me.

Mark 7: 10; Gr., . . . in death let him be ended. [We had in the Old Testament Gr., ended *psuchē.*]

Mark 7: 15; Gr., . . . defile him, . . . defile the man. [We have had, *psuchē* of him defiled.]

Mark 8: 3; E. V., . . . if I send them away fasting, they will faint by the way: [We have had, *psuchē* fasting, and *psuchē* fainting.]

Mark 8: 35; Gr., For whoever may will the *psuchē* of him to save from death, shall lose it; but whoever may lose the *psuchē* of him on account of me and of the *euaggelion*, good angeling, good tidings, this, or, he, shall save from death, bring back safe from death, it: [Our word *angel* is the Gr. word *aggelos*, a messenger, a person by whom news is conveyed.] The Lat. has *his anima*, twice, in the verse: Ital., For, whoever shall have willed, or, desired, to save his *life*, it shall lose; but who shall have lost his *life*, through love of me, and of the *evangelio*, [the Greek word *euaggelion;* the *v* is used for the Greek *u*, in the Ital., and in the English.] he it shall save: Rheims, For whosoever will save his *life*, shall lose it; and whosoever shall lose his *life* for my sake and the gospel shall save it. E. V., the same. [The meaning of "whoever may will the *psuchē* of him to save" is, whoever prefers saving his *psuchē* rather than to expose it to death on account of me and the good tidings, the gospel.]

Mark 8: 36; Gr., For what shall it profit *anthrōpon*, a man, if he gain the world entire, and lose the *psuchē* of him? [i. e., and lose *himself*, as it is expressed in Luke, or, his *life*, the word given for *psuchē* in v. 35 by the Ital., the Rheims, and the E. V.] The Lat. has *anima* in this verse, for the Gr. *psuchē:* Ital., ... and cause loss of his *anima?* Rheims, . . . and suffer the loss of his *soul?* E.V., . . . and lose his own *soul?* [The Gr., and the Lat., have the same words, *psuchē*, Lat., *anima*, in both these verses, 35, and 36. They mean, of course, the same in both verses; and the Rheims, Ital., and E. V., *life* in verse 35, means the same as their word *soul* in v. 36.]

Mark 8: 37; Gr., Or what shall give, *anthrōpos*, a man, *antallagma*, an exchange, of the *psuchē* of him? Lat., Or what shall give *homo*, a man, of commutation for his *anima?* Ital., Or, what shall give the man in exchange of his *anima?* Rheims, Or what shall a man give in exchange for his *soul?* E. V., Or what shall a man give in exchange for his *soul?* (Margin, i. e., in order to get it back. Editors.) [Just so, Messrs. Editors; in order to receive breath, life, again by being raised to life from among dead. But these editors mean, no doubt, something different from this; for they are of the Or-

thodox school. What their meaning, consistent with Orthodoxy, can be, I am at a loss to know. For according to Orthodoxy, and its dogma, the immortal soul, that Orthodox entity is to come back from the Orthodox hell, or, the Orthodox heaven, and enter into the bodies they used to inhabit (Orthodoxy makes no provision for breath to be given to the bodies,) and take them along back to that hell, or, heaven; the same places, according to Presbyterianism, where the Orthodox souls went to on leaving their bodies; but according to episcopacy, as expounded by Bishop Hobart and other Bishops, (See before, Ps. 16: 10, and more hereafter,) not to the same place, but to another place, which those Bishops call the final hell; the souls of episcopacy, as so expounded, having all, good and bad, gone to, and been in, between the time when they left their bodies and the resurrection, a place which those Bishops call an intermediate place. But what can these editors mean by "in order to get it (E. V., his soul) back?" The best guess I can make as to their meaning is, that they adopt Scott's notion, in his note to Gen. 2: 7, namely, that the man was made alive before his Orthodox soul was put into him; and, of course, his Orthodox soul might leave him and he remain alive: and, therefore, these editors might think that it could leave him while he was living here; but that he might get it back before he died. I cannot imagine what other meaning the note can have. For, according to Orthodoxy all, good and bad, are to have what Orthodoxy calls their souls given back, or, rather, thrust upon them, at the resurrection, as Orthodoxy understands resurrection, without giving anything in exchange for it.]

Mark 10: 17: Gr., Teacher, or, preceptor, good, what shall I do in order that *zōēn*, a breath, or, life, eternal I may receive as a portion? Lat., that *vitam*, a life, eternal I may receive? Ital., Master, or, Teacher, what shall I do for to inherit the life eternal? [The Gr. has no indefinite article, and therefore it is to be supplied in English, according to the rule before given. The Latin has no article at all, and therefore one of our articles, a, or, the, is to be supplied, as the sense requires.] The Rheims of the verse is, Good master, what shall I do that I may receive life everlasting? [Necessarily meaning a, or, the, life everlasting; because, if, as Orthodoxy says, everybody, i. e., every what Orthodoxy calls *soul*, has now life everlasting, no one can at any time, now or hereafter, receive it; and no one need ask how he may receive it.] The E. V., Good master, what shall I do that I may inherit eternal life. [Following the Douay, in not giving either article. Does the reader desire to

know how Orthodoxy attempts to reconcile the E. V. language "that I may inherit eternal life," and other similar language in the E. V., with the Orthodox tenet that we now all have eternal life, i. e., as Orthodoxy says, immortal souls? I'll tell him. Orthodoxy says, eternal life means, eternal life in the Orthodox heaven; and that eternal death means, eternal *life* in the Orthodox hell!]

Mark 10: 30; Gr., ... and in that *aiōn*, time, or, eternity, to come *zōēn*, a breath, or, a life, eternal: Lat., and in *seculo*, the age, that shall be *vitam*, a life, eternal: Ital., and in the *secolo*, age, to come the life eternal: Rheims, and in the world to come life everlasting: E. V., and in the world to come eternal life: [The Scripture, throughout, teaches plainly that this life is to end; and the Greek, "a life eternal" promises to those who die in Christ, a life differing from this in that it will never end. King James's translators, who follow the Ital. so much, chose not to render the Ital. article in this and the last verse; but to follow the Rheims.]

Mark 10: 45; Gr., ... and to give the *psuchē* of him *lutron*, a ransom, for many: Lat., his *anima redemptionem*, a redemption, or, a ransoming, for many: Ital., and to give his *anima* for price of ransom for many: Rheims, and to give his *life* a redemption for many: E. V., and to give his *life* a ransom for many. [Why did not the Rheims, and E. V., give *soul* here? And in this verse the Rheims, and the E. V., give the article *a*, a ransom, for the Greek noun *lutron*, Lat., *anima*. Why decline to give *a*, a life, for the Gr. noun *zōē*, Lat., *anima*, in verses 7, and 30?]

Mark 11: 12; E. V., . . he was hungry. 11: 24, E. V., . . what things soever ye desire.

Mark 12: 14; Gr., . . thou lookest not to face of man: Lat., face: Ital., thou not hast regard, or, respect, to the quality of the *persons* of men: Rheims, thou regardest not the *person* of man, [*face*, in the Gr., and the Lat., is put, by Synecd., for the whole person; We have seen it frequently so used in the Old Testament.]

Mark 12: 30; Gr., And thou shalt love *Kurion*, Master, Proprietor, the God of thee *ek*, from, or, out of, all the *kardia* of thee, and *ek* all the *psuchē* of thee, and *ek* all the *dianoia*, thought, of thee, and *ek* all the strength of thee: this a first command, or, precept. [As to these accumulated words, see Deut. 4: 29, before given.]

Mark 12: 33; the same, except that the Gr. has *sunesis*, judgment, understanding; instead of *dianoia* in v. 30.

Mark 13 : 9 ; E. V., But take heed to yourselves ; [We have had, take heed to *en-phsh* of you ; Gr., to the *psuchē* of you.]

Mark 13 : 20 ; Gr., And if not *kurios* curtailed *tas*, those, days, not was saved any flesh ; [equivalent to any *psuchē*, elsewhere used ; any flesh, and any *psuchē*, being used for any *person ;*] but *dia*, through, by reason of, *tous*, those, chosen, whom he chose, or, selected, he curtailed *tas*, those, days : Ital., And if the Lord not had abridged those days, no flesh would be saved ; but through the chosen, whom he hath chosen, [The Ital., *hath chosen ; hath*, &c., is used for *chose*, &c., as appears in many instances.] the Lord hath abridged [i. e., the Lord abridged] those days : Rheims, And unless the Lord had shortened the days, no flesh should be saved : but for the sake of the elect which he hath chosen, he hath shortened the days. See E. V.., It gives, first, those days, and then, the days : The Gr. is, *tas*, those, in both places.

Mark 14 : 34 ; Gr., And he saith to them : Deeply dejected is the *psuchē*, breath, of me, even to death : Lat., Heavy, or, bitter, is my *anima* even to death : Ital., My *anima* is *occupata*, possessed, usurped, *di*, of, with, heaviness, or, sadness, even to the death : Rheims, My *soul* is sorrowful, even unto death : E. V., My *soul* is exceeding sorrowful unto death. [See Judges, 16 : 16, before given.]

Mark 15 : 43 ; Gr., . . . and requested the *soma* of Jesus.

Mark 15 : 45 ; Gr., . . . he gave the *soma* to Joseph.

Mark 15 : 46 ; E. V., And he took *him* down, and wrapped *him* in the linen, and laid *him* in a sepulchre, &c.

Mark 15 : 47 ; E. V., . . . beheld where *he* was laid.

Mark 16 : 1 ; E. V., ... had bought sweet spices, that they might come and anoint *him.*

Mark 16 : 6 ; E. V., ... behold the place where they laid *him.*

Mark 16 : 7 ; E. V., . . . that *he* goeth before you into Galilee : there ye shall see *him*, [*He*, and *him*, are applied both to the *soma* in the sepulchre, and to the Christ raised up : and the word *man* is applied in Scripture as well to the dead man as to the living man : and in Gen. 2 : 7 the word man is applied to the inanimate organism, before the breath of life was imparted.]

LUKE.

Luke 1: 46 and 47; Gr., And said Mary: extolleth, the *psuchē* of me the *kurion*, *kai*, yea, or, and, hath exulted the *pneuma* of me upon God the Saviour of me: [*psuchē* and *pneuma* mean the same, namely, breath:] The Lat. has *anima* and *spiritus:* The Ital. has *anima* and *spirito:* Rheims, My *soul* doth magnify the Lord: And my *spirit* hath rejoiced in God my Saviour: E. V., the same, with a comma between the verses.

Luke 1: 64; Gr., Was opened, but, the mouth of him at the very instant, *kai*, even, the tongue of him, and he spoke praising God. [Mouth, and tongue, here, are equivalent to *psuchē*, and *pneuma*, in verses 46, 47; for neither mouth, nor tongue, could give praise without *psuchē*, *pneuma*, both meaning *breath.*]

Luke 1: 71; E. V., That *we* should be saved from our enemies, and from the hand of all that hate us: [We have had, *psuchē* of us, or, of you, saved from enemies.]

Luke 1: 78; Greek, Through entrails of mercy of God of us: Lat., Through *viscera*, entrails, (the chief of which, says Ainsworth, are the heart, liver, and lungs,) of mercy of our God: Rheims, Through the bowels of the mercy of our God: Ital., Through the *viscere*, intestines, of the mercy [of mercy, without our article,] of our God: E. V., Through the tender mercy of our God.

Luke 2: 35; Gr., *Kai*, yea, of thee, indeed of thyself the *psuchē*, shall pass through, a sword: Lat., *et*, even, thy own *anima* shall pass through, or, strike through, a sword: Ital., *E, yea*, a sword shall transfix of thyself the *anima:* Rheims, And thy own *soul* a sword shall pierce: E. V., Yea, a sword shall pierce through thy own soul also.

Luke 5: 20; Gr., . . . Man, are remitted to thee the sins of thee: Lat., Man, are forgiven to thee thy sins: Ital., Man, the thy sins to thee are forgiven: Rheims, Man, thy sins are forgiven thee: E. V., the same. [We have had, the *soul* that sinneth. It is the corporeal breathing *man* that sinneth, and is the *soul* that sinneth.]

Luke 5: 35; E. V., . . . then shall they fast, [We have had fasting expressed by depressing *en-phsh*, Gr., the *psuchē*.]

Luke 6: 3; Gr., ... when hungered *he*, and *hoi*, those, with him being?

Luke 6: 9; Gr., ... Is it lawful on the Sabbaths *psuchēn* to save, or *apolesai*, to cause to be lost, to destroy totally? Latin,

animam to save, or to abolish? Rheims, to save *life*, or to destroy? Ital., to save a *person*, or to kill (*la*) her, or, it? [*persona* is feminine.] E. V., to save *life*, or to destroy (it)?

Luke 7: 30; Gr., The counsel of God put away, or despised, at themselves: [i. e., at the risk of themselves, or it may be, in themselves, or, against themselves. If the latter, it is equivalent to the expression we have had, against the *psuchē* of them.] The Ital. is, cast off, or, rejected, at, or, to, their cost the counsel of God: Rheims, despised the counsel of God against themselves: E. V., rejected (margin, or, frustrated) the counsel of God against (margin, or, within) themselves.

Luke 7: 50; E. V., . . . Thy faith hath saved thee; [We have, to the saving of the *psuchē* of thee.]

Luke 9: 24; Gr., For whoever may will the *psuchē* of him to save, shall lose it: but whoever may lose the *psuche* of him on account of me, this [for, he or she] shall save it.

Luke 9: 25; For, what is profited *anthrōpos*, a man, having gained the world entire, *himself*, but, being destroyed totally, or being lost? [*Himself*, here, is equivalent to the *psuchē* of him, in v. 24.] The Lat. has, his *anima* twice in v. 24: The Ital. of v. 24 is, For, who shall have willed to save his *life*, it shall lose; but who shall have lost his *life* through me, it shall save: Rheims, For whosoever will save his *life* shall lose it; for he that shall lose his *life* for my sake, shall save it: see the two verses in E. V. It gives *life*, twice, in v. 24, for *psuchē*, twice.

Luke 9: 56; Gr., For *ho*, that, son of the man [of man, without our article,] came not *psuchas anthrōpōn*, breaths, (E. V., so often, souls) of men, [for, men, persons, the idiom we have seen often used in the Old Testament] *apolesai*, to lose, cause the loss of, destroy totally, but *sōsai*, to save, bring back safe, (The verb *sōzō*, is defined by Donnegan, to save, bring back safe,) from death, [i. e., through his death and resurrection to purchase back from the grave them who die in him. The language can have no other meaning than this: for the Christ had nothing to do with giving us this life, nor with causing men's death. The life through him is life from among dead. This is what Paul, in 2 Tim. 1: 1, calls, in the Greek, a life *en*, through, Christ Jesus; and in 2 Tim. 2: 10, in the Greek, recovery which *en*, through, Christ Jesus; i. e., recovery from death.] The Lat. of Luke 9: 56 is, came not *animas* to abolish, but to save: Rheims, came not to destroy *souls*, but to save: Ital., not is come to lose, or, waste, the *anime* of the men, [of men,] but to save

(them): E. V., is not come to destroy men's *lives*, but to save (them).

Luke 10: 27; Gr., . . . Thou shalt love *Kurion* the God of thee out of all the *kardia* of thee, *kai*, out of all the *psuchē* of thee, *kai*, out of all the strength of thee, *kai*, out of all the *dianoia*, thought, understanding, of thee: *kai* the neighbor of thee as thyself. [See Deut. 4: 29.]

Luke 11: 34; Gr., *soma*, three times: [for the whole breathing person; and among the definitions of *soma* are, a person, a man.] The Lat. has *corpus*, three times: [and among the definitions of *corpus* is, "Synecd., the whole man."] Ital., *corpo*, three times: Rheims, and E. V., *body*, three times.

Luke 11: 36; Gr., *soma:* Lat., *corpus:* Ital., *corpo:* Rheims, and E. V., *body*, [for the breathing person.]

Luke 12: 4, 5; Gr., . . , fear not from *tōn*, those, *apokteinontōn*, killing, or, torturing, tormenting, rendering miserable, the *soma*, [the breathing, living, person, of course; for the body without life can neither be killed nor tortured, &c.,] *kai*, but, or, and, after these not having more what to do. v. 5, . . . fear ye *ton*, that [for, him that] next after the *apokteinai*, [the infinitive of the same verb,] power having *embalein eis*, to throw to, or, upon, or, to place in, or upon, that, or, the, *geenna*, valley of Henem: [To throw, or, place, *what* to, or, upon, or, in, that, or, the, valley of Henem? The *soma*, of course: it is *that* which Luke is speaking of; he does not use *psuchē* at all, in either verse; and yet what Luke says here is plainly equivalent to what Matthew says, ch. 10: 28. In Luke's 4th verse *soma* means, the breathing, living, person; in his 5th verse it means the dead body; it is used both for the living person and for the dead body, as we have seen; and Donnegan gives both these definitions for it. Orthodoxy would have it that Luke's 5th verse means, to throw the Orthodox *soul* into the Orthodox *hell*. The meaning of these two verses in Luke is the same as the meaning of Mat. 10: 28. Neither Mark nor John has anything corresponding to these verses in Matthew and Luke.] The Lat., and the Ital., in Luke 4: 5, give, to throw into, or, upon, the *gehenna*, Ital., *geenna:* The Rheims, to cast into *hell:* E. V., to cast into *hell:* [The same word which the Douay of the Old Testament, and the Rheims of the New, give for the Gr. *hades;* for which the E. V. sometimes gives *hell*, and sometimes *the grave*. The meaning of the word *gehenna*, and the use made of it by the Christ, will more fully appear under the word *hell*.]

Luke 12: 19; Gr., And I will say to the *psuchē* of me, [i. e., to myself] *psuchē*, thou hast many good [things] laid up for many years, rest thyself, eat, drink, be gay.

Luke 12: 20; Gr., ... Foolish, or, rash, this night they seek from thee the *psuchēn* [in the accusative] of thee: Lat., . . . they seek from thee thy *animam* [in the accusative; the sense is, simply, this night thou mayest die:] Rheims, (Thou) fool, this night do they require thy *soul* of thee: Ital., ... silly, or, foolish, this self-same night, thy *anima* to thee shall be asked again: E. V., ... (Thou) fool, this night thy *soul* shall be required of thee.

Luke 12: 22; Gr., . . . have no care for the *psuchē* of you, [i. e., for yourselves, or, your appetite,] what ye may eat: nor to the *soma*, body, [living person, of course,] what ye may dress in: The Lat. has *anima* for *psuchē*, and *corpus*, the body, [by Synecd. the whole man, as before seen,] for *soma:* Ital., be not careful for your *life*, what ye shall eat; nor for the *corpo* (your), with what ye shall be dressed: Rheims, be not solicitous for your *life*, what you shall eat, nor for your body, what you shall put on: See E. V., It gives, *life.*

Luke 12: 23; Gr., The *psuchē* more is than food, and the *soma* [the living body, person] than dress: Lat., *anima:* Rheims, Ital., and E. V., The *life.*

Luke 12: 29; Gr., And seek not to know, or, examine not into, what ye may eat, or what ye may drink, [literal language, equivalent to v. 22.]

Luke 14: 26; Gr., If *tis*, any one, come to me, and not hate his own father . . . . indeed further, the of himself *psuchē*, or, his own *psuchē:* Lat., his *anima:* Ital., If any one come to me . . . . nay also his own *life.* [The Lat. *anima* is the Ital. *anima*, and means the same.] Rheims, If any (man) come to me, and hate not his father . . . . , yea and his own *life* also: E. V., the same.

Luke 16: 15; Gr., . . . but God knoweth the *kardias* of you.

Luke 16: 24; Gr., . . . and *katapsuxē*, [compounded of *kata* and *psuchō*, to blow, to breathe; from which verb *psuchō* are the nouns *psuchē*, breath, air, and *psuchos*, cold; *kata* gives additional force to the simple verb;] cool, refresh, the tongue of me.

Luke 17: 3; E. V., Take heed to *yourselves.*

Luke 17: 33; Gr., *Hos ean*, whoever, may covet, or, strive, the *psuchē* of him to save, shall totally destroy, or, lose it [i. e., for ever]: *kai*, but *hos ean*, whoever, may lose it, [i. e., on account of me, see Mat. 10: 39; 16: 25; Mark 8: 25,] *zōogonēsei autēn*, shall

produce it a living being: [i. e., shall cause the *psuchē* of him, that is to say, *himself*, to live again:] Lat., Whoever shall have gone about, or, essayed, his *anima* safe to make, *perdet*, shall lose, abolish, destroy, it, *et*, and, or, yet, whoever shall have lost it, *vivificabit*, shall quicken, make alive, it: Ital., Whoever shall have sought to save his *life* shall lose it; but who shall have lost it shall cause that it *vivera*, shall live: Rheims, Whosoever shall seek to save his *life*, shall lose it: and whosoever shall lose it, shall preserve it: E. V., Whosoever shall seek to save his *life* shall lose it; and whosoever shall lose his *life* shall preserve it. [The Rheims word *preserve* destroys the sense of the verse, and is absurd. How can one *lose* his life and *preserve* it? The word *preserve* has no support either from the original, or the Latin, or the Italian. The E. V. follows the Rheims in giving *preserve:* and the E. V. gives *his life* twice. The original has *psuchē* but once; the Lat., *anima* but once; the Ital. and Rheims, *life* but once.]

Luke 18: 12; E. V., I fast, [expressed elsewhere by, depress the *psuchē*.]

Luke 19: 7; E. V., . . . a *man* that is a sinner. [We have had *en-phsh*, Gr., the *psuchē*, E. V., the *soul* that sinneth.]

Luke 21: 12; E. V., . . . and persecute *you*. [We have had persecute *en-phsh* of you.]

Luke 21: 19; Gr., In the endurance, or, perseverance, or, fortitude, of you have the *psuchas* of you: [i. e., yourselves, or, the breaths of you, for, be courageous:] Lat., In you patient undergoing ye shall make yourselves masters of your *animas:* Ital., Possess ye your *anime* in the your patience: Rheims, In your patience you shall possess your *souls:* E. V., In your patience possess ye your *souls*.

Luke 21: 26; *Apopsuchontōn*, [compounded of *apo*, away, and *psucho*, to breathe,] breathing out life, expiring, men from fear: (Donnegan says, *apopsuchō* with *psuchēn* is, to breathe out life, exspire.) Ital., The men, [men, without our article,] fainting away from, or, with, fear: Rheims, Men withering away for fear: E.V., Men's *hearts* failing them for fear.

Luke 21: 34; E. V., And take heed to yourselves.

Luke 21: 35; E. V., For as a snare it shall come on all them, &c.

Luke 22: 15; Gr., With longing I have longed this the paschal to eat with you, before of the me to suffer: [We have had longing of *en-phsh;* Gr., of the *psuchē*.]

Luke 23: 52; Gr., This, going to Pilate, sought, or, asked, the *soma* of that Jesus. [As to *soma*, see before, Mark 15: 45, 46.]

Luke 23: 53, [see Mark 15: 45, 46.]

JOHN.

John 5: 40; Gr., *kai*, but, not will ye, or, ye are not willing, to come to me, in order that *zōēn*, breath, for life, ye may have. [This can mean nothing else than life from the grave.]

John 6: 7; E. V., . . . bread . . . for *them*. [We have had bread for *en-phsh* of them.]

John 6: 12; Gr., But when *they* were satisfied,

John 6: 26; Gr., . . . but because *ye* did eat . . . , and were satisfied.

John 7: 37; Gr., . . . If *any one* thirst: Lat., If any one thirst: Ital., If any one hath thirst; Rheims, If any man thirst: E. V., the same.

John 10: 11; Gr., . . . the shepherd the good the *psuchē* of him layeth down *huper*, for, in the defence of, for the protection of, the sheep; Lat., his *anima* yieldeth: Ital., putteth, or, layeth, his *life* for the sheep: Rheims, giveth his *life* for his sheep: E. V., giveth his *life* for the sheep.

John 10: 15; Gr., . . . and the *psuchē* of me I lay down, *huper* the sheep: Lat., my *anima pono*, I lay down: Ital., I put, or, lay, my *life:* Rheims, and I lay down my *life*, &c.: E. V., and I lay down my *life* for the sheep. [The Gr. has the same verb, *tithēmi*, in this v. and v. 11.]

John 10: 17; Gr., . . . because I lay down the *psuchē* of me, in order that *palin*, again, anew, *labō*, [from *lambanō*,] I may receive, procure, attain, obtain, acquire, it: Lat., my *anima*, that again I may receive, get, procure, it: Ital., my *life* for to recover it after: Rheims, because I lay down my *life*, that I may take it again: E. V., because I lay down my *life*, that I might take it again.

John 10: 18; Gr., No one *airei*, taketh away, it [the *psuchē* in v. 17] from me: but I lay down it of myself: privilege I have to lay down it, and privilege I have again *labein*, [from the same verb *lambanō*,] to receive, it: this the charge *elabon*, [from the same verb,] I have received from the father of me: Rheims, No man

taketh it away from me; but I lay it down of myself, and I have power to lay it down: and I have power to take it up again. This commandment have I received of my Father. E. V., No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. [The Gr. verb *lambanō* is used once in v. 17, and twice in v. 18. Where it is last used in v. 18, namely, *elabon*, the Rheims, and the E. V., give, *I have received;* but where it is used in v. 17, namely, *labō*, the Rheims gives, that *I may take* it, and the E. V. gives, that I *might take* it: and where it is first used in v. 18, namely, *labein*, the Rheims gives, to *take it* up, and the E. V., *to take it.* Why did not the Rheims and the E. V. give *receive* in each of the two other places where the same verb occurs in these two verses?]

John 10: 24; Gr., . . . until when the *psuchēn* of us dost thou take away? Lat., How long our *animam* dost thou take away? Ital., until when holdest thou suspended our *anima?* Rheims, How long dost thou hold our *souls* in suspense? [To take away the breath, is a very natural expression for, holding one in suspense. We say, in breathless expectation, in breathless suspense.] The E. V. is, How long dost thou *make us to doubt?*

John 11: 34; E. V., . . . Where have ye laid *him?*

John 11: 41; Gr., . . . where was the lying dead laid?

John 11: 44; Gr., And came forth the lying dead: E. V., And *he* that was dead came forth.

John 12: 7; Gr., . . . to, or, for, the day of the burial of *me.*

John 12: 25; Gr., Who loving the *psuchē* of him shall lose it; *kai*, but, who hating the *psuchē* of him in this *kosmos*, arrangement, or, constitution, [of things,] or, in this world, *eis*, to, or, for, or, in order to, *zōēn*, a breath, [for, a life,] eternal *phulaxei*, shall lie in wait for, it. [What *lying in wait for it* here means, the reader will learn from Job 14: 14. The Heb. there is, Though die a man, he may live again, all days *tsba*, of warfare, of me I shall wait *od bua hliphti*, until may come exchanging of me. Under *tsba* Ges. gives, warfare, and says, it is "almost always figuratively used of a wretched and miserable condition, citing Job 7: 1; 10: 17; Isai. 40: 2; and under *hliphe* he says, It is "specially used of soldiers keeping guard by turns, whence metaphor. Job 14: 14, 'all the days of my warfare I will wait until my exchanging come;' the miserable condition in *orcus* being compared to the hardships of a soldier on watch." *Orcus* is defined by Ainsworth, the house, place, or,

receptacle, of the dead. In Job 7: 1, for *tsba* the Douay gives, *a warfare:* The E. V. there gives *an appointed time.* In Job 10: 17, for the same word, the Douay gives *war*, and the E. V. gives *war.* In Isai. 40: 2, for the same word the Douay gives *evil*, her *evil* is come to an end; and the E. V. there gives *warfare*, her *warfare* is accomplished. The Greek of Job 14: 14 is, For though die a man, *zēsetai*, he may live again, days of life of him being terminated: *hupomenō*, I shall await, (lit., remain under,) until *palin*, again, *genōmai*, I exist. (The Greek thus giving what is plainly the sense of the Hebrew.) The Lat. of Job 14: 14 is, Thinkest thou, a dead man may live *rursum*, again? all days, in which now *milito*, I go a warfaring, I wait, until may come my changing: Douay, Shall a man that is dead, thinkest thou, live again? all the days in which I am now in warfare, I expect until my change come: Ital., If the man die, can he return into life? I will wait all the days of the time determined, or, set, of the my life, until to me may come alteration (of condition?) E. V., If a man die, shall he live (again)? all the days of my *appointed time* will I wait, till my change come. (The Lat., Douay, Ital., and E. V., give an entirely wrong sense to the verse. The Heb. and Greek did not suit their orthodoxy. I have asked several persons, members of different churches, one of them a gentleman of my own profession, more than forty years old, and a Sunday-school teacher, what they understood by the E. V. words in the verse, *till my change come;* and they all answered, *till my death.* But the verse in the Heb., and the Gr., shews, that Job, the character, in this dramatic poem, which represents a good man, should await in the grave a resurrection to life again. There is no interrogation mark in the Greek of this verse, and the Heb. never uses such a mark, has no such mark. The reader will also take notice, that for the Gr. *zēsetai* the Lat. gives, *may live again;* and the Douay gives, *live again;* and the Ital. gives, *return into life*, equivalent to, *live again:* The E. V. gives, *live* (again), putting *again* in Italics, which is wrong.] As to what will become of the wicked, I refer, in this connection, to a single verse in the Proverbs of Solomon, ch. 21: 16. The E. V. there is, The man that wandereth out of the way of understanding shall remain in the congregation of the dead.] The Lat. in John 12: 25, uses *anima* for each *psuchē*, and gives, looketh to, or, keepeth safe, it to, or, for, a life eternal: Ital., Who loveth his *life* it shall lose, and who hateth his *life* in this world it shall preserve, or, defend, or, take care of, for life eternal: Rheims, He that loveth his *life*

shall lose it: and he that hateth his *life* in this world, keepeth it unto life eternal: E. V., He that loveth his *life* shall lose it; and he that hateth his *life* in this world, shall keep it unto life eternal. [The Gr. is *phulaxei*, from *phulassō*, for which not one of the Lexicons gives *keep*. But how would *keep* help orthodoxy? for that says, that all, good and bad, have inherent immortality; of course, then, by orthodoxy, all keep life unto eternal life.]

John 12: 27; Gr., Now, or, this day, the *psuchē* of me is disturbed, or, disordered, perturbed, vexed: Lat., my *anima* is disordered, or, disturbed: Ital., Now is disordered, or, disturbed, interrupted, troubled, my *anima:* Rheims, Now is my *soul* troubled: E. V., the same: [i. e., Now am I troubled, or, without figure, my *breath* is troubled; for trouble, distress, is shewn in and by the breath.]

John 13: 37; Gr., . . . The *psuchē* of me in defence of thee I will lay down: Lat., my *anima:* Rheims, Ital., and E. V., my *life.*

John 13: 38; Gr., . . . The *psuchē* of thee in defence of me wilt thou lay down? Lat., thy *anima:* Rheims, Ital., and E.V., thy *life?*

John 14: 1; Gr., Not *tarassesthō*, [the same verb used in 12: 27,] let be disordered, disturbed, perturbed, vexed, of you the *kardia:* [equivalent to, the *psuchē* of you, in 12: 27. A disturbance, disorder, vexation, of the breath affects the pulsations of the heart.]

John 14: 27; The Greek is the same as in verse 1.

John 15: 13; Gr., . . . that any one the *psuchē* of him lay down in defence of the friends of him: Lat., his *anima:* Rheims, Ital., and E. V., his *life.*

John 15: 23; E.V., He that hateth me, [We have had *en-phsh* hating.]

John 16: 22: Gr., . . . and shall rejoice of you the *kardia*, [We have had, the *en-phsh*, Gr., *psuchē*, rejoicing; and we have had, the *liver* rejoicing.]

John 17: 2; Gr., Just as, or, according as, thou hast given to him privilege, or, office, of every flesh, [equivalent to every *psuchē*, for it means, of course, every breathing, living, flesh,] that every whom thou hast given [often used for future, and including, of course, all that will be given] to him, he may give, or, bestow, to them *zōēn*, a breath, for, a life, eternal.

John 17: 3; Gr., This, but, is *hē* that, or, the, life eternal, &c.: Ital., Now this is the life eternal: Rheims, Now this is eternal life: E. V., And this is life eternal. [It did not suit the Rheims, and the E. V., to render the Gr. word *hē* here.]

John 18: 18; Gr., . . . *psuchos*, cold, [from *psuchō*, to blow, to breathe, whence *psuchē*, breath.]

John 19: 28; E. V., . . . I thirst, [we have had, *psuchē* thirsty.]

John 19: 40; Gr., . . . the *soma* of Jesus.

John 19: 42; E. V., There laid they Jesus.

John 20: 2; E. V., . . . They have taken away *the Lord* out of the sepulchre, and we know not where they have laid *him*.

John 20: 12; Gr., . . . the *soma* of Jesus.

John 20: 13; E. V., . . . they have taken away *my Lord*, and I know not where they have laid *him*.

John 20: 22; Gr., And this saying, *enephusēse*, he breathed on, or, at, and said to them: *labete*, take, *pneuma hagion*, a breath holy: [*labete* is from the same verb *lambanō* used in ch. 10: 17 and 18. It is defined both *to take*, and *to receive*. In 10: 17, 18, it is used three times. In the first two of those places the Rheims gives *take*, and the E. V. gives *take:* in the third, the Rheims gives *receive*, and the E. V. gives *receive*. It should be rendered *receive* in all those three places. But it suited Orthodoxy better there to give *take* in two of those places.] The Lat. in John 20: 22 is, These when he had said, *insufflavit*, he onbreathed, and said to them: Take, suck, drink in, *spiritum sanctum*, a breath holy: Ital., And, spoken this, *soffio*, he blew, or, breathed, (to them in the face); and said to them: Receive the *spirito sancto*, breath holy: Rheims, When he had said this, he breathed on them; and he said to them: Receive ye *the Holy Ghost:* E. V., And when he had said this, he breathed on (them), and saith unto them Receive ye *the Holy Ghost:* [Here it better suited the Orthodoxy of the Ital., the Rheims, and the E. V., to give *Receive*, instead of *take*, for the Gr. verb *lambanō;* whereas it should here be rendered *take*. But another part of the Rheims and E. V. rendering of this verse demands much more strongly the notice of the reader. The Greek article is not prefixed to its word *pneuma* in the verse. The Greek has but one article, the definite article, *the;* and where that is not prefixed, our definite article, *the*, can never be used; and as before seen, where the Gr. article is not used before a noun, our indefinite article, *a*, is to be used. In this verse, for the Gr. *pneuma hagion*, a breath holy, the Rheims gives, *the Holy Ghost*, and the E. V. gives, *the Holy Ghost*. *Ghost*, as we have seen, means *breath*. Now, put the noun first, as the Gr. does, and we have, take a *ghost*, i. e., a breath, holy; or, if we use the Rheims and E. V. word *receive*, Receive a ghost holy. The Rheims and E. V. *the* Holy Ghost,

in this verse, is one of the numerous instances of the use of our article *the* where there is no article in the Greek, and where the use of our article *the* gives a wrong sense. As to the meaning of this verse, "he breathed on and said to them, take, (or, draw in,) a breath holy," we observe, that the Christ had breath of holiness: he was born holy, and never breathed any other breath but breath of holiness. Breath is used in Scripture for *life.* He was born holy, and led a holy life. One sense, and definition, of the verb *breathe* is, to exhale, breathe out, plainly the sense here; he *breathed* out, &c. What can be *breathed out* but *breath.* His thus breathing out, &c., and saying to them, take a breath holy, was a mode of action and speech by which he inspirited, i. e, encouraged, (for which the Heb. and the Gr. use inbreathed: and our word *inspirited* is, literally, *inbreathed,*) them to live, or to continue in a life of holiness. Were they not holy before?

John 20: 31; Gr., These, but, are written, in order that ye may believe that *ho,* this, Jesus is the Christ, [i. e., the anointed; in the Heb., *Messiah,* the anointed,] the Son of God, or, the anointed Son of God, and in order that, believing, *zōēn,* a life, ye may have, or, give rise to, *en,* through, the name of him. [A, or, the, life which may be acquired through his name, i. e., through belief, faith, in him, will be a life eternal from the dead; by which they who shall receive it will become, as is said, heirs of God.

Psuchē is used ten times in John; and in each of those places the Lat. has *anima.* The Ital. gives *anima* but twice, namely, in 10: 24, and 12: 27. The Rheims gives *souls* in 10: 24, and *soul* in 12: 27, using the word *soul* but twice. The E. V. gives *soul* but once, namely in 12: 27. We thus see, that James's Ecclesiastics could do without the word *soul.* And the reader has seen numerous other passages where they have avoided giving the word *soul,* for no intelligible reason other than that of attempting to keep their readers in ignorance of the true meaning of that word. So that the Douay, Rheims, and E. V. word *soul,* need not have been used at all in an English Bible. What an incalculable amount of misery, mental agony, poor implicit faith humanity would have been spared, if the true word, *breath,* had been used in English versions, instead of the word *soul!*]

ACTS.

Acts 2 : 27; Gr., That not *egkataleipseis*, wilt thou leave, abandon, forsake, the *psuchē* of me [i. e., *me*] in *hades*, *oude*, not, even not, not at all, wilt thou give, or, permit, the sanctified, or, pious, of thee to see [i. e., to suffer, or, experience] *diaphthoran*, destruction, corruption: [This Greek is quoted from the Greek of Ps. 16 : 10, where the Greek has *oude* between the two branches of the verse, but the Heb. has no word at all between them. This is another of the many proofs that the Septuagint was the book used by the Christ and his Apostles. Turn to Ps. 16 : 10, and the remarks there made.] The Lat. of Acts 2 : 27 is, Forasmuch as, or, Because, thou wilt not leave, or, abandon, forsake utterly, my *anima*, in *inferno*, *nec*, no not, wilt thou give, or, suffer, thy Holy to see corruption: Ital., For thou wilt not leave, or, abandon, forsake, my *anima* in the places under ground. [In Ps. 16 : 10, the Ital. gives, in the sepulchre,] *e*, and, or, yea, not wilt thou permit, or, suffer, that thy Holy see corruption: Rheims, Because thou wilt not leave my *soul* in *hell*, nor suffer thy Holy one to see corruption: E. V., Because thou wilt not leave my *soul* in *hell*, neither wilt thou suffer thine Holy One to see corruption.

Acts 2 : 31; Gr., [David] Foreseeing, spoke about, or, in respect to, concerning, the *anastaseōs*, resuscitation, resurrection, act of raising up, the Christ, that not was left, or, forsaken, abandoned, the *psuchē* of him [i. e., he was not left, or, &c.,] in *hades*, *oude*, no not, the flesh of him did see corruption: The Lat. is, Foreseeing, he spoke of the raising up of the Christ, for that neither was *he* [for the Gr. the *psuchē* of him] left, or, forsaken, abandoned, in *inferno*, nor flesh of him did see corruption: [The Lat. here refers to Ps. 16 : 10; shewing that the Lat. rendering here given is equivalent to the Lat. rendering given in Ps. 16 : 10:] The Rheims of Acts 2 : 31 is, Foreseeing this, he spoke of the resurrection of Christ: For neither was *he* [for the Gr. the *psuchē* of him] left in *hell*, neither did his flesh see corruption: Ital., Foreseeing (the things to happen), he spoke of the resurrection of Christ, (saying): that his *anima* not is been [for, not was] left, or, forsaken, abandoned, in the places under ground, *e*, and, that his flesh not hath seen [for, did not see] corruption: E. V., He, seeing this before, spake of the resurrection of Christ, that his *soul* was not left in *hell*, neither his flesh did see

corruption: v. 32 is, E. V., This Jesus hath God raised up, whereof we are all witnesses. [How perfectly plain it is from the language of these verses that *the psuchē of him*, E. V., *his soul*, means *he*, the Christ. Take the language of the E. V. itself: "He spake of the resurrection of *Christ*;" and what did he say of the resurrection of Christ; and in what words did he give his understanding of it? "that *his soul* was not left in *hell*," i. e., in the grave. The language is equivalent to this: He spake of the resurrection of Christ, that is to say, that *his soul* was not left, &c.: *his soul*, necessarily meaning *he*, that *he* was not, &c. And accordingly the Lat. and the Rheims give *he* for the Gr., the *psuchē* of him. And v. 32 again shews that *he* is the meaning.]

Acts 2: 41; Gr., Those indeed therefore gladly receiving the word of [i. e., from] him, were baptized: and were added in that day *psuchai* [that were baptized] about, or, nearly, 3,000: Lat., *animae:* Ital., about 3,000 *persons:* Rheims, and there were added in that day about 3,000 *souls:* E. V., about 3,000 *souls.*

Acts 2: 43; Gr., There was, existed, but, to every *psuchē* [i. e., every person] fear: Lat., to every *anima:* Ital., And every *person* had fear: Rheims, And fear came upon every *soul:* E. V., the same.

Acts 2: 47; Gr., The *kurios* yet added the saved, [i. e., added saved,] daily to the assembly. (In Eccles. writers, the church, says Donnegan.) ["Were added saved," here, is equivalent to, "were added *psuchai*," in v. 41: Ital., *persons*, Rheims, and E. V., *souls*, in verse 41.]

Acts 3: 19; Gr., . . . whenever shall come times *anapsuxeōs*, [compounded from *ana*, thoroughly, and *psucho*, to breathe,] of free breathing: Lat., Rheims, Ital., and E. V., times of *refreshment.*

Acts 3: 23; Gr., ... every *psuchē*, breath, for person, which ever not shall hearken to that prophet, *exolothreuthēsetai* [see Gen. 17: 14,] *ek*, from among, the people: Lat., every *anima* . . . *exterminabitur*, shall be abolished, destroyed, rooted out, from the people: Rheims, . . (that) every *soul* which will not hear that prophet, shall be destroyed from among the people: Ital., (that) every *anima* that not shall have minded, or, listened to, that prophet, shall be destroyed from among the people: E. V., (that) every *soul* which will not hear that prophet, shall be destroyed from among the people.

Acts 4: 24; E. V., . . . they lifted up their voice to God with one accord, [*voice* is equivalent to *en-psh*, Gr., *psuchē*, breath; there

can be no voice without breath: and we have had, lift up *en-phsh*, Gr., the *psuchē* to Jehovah.]

Acts 4: 25; E. V., Who by the mouth of thy servant David hast said, [*mouth* is equivalent to *en-phsh*, Gr., *psuchē*, breath; for nothing can be said, spoken, without breath.]

Acts 4: 32; Gr., Indeed of the multitude of those having believed there was the *kardia* and *psuchē* one: [i. e., the feeling and breath, for voice] one: Lat., . . . there was *cor* one and *anima* one: Rheims, And the multitude of believers had but one heart and one *soul:* [Was it one orthodox *soul* for the multitude?] Ital., And the multitude of them that had believed had one same *cuore* and one same *anima:* E. V., And the multitude of them that believed were of one heart and of one *soul.*

Acts 5: 5; Gr., Hearing, but, Ananias those words, falling, *ex-epsuxe*, [compounded of *ek*, out, entirely out, and *psuchō*, to breathe,] he breathed entirely out, exspired: Lat., *exspiravit*, [compounded of *ex*, out, and *spiro*, to breathe,] he outbreathed, exspired: [*spiro*, to breathe, is the Lat. verb from which is the Lat. noun *spiritus*, breath:] The Ital. is, And Ananias, hearing these words, fell down, and *spiro*, breathed out, exspired: [*spiro* is from the Ital. verb *spirare*, defined by Graglia, to breathe, to blow, to exspire, to die: and the Ital. noun *spirito* is from this verb *spirare.*] The Rheims is, And Ananias hearing these words, fell down, and *gave up the ghost:* E. V., And Ananias, hearing these words, fell down, and *gave up the ghost:* [Here we learn, as we learned in the Old Testament, that the word *ghost* means breath.]

Acts 5: 10; Gr., and *exepsuxen*, [the same verb used in v. 5,] breathed entirely out, exspired: Lat., and *exspiravit:* [the same verb used in v. 5:] Ital., and *spiro* [the same verb used in v. 5.] Rheims, and *gave up the ghost:* E. V., and *yielded up the ghost.*

Acts 7: 14; Gr., Having sent, but, Joseph, he called away, or, called for, invited, the father of him, Jacob, and all the consanguinity of him [i. e., of like blood with him] *en*, at, [i. e., to the number of,] *psuchais*, breaths, [for *persons*,] seventy-five: Lat., at *animas* 75: Ital., (which was) of 75 *anime:* Rheims, And Joseph sending, called thither his father Jacob, and all his kindred, in 75 *souls:* See E. V. [The Ital., as we have seen, frequently gives *person* for the Lat. *anima;* shewing, that both the Lat. and Ital. *anima*, breath, is used for the corporeal breathing, living, person.]

Acts 8: 21; Gr., . . . for the *kardia*, heart, soul, mind, of thee

not is straight [metaphorically, sincere, says Donnegan,] in the presence of God.

Acts 8: 33; Gr., . . . for is taken away from the earth the *zōē*, breath, [for, *life*,] of him. [*Zōē* is equivalent to *en-phsh*, Gr., *psuchē*, breath: and we have had *en-phsh*, Gr., *psuchē*, taken away.] The Lat., the Rheims, the Ital., and the E. V. give, his *life*.

Acts 8: 37; Gr., Said, but, Philip: If thou believest out of all the *kardia*, it is allowable, or, lawful [that thou be baptized. The single word *kardia* expresses all that is so often expressed by the cumulated words so often given, E. V., heart and soul and mind, and strength sometimes added.]

Acts 9: 1; Gr., ... *empneōn*, breathing, threatening and slaughter. [Here is the *pneuma*, the *psuchē*, the breath, of threatening and slaughter.]

Acts 9: 40; Gr., . . and turning to the *soma* he said: Tabitha, arise. [He calls the *soma*, Tabitha, and calls upon the *soma*, calling it Tabitha, to arise. Peter was not initiated in Orthodoxy, or he would have called upon Tabitha's orthodox *soul* to come back into Tabitha. He had a better teacher. His Master called Lazarus from the tomb.]

Acts 10: 30; E. V., . . . I was fasting, &c.

Acts 12: 23; Gr., and becoming worm-eaten, *exepsuxen:* Lat., *exspiravit:* Ital., *mori*, he died: Rheims, he gave up the ghost: E.V. gave up the ghost: [See Acts 5: 5 and 10, before given.]

Acts 13: 22; Gr., . . . I have found David *ton*, that, or, the, of Jesse, *andra*, a man *kata*, according to, the *kardia* of me.

Acts 14: 2; Gr., ... and made evil, or, rendered unhappy, the *psuchas* of the people, or, of the Pagans, against the brethren: Lat., *animas:* Rheims, and incensed the *minds* of the Gentiles: Ital., and exasperated the *minds* of the Gentiles: E. V., ... made their *minds* evil-affected, &c.

Acts 14: 22; Gr., Making fixed, or, assuring, the *psuchas* of the learners, disciples, encouraging to be steadfast in the faith: Lat., *animas:* Ital, the *minds* of (and) encouraging (them) to, &c.: Rheims, Confirming the *souls* of the disciples, (and) exhorting them to continue in the faith: E. V., the same.

Acts 15: 9; Gr., . . . in, or, by, the faith [by faith, without our article,] having purified the *kardias* of them.

Acts 15: 24; Gr., . . . *etaraxan*, have disturbed, disordered, perturbed, vexed, you. [We have had the same verb used with the *psuchē* of you] with words, contradicting, or, overturning,

the *psuchas* of you: (Donnegan, for the verb used here, gives, overturn the grounds of an argument): [contradicting, overturning the *psuchas*, breaths, words, of you:] The Lat. is, confuting your *animas:* Ital., overthrowing your *anime:* Rheims, subverting your *souls:* E. V., the same.

Acts 15: 26; Gr., Men having consigned, or, resigned, delivered, the *psuchas* of them in defence of the name of the *kurios* of us Jesus Christ: Lat., their *animas:* Rheims, Men that have given their *lives* for the name, &c.: Ital., Men that have exposed the *lives* of them for, &c.: E. V., Men that have hazarded their *lives* for, &c.

Acts 17: 8; Gr., *etaraxan*, they disturbed, disordered, perturbed, vexed, the populace. [See v. 24.]

Acts 18: 18; V. E., . . . for he had a vow.

Acts 20: 3; Gr., Having made months three, there existing to, or, for, him an insidious plot by the Jews: Lat., were made, or, existed, to, or, for, him an ambuscade, a lying in wait: Ital., being to, or, for, him, snares: Rheims, the Jews laid wait for him: E. V., the same. [We have had, laid wait for *en-phsh*, Gr., the *psuchē*, of him, i. e., for him.]

Acts 20: 10; Gr., ... for the *psuchē* of him in him is: Latin, *anima* of him: Ital., his *anima:* Rheims, for his *soul* is in him: E. V., for his *life* is in him. [Soul, and *life*, mean the same thing, the *psuchē*, the breath.]

Acts 20: 24; Greek, . . . the *psuchē* of me: Latin, my *anima:* Rheims, Ital., and E. V., my *life*.

Acts 21: 23; E. V., ... men which have a vow on them.

Acts 23: 21; E. V., . . . there lie in wait for *him* of them more than forty men, which have bound *themselves* with an oath.

Acts 23: 30; E. V., . . . the Jews laid wait for the *man*.

Acts 25: 16; Gr., . . . to yield up any *man* to *apōleian*, [a noun from the verb *apollumi*, which we have often had with *en-phsh*, Gr., *psuchē*,] loss, destruction, perdition, death.

Acts 27: 10; Gr., ... but *kai*, also, or, even, of the *psuchōn* [Gen. plural of *psuchē*] of us: Lat., of our *animas:* Ital., but also of our *persons:* Rheims, but also of our *lives:* E. V., the same.

Acts 27: 22; Gr., . . . for, throwing away of *psuchē* not any shall be *ek*, from among, you: Lat., for, loss of no *anima* shall be out of, or, from, you: Ital., for not there shall be loss of the *life* of any one of you: Rheims, for there shall be no loss of any man's *life* among you: E. V., for there shall be no loss of (any man's) *life* among you.

Acts 27 : 37; Gr., We were, but, or, however, in the ship, all the *psuchai* two hundred seventy-six : [Including the sailors mentioned in v. 30.] Lat., all *animae :* Ital., *persons:* Rheims, *souls :* E. V., *souls.*

Acts 27 : 44; Gr., ... and so it happened all to be carried through safely upon, or, to, the land : Lat., and so it happened, that all *animae* got away to land, or, the land. [The Gr. does not use *psuchē* in the verse.] Rheims, and so it came to pass, that every *soul* got safe to land : Ital, and so it happened that all saved themselves, or, were saved, on land : E. V., And so it came to pass, that they escaped all safe to land. [The Ital. uses its word *anima* and its word *persona* as convertible terms. Acts gives the same proof of the meaning of *psuchē* that all the Evangelists have done, and that we have had through all the Old Testament.]

ROMANS.

Rom. 2 : 9; Gr., Pressure (metaphor., says Donnegan, torture, affliction, anguish,) and narrowness (metaphor., says Donnegan, perplexity, distress,) upon every *psuchēn anthrōpou*, breath of man, for man, the bringing about the evil : [evil, without our article. Here we have the Heb. idiom *en-phsh adm*, Gr. *psuchē of man*, for man.] Lat., upon every *animam of man :* Rheims, Tribulation and anguish upon every *soul of man* that worketh evil : Ital., Tribulation, and anguish (upon be) to every *anima of man* that doeth the evil : [doeth evil.] E. V., Tribulation and anguish, upon every *soul of man* that doeth evil.

Rom. 2 : 10; Gr., Glory, but, and honour and peace to every the bringing about the good : [good without our article.] Lat., to every working good : Rheims, . . to every one that worketh good : Ital., But glory, and honor, and peace, (shall be) to whoever doeth the good : [doeth good.] E. V., But glory, honour, and peace, to *every man* that worketh good; [every man, and the Ital., whoever, and the Rheims, every one, are equivalent to, every *psuchē* of man : Rheims, and the E. V., every *soul* of man, in verse 9.]

Rom. 3 : 20; Gr., Therefore on account of works of law not shall be cleared from accusation, or, justified, any flesh, [flesh, is equivalent to *psuchē*, used elsewhere.]

Rom. 6 : 12 ; Gr., Not therefore let reign the sin [sin, without our article,] in the mortal *sōma* of you, [*soma* here means, of course, the breathing, living *soma ;* and is equivalent to *flesh* in 3 : 20, and to *psuchē* as used elsewhere. It is the breathing, living *soma* that sins ; and *sōma* is defined, a person, a man. The *sōma* that sins is mortal, subject to death ; and we have, the *en-phsh*, Gr., *psuchē*, E. V., *soul*, that sinneth shall die.]

Rom. 6 : 14 ; E. V., For sin shall not have dominion [i. e., not reign] over *you :* [*you*, here, is equivalent to the mortal *sōma* of you in verse 12.]

Rom. 7 : 24 ; Gr., Wretched I a man, [i. e., I am a wretched man,] who *rusetai* shall preserve, free, keep back, protect, me from the *sōma*, mass, body, of this death ? [One of the definitions of *sōma* is, mass. Paul here calls his wretchedness a mass of death. And in Rom. 6 : 6 he says, Gr., . . . in order that *katargēthē*, may be left unemployed, the *soma*, mass, body, of the sin, (of sin,) of the no longer to serve us, to the sin : (to sin, i. e., that we may no longer be servants to sin.) And in Colos. 2 : 11 he says, Gr., . . *en*, through, by means of, the *apekdusei*, the putting off, (metaphor., renunciation, says Donnegan,) of the *soma*, mass, body, of the sins of the flesh.] In Rom. 7 : 24, the Lat. is, who shall free, or, rid, me from the *corpus*, body, temper, constitution, of this death ? Rheims, who shall deliver me from the body of this death ? The Ital. is, who me will draw, or, drag, from this body of death ? E. V., who shall deliver me from the body of this death ? (Some one has given in the margin, "or, this body of death ;" taken from the Italian.)

Rom. 8 : 13 ; Gr., . . . the deeds of the *soma*, [the breathing, living, person.]

Rom. 11 : 3 ; Gr., . . . and they seek the *psuchē*, breath, for, life, of me : Lat., my *anima :* Ital., my *anima :* Rheims, and E. V., my *life.*

Rom. 11 : 9 ; E. V., . . . a snare . . . unto them.

Rom. 13 : 1 ; Gr., Let every *psuchē* to powers superior yield obedience : Lat., every *anima :* Ital. every *person :* Rheims, Let every *soul* be subject to higher powers : E. V., Let every *soul* be subject unto the higher powers.

Rom. 13 : 9 ; E. V., . . . Thou shalt love thy neighbor as *thyself.* [We have had, as the *psuchē* of thee.]

Rom 15 : 23 ; Gr., *epipothian*, an anxious desire, longing, [We have had this expressed by *en-phsh*, Gr., *psuchē*, breath, breathing after.]

Rom. 16 : 4 ; Gr., Who in defence of the *psuchē* of me their own necks have put under : Lat., for my *anima :* Rheims, Who for my *life* have laid down their own necks : Ital., and E. V., my *life.*

[*Psuchē* is used but four times in Romans, namely, 2 : 9 ; 11 : 3 ; 13 : 1 ; 16 : 4. And the Lat. has *anima* in each of them. In two of them, namely, 2 : 9, and 11 : 3, the Ital. has *anima :* in one of these two, namely, 11 : 3, the Rheims, and the E. V., have, *life.* In 13 : 1, where the Rheims, and the E. V., have, *soul,* the Ital. has, *person.* In 16 : 4, the Rheims, the Ital., and the E. V., have, *life.* In 2 : 9, the other place where the Ital. uses *anima,* it is, every *anima of man,* for, every person : Rheims, and E. V., every *soul of man.* Thus is added the testimony of Paul that *psuchē* means *breath,* for which *life* is not a synonym, but is an equivalent. We readily understand why the Orthodox Rheims, Italian, and E. V., should prefer to give *life* rather than *breath.*]

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1 CORINTHIANS.

1 Cor. 2 : 14 ; Gr., Indeed *psuchikos anthrōpos,* [*psuchikos* is an adjective from the noun *psuchē* and verb *psuchō,*] a having breath man, [i. e., a man having merely the natural breath, and not the breath of holiness, the breath proceeding from God, called in the Rheims, and the E. V., the Spirit of God. *Of* is defined by Webster, from ; concerning ; *proceeding from.* These are all the definitions he gives. We use *of* for, *belonging to,* also.] The Lat. in 1 Cor. 2 : 14 is, Indeed a having life man, [i. e., a man having merely the natural life.] Ital., Now the man *animale,* animal, comprehendeth not, &c. : Rheims, But the *sensual* man perceiveth not, &c. : E. V., But the *natural* man receiveth not, &c.

1 Cor. 4 : 11 ; E. V., . . . we both hunger, and thirst.

1 Cor. 5 : 2 ; Gr., v. 3, And you become puffed, or, inflated, are : Lat., v. 2, And you swollen, puffed up, are : Ital., v. 2, And besides likewise ye are puffed up : Rheims, v. 2, And you are puffed up : E. V., v. 2, And ye are puffed up, [We have had this expressed by swollen, puffed up, *en-phsh,* Gr., *psuchē,* breath.]

1 Cor. 6 : 15 ; Gr., Know ye not that the *somata* [plural of *soma,*] bodies, (for, living persons,) of you members of Christ are ? [i. e.,

that you are members of Christ; the *somata* of you, being equivalent to, the *psuchai* of you, the breaths of you, i. e., you: and we have seen in the Greek of the Old Testament, the *somata* used for the Heb. *en-phshut*, plural of *en-phsh*; see Gen. 36: 6, before given:] The Lat., in 1 Cor. 6: 15 is, Know ye not that your *corpora*, [plural of *corpus*, defined by Ainsworth, "synecd. the whole man,"] your whole persons, members are of Christ? Ital., Know ye not that your bodies are members of Christ? Rheims, and E. V., Know ye not that your bodies are the members of Christ?

1 Cor. 6: 18; Gr., . . . but who *porneuōn*, prostituting himself, or, committing fornication, *eis*, in, or, against, his own *soma* [i. e., in, or, against, himself] sinneth.

1 Cor. 6: 19; Gr., *soma*, for the whole breathing person.

1 Cor. 6: 20; Gr., . . . glorify God *en*, through, by means of, the *soma* of you, and *en* the *pneuma*, breath, of you, [The body and the breath constituting the whole corporeal breathing person; and Gen. 2: 7 shews, by *psuchē* in place of *pneuma*, that they both mean the same, namely, breath.]

1 Cor. 7: 5; Gr., . . . in order that *scholazēte*, ye may give attention to, fasting: Ital., for to attend to fasting: Rheims, that you may give yourselves to, &c.: E. V., that ye may give yourselves to fasting. [We have had fasting expressed by depressing the *psuchē*, breath.]

1 Cor. 7: 35; E. V., . . . a snare upon you.

1 Cor. 7: 37; Gr., But who hath stood immoveable in the *kardia*, not having natural impulse: Lat., in *his cor*, not having occasion, or, need: Rheims, For he that hath determined being steadfast in his heart, having no necessity: Ital., But who standeth firm in (his) *cuore*, and not hath necessity: see E. V.

1 Cor. 10: 6; Gr., . . . for the not to be us eagerly desirous of bad [things, understood]: Ital., to the end that we not should covet things wicked: E. V., to the intent we should not lust after evil things. [We have had, the *psuchē* desiring eagerly, longing for.]

1 Cor. 13: 3; Gr., . . . *kai*, yea, though I resign the *soma* of me [i. e., myself] in order that *kauthēsōmai*, I may be burned: [*kauthēsōmai* is the first person singular.] Lat., my *corpus*, (by synecd. the whole man, says Donnegan) that *ardeam*, I may burn: Rheims, and if I should deliver my body to be burned: Ital., and should give the my *corpo* to be burned: E. V., and though I give my body to be burned: [The Rheims, and Italian of the verse may suit their

Orthodox notion, that what Orthodoxy calls the soul is the person: and so, that the soul may give its body to be burned. There is no such nonsense in the Greek of the verse, nor in the Latin. But King James's Ecclesiastics chose to follow the Rheims, or the Italian, as suiting their orthodoxy.]

1 Cor. 14 : 7; Gr., Just as *ta*, those, or, the, *apsucha*, [plural of *apsuchos*, compounded from *a*, the privative or negative particle, and *psuchē*, breath, *psuchō*, to breathe,] without breath, [for without life,] *phōnēn*, sound, or, voice, giving: The Lat. is, without *anima:* The Italian is, Things *inanimate:* i. e., without *anima*, breath: Rheims, Even things without *life* giving sound, whether pipe or harp: E. V., The same, except that it begins the verse with And.

1 Cor. 15 : 45; Gr., Thus also it is written," *egeneto* the first man Adam *eis psuchēn zōsan:*" [quoting the very Greek words in Gen. 2 : 7,] "*egeneto eis psuchēn zōsan*," was born into, or, was made into, a breath breathing: The Latin has the same words here as in Gen. 2 : 7, "*factus est in animam viventem*," was made into a breath living: The Rheims, in 1 Cor. 15 : 45 is, The first man Adam was made into a living soul: The Italian is, The first man Adam was made into *anima vivente*, a breath alive, or, living: The E. V. is, The first man Adam was made a living soul. [The Douay of the Old Testament gives nothing for the Heb. preposition *l*, Greek, *eis*, Lat., *in*, in Gen. 2 : 7; and the Ital., and the E. V., give nothing for it there. The Rheims, which was published twenty-seven years before the Douay, and thirty years before the E. V., gives, was made into, &c., as the Heb., the Gr., and the Lat., have it in Gen. 2 : 7. And even the Italian, in 1 Cor. 15 : 45 gives, was made *into*, &c. But the E. V., having followed the Douay, and Italian, in Gen. 2 : 7, in not giving *into*, was unwilling to give *into* in 1 Cor. 15 : 45, though even the Italian there does. "The man was made into a living soul," (by imparting to the inanimate organism the breath of life,) is an affirmation in precise language that it was the corporeal man that was made into a living soul, or, if the reader prefer, became a living soul. And the corporeal breathing creature is the only living soul known to the Bible.

In this epistle Paul does not once use as a word of his own the word *psuchē*. He does not once use the idiomatic phrase with *psuchē*. The reader has observed several passages where he might have used the idiom. Paul has no difficulty in getting along without the word *psuchē*.]

2 CORINTHIANS.

2 Cor. 1: 11; Gr., ... many *faces:* Lat., Rheims, Ital., and E. V., many *persons*, [*face* in the New Testament, as in the Old, is used as equivalent to *psuchē*, Heb., *en-phsh*, by Synecd.]

2 Cor. 1: 23; Gr., But I a witness God invoke on the my *psuchē*, that . . . I came not, &c.: [On my life I declare, is a common expression with us: sometimes we say, upon my soul, &c. These expressions, like that of Paul, are strong expressions for, upon my word. Indeed this is the meaning; for *psuchē*, breath, is equivalent to word.] Lat., But I a witness God invoke upon my *anima:* Ital., Now I call God for witness on my *anima:* Rheims, But I call God to witness upon my *soul:* E. V., Moreover I call God for a record upon my *soul.*

2 Cor. 2: 10; Gr., *face:* Lat., and Rheims, *person:* Ital., *cospetto*, presence: E. V., *person:* Margin, or, *sight.*

2 Cor. 6: 17; E. V., . . . be ye separate, and touch not the unclean (thing); [We have had, the *en-phsh*, Gr., *psuchē*, that toucheth, &c.]

2 Cor. 7: 15; Gr., And the *splagchna*, entrails, &c.: ("especially the heart and liver; the entrails, as the seat of passion, or feeling. Metaphor., compassion," says Donnegan.) Lat., *viscera*, the entrails, of him: Ital., Therefore also he is much more emboweled towards you: Rheims, And his bowels are more abundantly towards you: E. V., And his *inward affection* is more abundantly toward you.

2 Cor. 8: 12; Gr., For if the *prothumia*, ready will, or, ardour, zeal, be before: Lat., For if the will in readiness be: Rheims, For if the will be forward: Ital., For if there be the readiness of the *mind:* E. V., . . a willing *mind.* [We have had in the Ital., and E. V., *mind* where the Heb. is *en-phsh*, and the Gr. *psuchē.*]

2 Cor. 8: 16; E. V., . . . which put the same earnest care into the *heart* of Titus, [We have had in the Ital., and the E. V., *heart* where the Heb. is *en-phsh*, and the Gr. *psuchē.*]

2 Cor. 10: 10; Gr., . . . but the presence of the *soma* of him weak, or, feeble. [*Sōma* here means the whole breathing person; equivalent to *en-phsh*, Gr., *psuchē*, so often used for the whole breathing person.]

2 Cor. 11: 7; Gr., . . . myself *tapeinōn*, depressing, lowering, humbling. [We have often had this Gr. verb used with *psuchē.*]

2 Cor. 12: 15; Gr., I moreover very willingly will expend and be expended for the *psuchōn* of you: Lat., for your *animas:* Ital., for your *anime:* Rheims, But I most gladly will spend and be spent myself for *your souls:* E. V., And I will very gladly spend and be spent for *you.*

GALATIANS.

Paul does not use the word *psuchē* in Galatians. The reader of Galatians in the English Version will observe several places where he might have used it.

EPHESIANS.

Ephes. 5: 28; Gr., So ought the men [men] to love their own women [i. e., their wives] as their own *sōmata*, bodies: [living bodies, of course: as their own bodies, means, as themselves, equivalent to, as the *psuchas* of them.] The Lat. word used in Ephesians 5: 28, is *corpora*, plural of *corpus;* by Synecd., says Donnegan, the whole man; which is plainly the meaning here.

Ephes. 5: 29; Gr., For no one ever the flesh of himself hated; [i. e., ever hated himself.]

Ephes. 6: 6; Gr., Not with eye-service, as seeking to please men, but as servants of the Christ, doing the will of God from, or, out of, *psuchē*, breath, [for, desire, affection:] Lat., from, or, out of, the *mind:* Ital., of, or, from, *mind*, or, understanding: Rheims, from the *heart:* E. V., from the *heart.*

[Paul uses *psuchē* but once in Ephesians: and there the Lat. and Ital. render it *mind:* and the Rheims and E. V., *heart.*]

PHILIPPIANS.

Philip. 1: 8; Gr., For, a witness of me is God, [Equivalent to his (Paul's) expression in 2 Cor. 1: 23, I call God a witness on the

my *psuchē:* And the E. V., here is, For God is my record; and in 2 Cor. 1: 23, the E. V. is, I call God for a record upon *my soul:*] how I long for, or, desire earnestly, all you *en*, in, or, through, entrails, or, bowels, of Jesus Christ. [We have had *long for*, expressed by *psuchē*, breath, breathing after.]

Philip. 1: 20; Gr., . . . *kai*, even, or, also, now, shall be extolled Christ *en*, through, by means of, the *soma* of me, [i. e., through, by means of, me,] whether *dia*, through, or, by means of, life, or, *dia* death. [It is only the living body, living person, that can die. We hear Orthodoxists say, death of the body; an absurdity not found in the Bible. It has no such language as, the death of the body.]

Philip. 1: 27; Gr., . . . that ye remain fixed in one *pneuma*, breath, with one *psuchē* (breath, for) with one consent, or, accord, fighting together *tē*, [the Gr. article in the dative without any preposition,] in the, belief, or, faith, of the good news: Lat., in one *spiritus*, breath, *unanimes*, (with one breath, for,) with one consent, or, accord, (and so defined,) labouring together in the faith of the good news: Rheims, that ye stand fast in one *spirit*, with one *mind* (Gr. *psuchē*) labouring together for the faith of the Gospel: Ital., that ye stand fast in one *spirito*, fighting together of one same *mind per*, in, through, or, by, the faith of the good news: E. V., that ye stand fast in one *spirit*, with one *mind* striving together for the faith of the Gospel.

Philip. 2: 2; Gr., . . . *sumpsuchoi*, [compounded of *sun*, together, and *psuchō*, to breathe,] breathing together, [i e., agreeing; expressed in 1: 27 by *with one psuchē:*] Lat., *unanimes*, of one breath, [for the Gr. *sumpsuchoi:*] Rheims, being of one accord: Ital., (being) of one *mind:* E. V., (being) of one accord.

Philip. 2: 19; Gr., . . . in order that also I *eupsuchō*, [compounded of *eu*, well, easily, and *psuchō*, to breathe,] may breathe well, or, freely [for, that I may be of good courage, or, consolation,] knowing *ta*, these [things] concerning you: Lat., that *et*, also, I in good *mind* may be, &c.: Ital., in order that I also, having known your state, may be *inanimato*, inbreathed: [for, encouraged; giving that I may be *inanimato* for the Gr., that I *eupsuchō:*] The Rheims is, that I also may be of good comfort, when I know the things concerning you: E. V., that I also may be of good comfort, when I know your state. [Taken partly from the Rheims, and partly from the Italian.]

Philip. 2: 20; Gr., For no one have I *isopsuchon*, [compounded from *isos*, like, and *psuchō*, to breathe,] like breathed: [i. e., breath-

ing together, for, agreeing in sentiment, or, feeling; equivalent to conspiring, from the Lat. *con*, together, and *spiro*, to breathe; i. e., of like *spirit;* spirit being the most usual Douay, Rheims, and E. V. word for the Lat. *spiritus*, its noun from *spiro*, to breathe.] E. V., *like minded.*

Philip. 2: 26; Gr., Since longing for, or, desiring earnestly, he was, all you, and being dejected,

Philip. 2: 30; Gr., Because *dia*, through, by, the work, or, labour, concerning the Christ, unto death he drew near, exposing himself to danger in, or, as to, the *psuchē*, in order that he might fill up the of you want of the on the side of me public service: The Lat. has, yielding his *anima:* Ital., For he is been well nigh the death *per*, through, by, in, the work of Christ, having exposed to risk his own *life* for to supply the defect of your service towards me: Rheims, Because for the work of Christ, he came to the point of death, delivering his *life*, that he might fulfil that which on your part was wanting towards my service: See E. V.; It gives, not regarding his *life.*

[In this epistle Paul uses *psuchē* twice, namely, 1: 27; 2: 30. In the first, the Lat. has a word from *anima;* and in the second has the word *anima.* In 1: 27 the Rheims, the Ital., and the E.V., have *mind.* In 2: 30 the Rheims, the Ital., and the E. V., have *life.*

He uses *psuchē* and *psuchō* in composition with other words, in three places, namely, 2: 2, *sumpsuchoi*, breathing together, for, agreeing: 2: 19, *eupsuchō*, breathe well, or, freely: 2: 20, *isopsuchon*, like breathing, breathing alike, i. e., agreeing in sentiment, or, feeling. And we have had other compounds with *psuchō*, namely, *ekpsucho*, to breathe entirely out, i. e., to exspire, die: *anapsuchō*, to breathe in, or, up and down, or, thoroughly: *apsuchos*, without breath, for, wanting courage; without *soul*, to use the E. V. word so often given for *psuchē*, *oligopsuchos*, of little breath, for, of little courage. And we have in the Gr. Lexicon, *apsucheō*, to be without breath, defined, to be inanimate, lifeless; to faint: *apsuchia*, defined, want of *soul*, or, *life;* inanimation; state of fainting; pusillanimity, cowardice, or dejection. And we have in the Lexicon, *empsuchō*, to inbreathe, defined, to animate, vivify, quicken, (i. e., to make alive); and *empsuchos*, inbreathed, defined, animated, living. *Empsuchō*, to inbreathe, is equivalent to *empneō*, to inbreathe, the verb we have had in Deut. and Joshua, compounded of *en*, in, and *pneō*, to breathe; from which verb *pneō* is the Gr. *pneuma*,

breath. *Pneuma* is the Greek noun for which the Lat. gives *spiritus*, the Ital., *spirito*, and the Douay, Rheims, and E. V., so often, *spirit*. Can any one ask stronger additional proof of the meaning of *psuchē* than these numerous compounds afford?]

COLOSSIANS.

Col. 2: 18; Gr., . . . inconsiderately *phusioumenos*, inflated, puffed up with pride, by the *noos*, thought, or, opinion, of the flesh of him: [i. e., of himself:] Lat., in vain, or, to no purpose, puffed up by the thought, or, sense, of his flesh: Rheims, in vain puffed up by the sense of his flesh: Ital., being rashly puffed up by the *mind* of his flesh: E. V., vainly puffed up by his fleshly *mind*.

Col. 3: 23; Gr., And every *ho*, that, whatever ye do, *ekpsuchēs*, from breath, [i. e., in earnest] do ye: Lat., from *mind* do ye: Ital. And . . . do ye from *mind:* Rheims, Whatsoever you do, do (it) from the *heart:* E. V., And whatsoever ye do, do (it) *heartily*.

[In Colossians Paul uses *psuchē* but once; and for it, the Lat. and Ital. give *mind;* the Rheims, *from the heart;* the E. V., *heartily*.]

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1 THESSALONIANS.

1 Thess. 2: 4; Gr., . . . but to God the examining into the *kardias*, hearts, souls, minds, of us. [The one word *kardia*, Rheims, and E. V., *heart*, expresses all that is expressed by the cumulated words before used by some of the Scripture writers.]

1 Thess. 2: 5; Gr., . . . God a witness: [See before, 2 Cor. 1: 23; Philip. 1: 8.]

1 Thess. 2: 8; Gr., . . . Thus longing for, or, desiring eagerly, you, we were contented to impart to you not only *to*, that, or, the, *euaggelion*, good angeling, good message, good tidings, of [i. e., proceeding from] God, but *kai*, also, or, even, the of ourselves *psuchas*, [i. e., ourselves, or, our lives,] because dearly beloved to us ye were become: Lat., but *etiam*, also, further, our *animas:* Rheims,

but also our own *souls:* because you were become most dear unto us: Ital., but also our own *anime;* because to us ye were beloved: E. V., but also our own *souls*, because ye were dear unto us. [*Us* and *our own souls*, i. e., ourselves, mean the same. Would Orthodoxy have it that they could impart to others their own Orthodox souls?]

1 Thess. 5: 14; Gr., . . . encourage the *oligopsuchous*, of little breath: [i. e., of little courage:] Lat., encourage *pusillanimes*, the of little breath: Ital., encourage the *pusillanimi*, of little *mind:* [It should be *pusillanime*, of little breath.] Rheims, comfort the feeble-*minded:* E. V., the same.

1 Thess. 5: 23; Gr., But, or, indeed, may the God of the peace of mind [of peace of mind, i. e., from whom is peace of mind,] himself sanctify you perfectly complete: *kai*, yea, or, and, may complete the *pneuma*, and the *psuchē*, and the *soma* of you, the *breath* and the *life* and the *person* of you, *amemptōs*, complete *en*, on, or, at, the presence of the *kurios* of us Jesus Christ be conserved. (Conserve, is defined by Walker, preserve without loss.) [Where *pneuma* and *psuchē* (both meaning *breath*) come together, as here, one of the secondary meanings of *psuchē* is to be used. An instance of this has occurred before in the same writer, Philip. 1: 27. The Gr. there is, in one *pneuma*, with one *psuchē*. The Rheims, Ital., and E. V., there give *mind* for *psuchē*. So here, 1 Thess. 5: 23, the *pneuma*, and the *psuchē*, are to be rendered, the breath, and the life; and these being immediately followed by, and the *soma*, the *soma* here means the living person. So that the three words together express the complete living person; breath, and life in consequence of breath, and the complete corporeal living person, as the result of breath and life and *soma*. If the reader think it worth while, he will find, by looking through these pages, that for *psuchē*, *life* is given 125 times in the Old Testament, 20 times in the Books called Apocryphal, and 36 times in the New Testament.] The Lat. of 1 Thess. 5: 23 is, May the God of peace, or, inward peace, sanctify you *per*, by, or, in, all [things], *ut*, to the end that, *integer*, entire and whole, or, safe and sound, your *spiritus, et anima et corpus*, your breath, and life and whole man, without complaint on, or, at, the advent of our Dominus Jesus Christ may be saved. [In almost all the places where *life* is given for *psuchē* the Lat. word for *psuchē* is *anima*, and the Latin *corpus* is defined by Donnegan, "Synecd. the whole man," as one of its definitions.] The Rheims of 1 Thess. 5: 23 is, And may the God of peace himself sanctify you in all

things, that your whole spirit, and soul, and body, may be preserved blameless in the coming of our Lord Jesus Christ: Ital., Now the God of the peace sanctify you himself wholly entire; and may be *conservato*, conserved, entire the your *spirito*, and the *anima* and the *corpo*, without fault at the event of our Signor Jesus Christ: E. V., And the very God of peace sanctify you wholly: and (I pray God) your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. [Why did James's Ecclesiastics interpolate *I pray God?* And why did they give *unto* before their words *the coming, &c.?*]

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2 THESSALONIANS.

2 Thess. 2: 17; Gr., . . . encourage of you the *kardias:* [i. e., yourselves; equivalent to the *psuchas* of you, in other places.]

2 Thess. 3: 11; E. V., . . . busy-bodies, [i. e., busy persons,]

2 Thess. 3: 13; Gr., But ye, brethren, lose not courage, or, despond not, (margin, faint not) well doing. [We have had, lose courage, despond, faint, expressed with *psuchē*. Paul does not use *psuchē* in this Epistle. The reader will readily observe several passages in which he might have used the idiomatic phrase with *psuchē*.]

TIMOTHY, FIRST AND SECOND.

Paul does not use *psuchē* in either of these Epistles. He uses literal language.

In 2 Tim. 1: 16; the Gr. is, . . . for, many times me *anepsuxe* [from *ana* and *psucho*, see before,] he hath inbreathed me, for, revived my courage: Lat., hath comforted me: Ital., for many times he me hath recreated, or, comforted, or, refreshed: Rheims, because he hath often refreshed me: E. V., for he oft refreshed me.

2 Tim. 2: 26; Gr., And *ananēpsōsin*, *they* may recover again the sober senses out of *tou diabolou*, the accuser's, snare, being taken alive, or, made prisoners, by him, *eis*, to, the will, or, desire, of him: [We have had, snare to *en-phsh*. This is a personification of sin,

called the accuser.] The Lat. is, And they may come to their senses again from the snares of the *diabolus:* [The Lat. has no word *diabolus:* it is the Gr. word.] Ital., So that, returned to sane mind, they may go out of the snare of the *diavolo*, (defined by Graglia, devil, evil spirit,) [i. e., *spirit* of evil, *breath*, for, disposition, temper, of evil,] by which they were been caught, *per*, by, or, through, (to do) [i. e., by doing] his will: [The Ital. of *evil* is easily made into *devil.* The Ital. *de*, of, before evil, would be *deevil;* but when two *e's* come together one is struck out and an apostrophe used, thus, *d'evil.* And all Orthodoxy had to do was, to strike out the apostrophe, and write *devil.* If we personify this spirit of evil, and call it *devil*, then we have in the Ital., also, a personification of sin, or of the disposition to sin.] The Rheims of the verse is, And they may recover *themselves* from the snares of the devil, by whom *they* are held captive at his will: [Very good Romanism:] E. V., And (that) they may recover *themselves* out of the snare of the devil, who are taken captive (Margin, "Gr., taken alive,") by him at his will.

2 Tim. 3: 2; Gr., For shall become the men [men] lovers of themselves: Rheims, of themselves: Ital., of their own selves: E.V., of their own selves. [We have had *themselves* for the *psuchōn* of them.]

TITUS.

Paul does not use *psuchē* in his Epistle to Titus. He uses literal language.

PHILEMON.

Paul does not use *psuchē* in this Epistle. He might have used it in several places.

Philem. v. 7: Gr., . . . for the entrails, or, bowels, of the holy are refreshed by thee. [We have had refreshed expressed by, restore the *psuchē*, breath.]

Philem. v. 19: E. V., . . . how thou owest to me even thine

own self [equivalent to, the *psuchē* of thee, the breath, for, life, of thee, as elsewhere expressed.]

Philem. v. 20: Gr., . . . refresh of me the entrails, or, bowels, [equivalent to refresh the *psuchē*, breath, of me.]

HEBREWS.

Heb. 4: 12; For *zōn*, breathing, or, living, *ho*, that, *logos*, word, of [proceeding from] God, and effective, and more cutting than any sword twice cutting, or, two-edged, *kai*, yea, or, even, passing, or, penetrating, *achri*, until, or, quite through to, partition of *psuchē* and *pneuma*, of joints and marrows, (metaphor., says Donnegan, the innermost part, the brain,) *kai*, yea, *kritikos*, a critic, of reflections, or, meditations, and thoughts of *kardia:* The Lat. is, . . . *et*, even, extending, or, reaching along, to the compartment *animae ac spiritus;* of breath and breathing: Ital., *e*, yea, reaching to the division of the *anima*, *e*, yea, or, and, of the *spirito:* Rheims, and reaching unto the division of the *soul* and the *spirit:* E. V., piercing even to the dividing asunder of *soul* and *spirit.* [In Orthodoxy, *soul* and *spirit* mean the same. What could James's Orthodox Ecclesiastics have understood by, dividing asunder of *soul* and *spirit?*]

Heb. 6: 18; Gr., In order that *dia*, through, or, by means of, two things steadfast, or, unalterable, . . . enduring consolation we might have, *hoi*, who, flying to obtain the before lying, or, before set, hope.

Heb. 6: 19; Gr., Which as an anchor we have of the *psuchē*, breath, [for desire, or, breathing after,] both secure and steady, and entering into *to*, the, interior, or, more inward, of the covering, or, curtain, or, vail.

Heb. 6: 20; Gr., Where *prodomos*, a forehouse, or, vestibule, for, or, in behalf of, us entered in Jesus according to the order, or, function, of Melchisedec, a high priest being made *eis ton aiōna*, for man's estate, or, for ever: Lat., v. 19, Which as an anchor we have to the *anima* secure and steady, and going in even to the more inward of the covering, or, vail: v. 20, *ubi*, in which place, or, where, a goer before entered Jesus, according to the order, or, succession, of Melchisedec a chief priest made for ever:

[The Greek, and the Lat., express beautifully here the glorious idea, that Jesus died and entered the tomb, the covering, or, veil, (as the Gr. and Lat. have it); and that the hope of Christians is as an anchor cast within his tomb, secure and steady, which will hold until they who are buried in him shall be made partakers of his resurrection. That by thus dying and entering the tomb, and being raised from the dead, Jesus was made a high priest, preaching, announcing, angeling, to man the glad tidings of a life from the grave to them who die in him:] The Ital. has, like an anchor secure and firm, or, fast, of the *anima*, and that entereth even to the within of the vail: v. 20, Where entered for us, (as) a forerunner, Jesus, made forever high priest, according to the order of Melchisedec: Rheims, v. 18, That . . . we may have the strongest comfort, who have fled for refuge to hold fast the hope set before us; v. 19, Which we have as an anchor of the *soul*, sure and firm, and which entereth in even within the veil; v. 20, Where the forerunner Jesus *is* entered for us, made a high priest for ever, according to the order of Melchisedec: See the E. V. of the verses.

Heb. 7: 5; Gr., . . . of the brethren of them, although having come out of the haunches of Abraham. [We have had in the Old Testament, *psuchai* out of the haunch of Jacob.]

Heb. 7: 27; Gr., . . . *himself* having offered up, [see John 10: 11, 15, 17, *the psuchē of him.*]

Heb. 8: 10; Gr., . . . giving ordinances of [proceeding from] me, into the *dianoia*, thought, or, understanding, of them, *kai*, even, upon the *kardias* of them I will write them.

Heb. 9: 7; E. V., . . . which he [the high priest] offered for himself, and the ignorances of the people. [In the Old Testament we have atonement offered for *psuchas.*]

Heb. 10: 10; Gr., . . . through the offering of the *soma* of Jesus Christ. [*Soma*, here, means the living person.]

Heb. 10: 22; E. V., Let us draw near with a true heart, Gr. *kardia.*

Heb. 10: 38; Gr., "Yet, or, but, the just on account of, or, in consequence of, faith, shall live again: [i. e., he who shall be accounted just through faith in Christ:] *kai*, but, if he shrink from cowardice, not will consent the *psuchē* of me to him." [This is given in the Greek as a quotation.]

Heb. 10: 39; Gr., We, but, not are of cowardice to, or, for, *apōleian*, loss, perdition, destruction, death; [i. e., death as a finality; for to *death* in the common acceptation all are subject;] but

of faith to, or, for, *peripoiesin*, acquisition, of *psuchē*, breath, life: [i. e., from the grave:] Lat., to, or, for, acquisition of *anima:* Ital., to cause gain of the *anima:* Rheims, But we are not the children of withdrawing unto perdition, but of faith to the saving of the *soul.* E. V., But we are not of them who draw back unto perdition; but of them that believe to the saving of the *soul.*

Heb. 12: 3; Gr., . . . That not ye be distressed, in the *psuchais* [dative plural of *psuchē*] of you dissolving, or, relaxing: Lat., in your *minds* fainting, or, failing: Ital., in order that, fainting in the *mind*, ye may not be overcome. Rheims, that you be not wearied, fainting in your *minds:* E. V., lest ye be wearied and faint in your *minds.*

Heb. 12: 5; E. V., My son . . . . . , nor faint when *thou*, &c. [The same Gr. verb is used here as in v. 3.]

Heb. 13: 11; Gr., For of *zōōn*, breathing creatures, of which is brought the blood for sin into the holies, &c: Lat., of those *animalium*, breathing creatures: Ital., For the *corpi* of the *animali* whose blood is brought to the sanctuary, &c. Rheims, For the *bodies* of those beasts, whose blood is brought into the Holies, &c: E. V., For the *bodies* of those beasts, whose blood is brought into the Sanctuary, &c.

Heb. 13: 15; E. V., . . . let us offer the sacrifice of praise to God, that is, the fruit of (our) lips, &c. [lips is equivalent to *psuchē;* for the lips can't praise without breath.]

Heb. 13: 17; Heb., Yield *tois*, to those, heading you, *kai*, yea, or, and, yield, or, obey, *you:* for they watch vigilantly over, or, for the protection of the *psuchōn* [genitive plural of *psuchē*] of you, [*you* and *the psuchōn of you* mean the same.]

JAMES.

James 1: 8; Gr., *Anēr*, a man, *dipsuchos*, [compounded from *dis*, double, and *psuchē*, *breath*, *psucho*, to breathe] double *breath'd*, unsteady in all the ways of him: Lat., double in *mind:* Ital., A man double of *cuore*, unstable in all his ways: Rheims, A double-*minded* man (is) inconstant in all his ways: E. V., A double-*minded* man (is) unstable in all his ways.

James 1: 14; Gr., But every one is tried, by his own longings, or, eager desires, drawn along and snared, or, captured.

[We have had *en-phsh*, Gr., *psuchē*, snared; and we have had, longing, eager desire, expressed by *en-phsh*, Gr., *psuchē*.]

James 1: 21; Gr., . . . *en*, in, meekness receive ye the *emphuton*, inspired, [i. e., the inbreathed,] word, the being able *sōsai*, to bring back safe from death, the *psuchas* of you: [i. e., you:] Lat., your *animas:* [The Lat. has not the verb *salvo.*] Ital., receive ye with meekness the word ingrafted in *you*, the which is able to save your *anime:* Rheims, with meekness receive the ingrafted word, which is able to save your *souls:* E. V., the same.

James 1: 22; E. V., . . . deceiving your own selves, [equivalent to, the *en-phshs*, Gr., *psuchas*, of you; for which we have in E. V., *yourselves.*]

James 2: 16; Gr., . . . useful for the *soma*, [i. e., the living person; equivalent to *psuchē.*]

James 2: 26; Gr., For as the *soma* apart from *pneuma*, breath, *nekron*, dead, or, a dead body, is, &c: The Lat. gives *spiritus* for *pneuma:* The Ital, *spirito:* Rheims, without *the spirit:* E. V., without *the spirit*, (margin, "or, *breath*,") [without *breath*, as in Gen. 2: 7, the inanimate organism, before *nshme*, breath, was imparted to it, had not life; was dead.]

James 3: 2; Gr., . . . this a perfect, or, finished, man, able to govern by a bridle *kai*, even, the whole *soma.* [*Soma* here means the living person; equivalent to *psuchē.*]

James 3: 3; Gr., . . . and the whole *soma* of them [the living horses] we convey from one place to another. [*Soma* here means the living horse, equivalent to *en-phsh*, Gr., *psuchē;* for every breathing creature is an *en-phsh*, Gr., a *psuchē*, in the Bible.]

James 3: 6; See this under Mat. 10: 28.

James 4: 2; Gr., Ye desire eagerly, . . . and aspire anxiously after, &c. [Both these are frequently expressed with *psuchē*, breath, and with *pneuma*, breath: To desire eagerly is, to breathe after; and to aspire is, to breathe after, as in 4: 5.]

James 4: 5; Gr., Whether think ye that vainly *hē*, that, Scripture saith· "To envy, or, jealousy, longeth for, or, desireth earnestly, the *pneuma* which dwelleth in us?"

James 4: 8; Gr., . . . *dipsuchoi*, double breath'd: Lat., double in *mind:* Ital., double of *mind:* Rheims, and E. V., double-*minded.*

James 4: 10; Gr., Depress, or, humble, yourselves. [We have had, depress, humble, the *psuchas* of you.]

James 4: 14; Gr., . . . for what the *zōē*, breath, of you? *gar*, indeed, or, for, *atmis*, steam, or, a vapour, it is, *he*, which, for a

little appearing, but then disappearing: [This is a perfect description of the breath outbreathed as it sometimes appears, like steam, or a vapour, and quickly disappears.] The Lat. gives, for what is your *life?* vapour, steam, or, a vapour, it is, &c.: The Douay, Ital., and E. V. give, for what is your *life?* It is a vapour, &c. [It is plain that the Gr. *zōē* in the verse means breath: *zōē* is from the Greek verb *zāō*, to breathe, an onomatopoietic word, as before seen. The language of Scripture, throughout, is wholly unsuited to the Orthodox dogma, inherent immortality, the immortal soul, immortal spirit. And *life*, given by the Lat., the Rheims, the Ital., and the E. V., instead of *breath*, in this verse, making the verse read, your *life* is a vapour, &c., is wholly unsuited to the Orthodox dogma, that each of us has inherent immortality,—a life never to end.]

James 5: 19, 20; Gr., Brethren, if any one *en*, among, you be led astray from the truth, and any one *epistrepsē*, turn round, or, turn back, him, v. 20, Know he, that *ho*, who, *epistrepsas*, having turned round, or, turned back, a sinful *ek*, from, or, out of, a going astray of him, *sōsei*, shall bring back safe, a *psuchē ek*, from, or, out of, death, *kai*, yea, or, and, shall cover, or, veil, a great number of sins: Lat., v. 19, if any one of you shall have wandered from the truth, and any one *converterit*, shall turn about, him, v. 20, He ought to know that who shall cause *converti*, to be turned about, a sinner from the wandering of his way shall make sound the *anima* of him [i. e., him] out of, or, from, death, &c.: Rheims, if any of you err from the truth, and one convert him; v. 20, He must know, that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, &c.: Ital., if any one of you go astray from the truth, and somebody him *converte*, turn, change, or, convert; Know he, that who shall have *convertito*, turned, changed, or, converted, a sinner from the error of his way, shall save an *anima* from death, &c.: See E. V. [It is plain that the Gr. in v. 20, shall bring back safe a *psuchē*, breath, (i. e., a person) out of, or, from, death, means, shall cause his resurrection out of death. It cannot mean, shall save him from dying. And Donnegan defines the verb *sōzō*, whence *sōsei*, to bring back safe; giving also, to preserve, keep safe; and Groves, among his definitions, gives, deliver, rescue, bring safe, giving, also, to save, preserve. And the Greek noun *sōtēria*, from the same verb, Donnegan defines, recovery, restoration; giving, also, preservation, protection: and Groves defines it, redemption, deliverance, salvation, giving, also, preservation, safety. And the Gr. noun *sōtēr*, from the same verb, Donnegan,

defines, a saviour, one who recovers what was lost; giving, also, preserver, protector: and Groves defines it, deliverer, saviour; giving, also, preserver. And even in Orthodoxy *save*, and *salvation*, are used to denote a state beyond the grave. By *salvation*, *saved*, *saving*, E. V., to the saving of the soul, Orthodoxy means, what it calls a blessed immortality: and it tells its disciples that death, in reference to those who die in sin, means, an immortality of misery.

Having thus shewn the two meanings in which the Gr. *sōzō* and its derivatives are used, it is proper to inform the reader that in the Heb. there are words which are used in like different senses; and that there are many instances of *paronomasia*, what we call, play upon words, in the Hebrew. Gesenius gives many instances. Under *lbb* he gives the Heb. words in Job 11: 12, and says, there is a paronomasia in that verse: he renders the Heb. thus: but man (is) empty, (and) void of understanding; the next clause in the verse he gives thus, and man is born (like) a wild ass's colt. See the v. in the E. V. Under *lbsh* he gives the Heb. words in Job 29: 14, and says, there is a play on the double use of this word in that verse. He renders the first clause in that verse thus: I have put on righteousness, and it has put me on: i. e., says he, I am covered without with righteousness as a garment, and within it wholly fills me. Connected with this latter use, says he, is the expression by which the spirit of God is said to put on any one, i. e., says he, to fill him; citing Judges 6: 34; 1 Chron. 12: 18; 2 Chron. 24: 20: Compare, says he, Luke 24: 49. [In Judges 6: 34, the Heb. is, *u*, But, *ru-ach*, a breath, of (i. e., proceeding from) Jehovah *lbshe*, put on, Gideon: (i. e., says Ges., filled him:) Douay, But the *spirit* of the Lord *came upon* Gideon, and he sounded the trumpet: E. V., But the *Spirit* of the Lord (Margin, a wisdom and a courage divinely inspired.—Ed.) *came upon* Gideon, and he blew a trumpet. [How blow without *ru-ach*, breath?]

In 1 Chron. 12: 18, the Heb. is, *u*, But, *ru-ach*, a breath, *lbshe*, put on (i. e., says Ges., filled) Amasai, chief of those thirty, To thee, David, &c.: [*ru-ach*, breath, here means, a word, or, speech, spoken to David:] Douay, But the *spirit came upon* Amasai the chief among thirty, (*and he said:* inserted:) We are thine, O David: E. V., Then the *spirit came* upon Amasai, (who was) chief of the captains, (and he said,) Thine (are we,) David, &c. In 2 Chron. 24: 20, the Heb. is, And *ru-ach*, a breath, of [i. e., proceeding from] God *lbshe*, put on (i. e., filled, says Ges.,) Zechariah, son of Jehoiada that priest, and he stood up, or, arose, above, or, over,

the people, and spoke, or, said, to them: [How speak, or, say, without *ru-ach*, breath?] Douay, The *spirit* of God then came upon Zachariah, and he stood . . . , and said to them: E. V., And the *Spirit* of God *came upon* . . . and said unto them, &c. The Greek in Luke 24: 49 is, . . . till *endusēsthe*, ye put on, strength, or, vigour, power, from on high: Rheims, till you be endued with power from on high: E. V., the same.

The Rev. John Macnaught has at large and well shown, in his work on Inspiration, that the pious writers of the Old Testament ascribed every thing good in man, and in what we call nature, to the *ru-ach*, breath, spirit, of God, (i. e., the breath of holiness, used for, divine influence.) In conclusion, he says: "Whatever, in the common thoughts of ordinary men, or in the cleverness and genius of extraordinary men, in the poetry of the Psalmist, or in the predictions and moral teachings of the prophet, whatever, in any or all these matters, or in aught else, was good, the Bible writer attributed to the *ru-ach* of God." This *ru-ach* of God, of the Old Testament, is the breath, spirit, of holiness of the New Testament, called by the Rheims, and the E. V., the Holy Spirit, the Holy Ghost.

Under *mshq* Ges. gives the Heb. words in Gen. 15: 2, and says There is a play on this word in that verse; where he renders what he calls the difficult and much-discussed passage thus: Son of possession (i. e., says he, possessor) of my house, he son of Damascus (i. e., says he, a Damascene) Eliezer. Under the Heb. word *sir* he gives the Heb. words in Eccl. 7: 6, and says, there is a play of words in that verse, thorns, briers, being so called, says he, from the idea of boiling or bubbling up, a notion which is applied to the redundant and luxuriant growth of plants, citing Isai. 34: 13; and *sir*, a pot, being so called, says he, from boiling and bubbling, citing Jer. 1: 13; Ezek. 11: 3, 7; 24: 3, 6. Under *srr* he gives the Heb. words in Jer. 6: 28, and says, there is a play of words in that verse. And under *obri* he gives the Heb. words in 1 Sam. 13: 3, and says, there is a paronomasia, play of words, in that verse. And under *phht* he gives the Heb. words in Isai. 24: 17, and says, there is a paronomasia in that verse. And under *shmnim* he gives the Heb. words in Gen. 27: 39, and says, there is a play of words in that verse. And under *shshi* he cites Ezek. 16: 13, where the Hebrew has the words *shshi u mshi*, and says, there is a paronomasia, with the word *mshi*. A reader of the E. V. would not know that there was a single instance in the Bible of such a way of speaking

as a paronomasia, a play upon words. It has always been, as far as we know, and it is to this day among ourselves, a frequent mode of speaking. And when we have learned that it is frequent in the Hebrew Scriptures, the Old Testament, we are prepared not to be surprised to find it in the New Testament, particularly in the sayings of Jesus, whose mode of speaking partook more of the enigmatical than that of any of his disciples.

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1 PETER.

1 Pet. 1: 9; Gr., *komizomenoi*, obtaining, recovering, [i. e., in the prospect of obtaining, recovering; for they certainly did not obtain it before their death,] the *telos*, aim, end, issue, of the faith of you, *sōtērian*, a restoration, recovery, *psuchōn*, of breaths: [for, of lives:] Lat., Bringing again, or, getting the end, or, purpose, of your faith, the life of *animas:* Ital., obtaining, or, getting, the end of your faith, the health, or, safety, of the *anime:* Rheims, Receiving the end of your faith, (even) the salvation of (your) *souls:* E.V., the same.

1 Pet. 1: 17; Gr., . . . *faces;* Lat., Rheims, Ital., and E. V., *persons.*

1 Pet. 1: 22; Gr., The *psuchas* of you [i. e., yourselves] having purified *en*, through, by means of, the obedience [obedience] of the truth *dia*, through, by means of, by the aid of, *pneumatos*, a breath, spirit, [proceeding from God, i. e., by the aid of divine influence,] to, or, into, *philadelphian*, a fraternal love, unfeigned; out of a clean, or, pure, *kardia* one another love cordially: Lat., Your *animas:* Rheims, Purifying your *souls* in the obedience of charity, with a brotherly love, from a sincere heart love one another earnestly: [The Lat. and the Rheims, do not render the Gr. *pneuma* in the verse:] Ital., You having purified your *anime*, *per*, through, or by, the obedience [obedience] to the truth, *per*, through, or, by, the *spirito*, [i. e., *kat' exochēn*, by way of eminence, the breath, *spirit*, of holiness, proceeding from God, called elsewhere in the Rheims, and E. V., the Holy Spirit, the Holy Ghost. In 1 Chron. 12: 18, the Heb. word *ru-ach* is used in the same way, i. e., alone, by way of eminence, as above; and the Gr., *pneuma*, Lat., *spiritus*, Ital., the *spirito*, Douay, the *spirit*, E. V., the *spirīt*, are, severally,

there used alone, in the same way, i. e., by way of eminence.] See E. V. of 1 Pet. 1 : 22.

1 Pet. 1 : 24; Gr., For "Every flesh as, or, just as, or, like, grass," &c., [a quotation, and so given in the Rheims. *Flesh* here means, living creature, equivalent to *psuchē*.]

1 Pet. 2 : 11; Gr., Dearly beloved, I conjure as sojourners and newly arrived, keep yourselves from *tōn*, those, *sarkikōn*, carnal, or, pertaining to flesh, longings, or, eager desires, which make war on, or, against, the *psuchē*. [Donnegan defines *sarkikos*, pertaining to the flesh, carnal, as opposed to *spiritual*, referring to New Testament and Ecclesiastical authors. *Spiritual*, is *holy*, *godly :* it is defined by Donnegan, pure, not fleshly.

1 Pet. 2 : 24; Gr., Who the sins of us himself bore in the *soma* [living person, of course,] of him upon the wood.

1 Pet. 2 : 25; Gr., For ye were as sheep going astray : but ye are turned back, or, brought back, now upon the shepherd and *episkopon*, overseer, and protector of the *psuchōn* of you : [i. e., of you:] Rheims, But you were as sheep going astray : but you are now converted to the shepherd and bishop of your souls.

1 Pet. 3 : 4; Gr., But *ho*, that, hidden of the *kardia* man,

1 Pet. 3 : 15; Gr., But *kurion* the God *agiasate*, worship, or, revere as sacred, ye, in the *kardiais* of you.

1 Pet. 3 : 20; Gr., . . . the ark, in which a few, that is, eight *psuchai* were through-carried safely through the water : [This doubling of a preposition by using it first in composition with a verb and before the verb, and then before the noun, is very frequent in the Hebrew, and in the Greek. And it is very frequent with us. I have heard from a D. D. in the pulpit, *convened together ;* whereas *convened*, (compounded of the Lat. *con*, together, and *venio*, to come,) expresses the whole idea. Many other examples will occur to the reader.] Lat., in which a few, that is, eight *animae* safe were made through the water : Rheims, wherein a few, that is, eight *souls* were saved by water : Ital., in the which few *anime*, that is, eight, were saved through midst of the water : E. V., wherein few, that is, eight *souls* were saved by water. [Here we have, Gr., *psuchai*, Lat., *animae*, Ital., *anime*, Rheims and E. V., *souls*, for *persons* that went into the ark.]

1 Pet. 4 : 1; E. V., *flesh*, for, living person.

1 Pet. 4 : 19; Gr., Hence also *hoi*, those, suffering according to the will of God, as to a faithful creator let them confide the *psuchas* of themselves [i. e., themselves] *en*, through, or, in, doing good :

Lat., commend their *animas:* Rheims, commend their *souls:* [i. e., themselves:] Ital., recommend (to him) the *anime* of them: E. V., commit the keeping of their *souls* (to him), &c.

1 Pet. 5: 6; Gr., Humble, or, depress, *yourselves.* [We have had, humble, depress, the *psuchas* of you.]

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2 PETER.

2 Pet. 2: 7, and 8; Gr., And *dikaion*, just, Lot harassed, or, distressed, E. V., vexed, by, &c.: v. 8, Gr., For by look and sound or, eyes and ear, *ho*, that, *dikaios*, just, dwelling *en*, among, them, day by day *psuchēn dikaian*, a breath, soul, just by unjust works tormented, or, tortured: The Lat. gives, For in sight and hearing just he was, [nonsense,] dwelling among them, who from day to day *animam*, [a, or, the,] *anima*, just by, or, with, unjust works *cruciabant*, [in the plural, agreeing with *them who*,] tormented, or, tortured: Rheims, For in sight and hearing he was just: dwelling among them, who from day to day vexed the just *soul* with unjust works: Ital., For that just, dwelling among them, by that which he saw, and heard, *tormentava*, tormented, every day (his) just *anima* [i. e., himself, just Lot] by, or, through (their) wicked works: E. V., For that just man dwelling among them, in seeing and hearing, vexed (his) righteous *soul* from day to day with (their) unlawful deeds.

2 Pet. 2: 14; Gr., Eyes having replete, or, satiated, *moichalidos* [genitive of *moichalis*, an adulteress] of an adulteress, and restless of, or, from, error, or, sin, decoying, or, alluring, enticing, *psuchas* [i. e., persons] not firm, or, unstable: Lat., Eyes having full of adultery and of incessable misdeed, or, sin, decoying, alluring, or, enticing, *animas* not firm, or, unsteady: Rheims, Having eyes full of adultery and of sin that ceaseth not: alluring unstable *souls*: Ital., Having the eyes full of the adultery, and that rest not, or, cease not, from to transgress, or, to sin, enticing the *anime* unstable: E. V., Having eyes full of adultery, (Margin, Gr., an adulteress,) and that cannot cease from sin; beguiling unstable *souls.*

2 Pet. 2: 18; Gr., For, exceedingly bulky [metaphor., says Donnegan, puffed up with pride and self-importance. We have had this expressed with *psuchē*, breath:] of vanity, uttering max-

ims, or, apophthegms, *deleazousin*, [the same verb used in v. 14,] they decoy, or, allure, entice, *en*, through, lusts, or, longings, of flesh, of licentiousness, *tous*, those, *ontōs*, really, flying, or, avoiding; them on error turning back: Lat., For lofty [*words*, understood] of vanity speaking, *pelliciunt*, [the same Lat. verb used in v. 14,] they decoy, or, allure, entice, in, or, with, longings of flesh of excess in carnal pleasure those who a little while flee, or, shun, who in, or, with, error are turned about: Rheims, For, speaking proud words of vanity, they allure by the desires of fleshly riotousness, those who for a little while escape, such as converse in error: Ital., For speaking things vain beyond measure puffed up, they entice through concupiscence of the flesh, (*e*) through wantonness, those that were a little shunning, or, avoiding, from them that converse in error. E. V., For when they speak great swelling (words) of vanity, they allure through the lusts of the flesh, (through much) wantonness, those that were clean (margin, or, for a little, or, a while,) escaped from them who live in error. [The word *those*, in this verse, (decoying, &c., *those*,) answers to *psuchas* in v. 14, decoying, &c., *psuchas*. The Rheims and the Ital. miss the meaning of the latter part of the verse; and so does the E. V.]

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1 JOHN.

1 John 3: 16; Gr., *en*, through, or, by, this we have learned, or, discerned, the love, [love] that *ekeinos*, [emphatically, says Donnegan, *that person*, *ekeinos*, is here used emphatically for Jesus,] *huper*, for, for the good of, us the *psuchē* of him laid down: *kai*, and, or, also, we ought *huper* the brethren, or, brethren, *the psuchas* to lay down: Lat., through this we have known, or, understood, the charity, or, love, (of God,) since that, or, because, forasmuch as, he his *anima pro*, for, on account of, us laid down, and we ought *pro* brethren, or, the brethren, *animas* to lay down. Rheims, In this we have known the charity (of God), because he hath laid down his *life* for us: and we ought to lay down (our) *lives* for the brethren: Ital., In, or, upon, this we have known, or, understood, the love (of God), that he hath laid down his *anima* for us; also, or, likewise, we ought to lay down the *anime* for the brethren: E. V., Hereby perceive we the love (of God), because he laid down

his *life* for us; and we ought to lay down (our) *lives* for the brethren. [The Gr. gives *psuchē* twice in the verse, first in the singular and then in the plural; the Lat., and the Ital., give *anima* twice, first in the singular, and then in the plural; the Rheims gives *life* and *lives;* and the E. V. the same. And, what I should not permit to pass here unobserved, each of the Romish versions, the Lat., the Rheims, and the Ital. insert *of God*, the Rheims choosing to give the English article *the* before its word charity, and to give, the charity (of God); and the E. V., choosing to give *the* before its word *love*, and to give the love (of God); thus making God lay down his *psuchē;* Lat., and Ital., his *anima;* Rheims and E. V., his *life*, for us. As if God who provided a man to die by sin, and thus bring death into the world, could not provide a man who should live without sin, and die without sin as an atonement for such as should seek the benefit of that provision; and thus restore them to what had been lost, by raising them from the dead to immortality, undeathableness, a life eternal. As if God himself must die to undo what he did through a man! We have this maxim in the Latin: "*Eodem modo quo quid constituitur, eodem modo quoque destruitur.*" In the same way, or, by the same means, by which anything is established, by the same means also it is subverted, broken up. A maxim which will be deemed perfectly applicable by all but Romanists, and those of all sects who follow Romanism as to this matter.

After writing the above, and before sending it to the printer, I observed, in the second vol. p. 4, 5, of "The Life and Works of John Adams, second President of the United States," the following passage from his Diary, Feb. 13, 1756. "Mr. Greene this evening fell into some conversation with me about the Divinity and satisfaction of Jesus Christ. All the argument he advanced was, 'that a mere creature or finite being could not make satisfaction to infinite justice for any crimes,' and that 'these things are very mysterious.' Thus mystery is made a convenient cover for absurdity."

The reader will indulge me here in a reminiscence. Some thirty-seven years ago, I heard the Orthodox D. D. John McDowell, (under whose preaching, at Elizabethtown, New Jersey, I then sat,) in a sermon touching the Orthodox idea of eternal punishment, say, by way of argument for that tenet, that sin, being an offence against an infinite Being, was an infinite offence, and therefore demanded infinite punishment; and that infinite punishment could

only be by punishment of infinite duration. I give the substance of the so-called argument. I remember thinking that the Doctor forgot to tell his hearers how a finite being, (a grasshopper, a worm, as the Scripture calls man,) could commit an infinite offence. Orthodoxy seems never to have troubled itself with any such ugly question.]

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2 JOHN.

Psuchē is not used in 2 John.

2 John v. 8; Gr., Look closely to, or, take heed to, *yourselves.* [We have had, take heed to the *psuchas* of you.]

2 John v. 9; Gr., Every who transgressing. [We have had, the *psuchē*, E. V., *soul*, that transgresseth.]

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3 JOHN.

3 John v. 2 and 3; Gr., Dearly beloved, of all [things] I offer prayers, thee to be well guided and to be in good health, just as is well guided of thee the *psuchē*, breath, for, heart, mind, affections. v. 3, For I was glad very, coming brethren and bearing testimony of thee in the truth, [i. e., that thou art in the truth,] just as thou *en*, through, or, by reason of, truth walkest round about. ["Thee in the truth," in v. 3, is equivalent to, "the *psuchē* of thee well guided," in v. 2.]

JUDE.

Psuchē is not used in Jude. It might have been used in v. 16 and 18.

Jude v. 19; Gr., *Houtoi*, these, are *hoi*, those, separating themselves, *psuchikoi*, [from *psuchē*, *psuchō*,] having breath, or, life, (Donnegan defines it, having life,) *pneuma*, a breath [used here *kat'*

exochēn, by way of eminence, for, a breath of holiness,] not having: Lat., These are, who separate themselves, *animales*, animal, [i. e., breathing creatures,] [simply,] *spiritum* not having: Rheims, These are they, who separate themselves, *sensual* men, having not the *Spirit*: [i. e., by way of eminence, the breath, spirit, of holiness:] Ital., These are they that separate themselves, (being) *sensuali*, sensual, or, of the senses, not having the *Spirit:* E. V., These be they who separate themselves, *sensual*, not having the *Spirit.* In 1 Cor. 2: 14, the Gr. is, But a man *psuchikos*, having breath, [i. e., merely the breath of natural life] *ou dechetai*, not accepteth, or, receiveth, or, understandeth, *ta*, those, or, the, [things] of the *pneuma*, breath, of [i. e., proceeding from] God: [i. e., the breath of holiness; Rheims, and E. V., in other passages, the Holy Ghost, Holy Spirit:] The Lat. word in this verse for the Gr. *psuchikos* is, *animalis;* and the Ital. word is, *animale:* E. V., But the natural man receiveth not the things of the Spirit of God. ["The *natural* man" is the sense; but why give *natural* where the Greek is *psuchikos;* the Lat., *animalis;* and the Ital., *animale?* And why not give *natural* in Jude v. 19, where the Gr. and the Lat. words are the same as in 1 Cor. 2: 14?]

REVELATION.

Rev. 2: 3; Rheims, And thou hast not fainted: E. V., the same. [We have had *psuchē* faint, and faint away.]

Rev. 2: 15; Gr., . . . which I hate. [We have had, the *psuchē* of me hateth. The E. V. word *thing* is not in the Greek.]

Rev. 2: 20; Gr., . . . to lead astray, or, seduce, my servants, &c. [We have had *psuchas* led astray, seduced.]

Rev. 6: 9; Gr., . . . I saw *hupokatō*, down below, at the very bottom of, the *thusiastēriou*, table on which sacrifices are made, the *psuchas tōn*, of those, slain [i. e., I saw *those* that were slain] *dia*, through, by reason of, the word of God, [i. e., by reason of their confessing their belief in the Christ as the *logos*, word, of God.]

Rev. 6: 10; Gr., And they vociferated in, or, with, *phonē*, a voice, great.

Rev. 6: 11; Gr., And were given to every one garments white, and was said to them that *anapausōsin*, they should rest, sleep, be

in repose, *eti*, yet farther, or, still more, *chronati*, a time, *mikron*, trivial, until *plērōsontai*, should fill up the number, *kai*, also, or, even, *hoi*, those, fellow-servants of them [in the nominative] and those brethren of them, those about to be, or, that would be, killed as *kai*, even, they: [The language in which the dream is expressed is a beautiful description of, or, reference to, the rest, repose in the grave, called a trivial time: it will be no time at all, as before shewn; for to them who shall be raised from the dead, it will be the next moment after death.] The Lat. in v. 9, has, *animas of slain:* [i. e., *them* that were slain:] and v. 11 has, that *requiescerent*, they should lie at rest, sleep, repose, as yet a time *modicum*, little, &c. [The Lat. verb *requiesco* is the very word used on the tombstones of the martyrs in the catacombs at Rome, as, for example, requiescat in pace, rest in peace, or, let him, or her, rest in peace. And I have seen from a statement in one of the British Reviews, since confirmed by a gentleman who had visited the catacombs, and who gave, from the pulpit of one of our Presbyterian churches, a great number of the inscriptions on those tombstones, that not one of them gives the least intimation that those early Christians had any idea like that of the so-called Orthodoxy which has been so long current, that is to say, the idea that Orthodoxy's *souls*, spirits, of dead have gone to what Orthodoxy calls heaven. This exhibition was after I had shewn, in public readings, that the dogma, the immortal soul, spirit, is wholly unscriptural. And at the close of the exhibition, and before we left the church, a gentleman who had attended those readings said to me: That agrees with your reading of the Bible. The Gr. (the original,) and all the versions of the above verses in Revelation, shew that the martyrs, expressed by the *psuchai of the martyrs*, (we have had *psuchai of men*, for *men*, all through the Bible,) were then at rest, in repose, and were so to remain until, &c. Again, John had already told us, in v. 2 of this chap., that he saw a white horse, and *him* that sat on him; and in v. 5, that he saw a black horse, and *him* that sat on him; and in v. 8, that he saw a pale horse, and *him* that sat on him. Orthodoxy would have us believe, that he did not, in his dream,-vision, see the martyrs, but that he saw the Orthodox *souls* of them! The language in the latter part of v. 11, "fellow-servants and brethren" that would be killed as also they, is literal language equivalent to the idiom, the *psuchai* of those that were slain, in v. 9. The Rheims is, . . till their fellow-servants, and their brethren, who are to be slain, even as they, should be filled up:

Ital., . . . that *si riposassero*, they should repose, or, cease, more a little of time, until that should be also, or, more, finished (the number of) their fellow-servants, and (of) their brethren, that have to be killed, as they: E. V., . . . that they should rest for a little season, until their fellow-servants, also, and their brethren, that should be killed as they (were), should be fulfilled.

Rev. 8: 9; Gr., And died the third part of those creatures in the sea which having *psuchas*, breaths: [E. V., so often, *souls:*] Lat., which had *animas:* Ital., the which had *anima:* Rheims, which had *life:* E. V., had *life.*

Rev. 11: 13; Gr., . . . and were slain *en*, by means of, that earthquake, *onomata anthrōpōn*, names of men, [another idiom for *men;* equivalent to the idiom *psuchai anthrōpōn*, breaths of men, for *men*, so often used,] thousands seven: Lat., *names of men:* Rheims, *names of men:* Ital., seven thousand *persons:* E. V., of *men* seven thousand.

Rev. 12: 11; Gr., . . . and not regarded, or, loved, they the *psychēn*, [accusative singular,] the breath, for, life, of them *achri*, up to, or, quite through to, death: Lat., and not favoured, or, respected, their *animas* even to death: Ital., and not have loved their *life* unto (the that it they have exposed) to the death: [to death:] Rheims, and they loved not their *lives* unto death: E. V., and they loved not their lives unto the death.

Rev. 16: 3; Gr., . . . and every *psuchē zōsa* [the same two Gr. words used in Gen. 2: 7,] died in the sea: [i. e., every *psuchē zōsa* in the sea died. If we constructed the sentence as the Greek does, we should insert, after died, *that was* in the sea: The Lat. is, every *anima vivens:* [The same two words it uses in Gen. 2: 7.] Ital., every *anima vivente:* [The same two words it uses in Gen. 2: 7:] Rheims, and every *living soul* died in the sea: E. V., and every *living soul* died in the sea.

Rev. 17: 17; Gr., For God hath given into the *kardias* of them to do the will of him. [The one word *kardia* expresses all that is so often expressed by the cumulated words before given.]

Rev. 18: 11, 12, 13, Gr., v. 11; And those *emporoi*, wholesale merchants who import and deal in foreign goods, or, says Donnegan, traders who bring home cargos; . . . for the *gomon*, cargo, of them no one buyeth any more; v. 12, cargo of gold, and of silver, &c., v. 13, . . . and of horses, and of chariots, and of *somatōn*, bodies, for living persons, *kai*, yea, or, even, *psuchas anthrōpōn*, *breaths*, *souls*, *of men:* [for, *men*, *persons.* There is a

comma after *somatōn* in my copy of the Greek; but the Greek, as well as the Hebrew, was written without stops. If the Greek ought to be read here without regard to that comma, and for *kai* we give *and*, then *somatōn* might be taken here in its limited sense, and the rendering might be thus: and of bodies and breaths —souls—of men: body and breath signifying the whole living persons, composed of body and breath, body made alive by breath. *Somatōn*, rendered by itself, must mean, living persons; and, consequently, *kai* cannot be rendered *and;* for *psuchas anthrōpōn*, *breaths of persons*, for persons, means the same as *somatōn*, living persons; *kai* therefore, must be rendered yea, or, even.] The Lat. is, verse 13, and of chariots and of slaves, *et*, even, *animarum*, [in the genitive plural; whereas *psuchas*, the Greek, is in the accusative plural,] of *animas*, *hominum*, of men: The Ital. is, v. 13, and of horses, and of cars, and of slaves, *e*, yea, or, and, of *anime* human: The Rheims in v. 13 is, and horses, and chariots, and slaves, and *souls* of men: [not giving *of* before these words, i. e., merchandise of, the words it uses at the beginning of v. 12:] E.V., and horses, and chariots, and slaves, and *souls* of men.

Rev. 18: 14; Gr., And the harvest fruits of the eager desire, or, longing for, of the *psuchē* of thee are withdrawn from thee: Lat., and the *poma*, fruits (that grow on trees, says Donnegan,) of the longing, or, craving, of thy *anima* have ceased: Ital., And the fruits of the *appetito*, appetite, or, desire, of thy *anima* are *partito*, divided, or, departed, from thee: Rheims, And the fruits of the desire of thy *soul* are departed from thee: E. V., And the fruits that thy *soul* lusteth after [i. e., that thou longest for] are departed from thee.

Rev. 19: 21; Gr., And the rest were slain *en*, through, by means of, the sword, &c. [We have had *en-phsh*, Gr., *psuchē*, slain by the sword.]

Rev. 20: 4; Gr., And I saw seats, or, chairs, or, chairs of state, and they were seated upon them, [impersonal, and persons were seated upon them,] and *krima*, judgment, or, decision, or, condemnation, was given to them: and the *psuchas* [in the accusative, governed by *I saw*] of those beheaded [i. e., I saw those beheaded] *dia*, through, by reason of, the bearing testimony of Jesus, *kai*, even, through, or, by reason of that, or, the, *logon*, Word, of God. [In 19: 13, it is said of Jesus, Gr., . . . and called the name of him, that, or, the, *logos*, Word, of God,] . . . and *ezēsan*, they lived again, and ruled as sovereigns *meta*, by, by means of, or, together

with, Christ *ta*, those, thousand years: The Lat. is, and *animas* of beheaded [i. e., and the beheaded:] Rheims, and the *souls* of them [i. e., and them] that were beheaded: Ital., (I saw) also the *anime* of them that were been beheaded, &c.: E. V., and (I saw) the *souls* of them that were beheaded, &c., [i. e., (I saw) them that were beheaded.]

Rev. 21: 6; E. V., . . . unto *him* that is athirst.

I said I should give some of the other attempts of Orthodoxy to derive this dogma from Scripture, or, rather, to thrust it into Scripture. The first I shall notice is a note of our Editors to Gen. 15: 15. That verse in the E. V. is, "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." The note is to the words 'thou shalt go to thy fathers,' and reads thus: "This phrase seems plainly to intimate the existence of souls after death, as in respect of his body Abraham never went to his fathers." Ed. Here is an assumption that Abraham's fathers (the Editors mean, the souls of his fathers) went to the Orthodox heaven, or to Episcopacy's place of departed souls; and from that assumption the Editors draw their intimation that, as Abraham's *body* (using their word) did not go there, the meaning must be, that he had the Orthodox soul, to go to the souls of his fathers! The verse is, *thou* shalt go to thy fathers; *thou* shalt be buried. Our Editors would have it, that *thou*, used twice in the same verse, don't mean the same thing; but that the first *thou* means the Orthodox soul; and that the second *thou* means, the body! And to Gen. 25: 8, E. V., 'Then Abraham gave up the ghost and died; and was gathered to his people,' our Editors have this note: "i. e., obviously in the invisible state: for in the grave he and his people slept far asunder." In this verse 'gathered to his people' is equivalent to 'go to thy fathers,' in Gen. 15: 15. In the note to Gen. 25: 8, we have Orthodoxy's invisible state, which it says is not the grave, but some place, or state, in which souls are invisible. Does it mean, invisible in their nature, or invisible to each other, or invisible to us? If it mean either of the two first, we agree; for there is no such thing as what it calls the soul. But Bishop Hobart says that the

departed souls, spirits, ghosts, of Dives and Lazarus saw, and talked with, each other in what he understands *hades* to mean. If it mean invisible to us, we agree to this also, for in the grave dead *en-phshs*, breaths, souls, (for which the E. V. gives dead bodies, as we have seen,) are invisible to us. The grave is the invisible place; as Abraham says, Gen. 23: 4, E. V., 'That I may bury my dead out of my sight.' And Job. says, ch. 14: 13, E. V., 'hide me in the grave:' The Heb. there is *shaul;* the Gr., *hades;* the Lat., *inferno;* the Douay, *in hell;* the Ital., *sotterra*, under ground. And Job 40: 13, 'Hide them in the dust together.' And observe the reason on which these Editors base their note: "for in the grave, he and his people slept far asunder;" as if the grave, the common receptacle of all, can't be applied to all, however far asunder some may lie from others!

In Gen. 23: 10, we have, E. V., . . . there was Abraham buried, and Sarah his wife. And Gen. 35: 29, E. V., And Isaac gave up the ghost, and died, and was gathered unto his people: . . . his sons buried him. And Gen. 37: 35, E. V., . . . and *I* will go down into the grave unto my son. Here, also, we have a note by our Editors to the word *grave*, thus: "Into the state of the departed." Whereas Jacob says, his son is in the grave, and that *he* will go down into the grave unto *him*. By "the departed," in the note, the Editors mean, Orthodoxy's departed souls. The phrase *departed souls* is taken from the E. V. of Gen. 35: 18, "as her soul was in departing;" whereas the meaning there is, in her letting go the breath, and so admitted as stated under that verse. In Gen. 47: 29, 30, Jacob (there called Israel) says, E. V., bury *me* not in Egypt: But *I* will lie with my fathers, . . . bury *me* in their burying-place. And in Gen. 49: 33 it is said, E. V., . . . Jacob yielded up the ghost, and was gathered unto his people. And Deut. 34: 5, 6, E. V., So Moses died there in the land of Moab, according to the word of the Lord. Aud he buried him in a valley in the land of Moab . . .: but no man knoweth of his sepulchre unto this day. The Heb. of v. 6 is, and *iqbr atu*, was buried himself, or, this same, in, &c., and not knoweth *aish*, a man, grave of him even, or, so long as, this day: The Gr. is, and they buried him . . . , and not knoweth no one the grave of him as long as, or, as far as, this day: The Lat. is, and he buried him: Douay, And he buried him: Ital., And (the Signore) him buried, &c. [In 1 Kings 2: 10, *iqbr* is rendered in the Greek, was buried; and in 1 Kings 11: 43, the Gr. for the same Heb. *iqbr*, is, *they buried:* The Lat. in 1 Kings 2: 10 is, *sepultus*

est, was buried: and in 1 Kings 11: 43, the same: The Douay has, *was buried* in both those verses: And the Ital. has, *was buried* in both those verses: And so has the E. V. [See Ges., under *at* for the meaning of *atu*.] And Josh. 24: 29, 30, E. V., And Joshua died . . . v. 30, And they buried him in the border of, &c. And v. 33, And Eleazar died; and they buried him in a hill, &c. And Judges 2: 10; And also all that generation were gathered unto their fathers. Take this in connection with what the Preacher says, Eccl. 3: 20; "All go to one place; all are of the dust, and all turn to dust again. And Eccl. 9: 3; E. V., . . . (there is) one event unto all: . . . (they go) to the dead; and Job 17: 1, 13; 30: 23. According to Orthodoxy, *All*, here, would mean, All souls go to one place. And, as our Editors say that, to go to one's fathers, shews the existence of souls after death, it would follow that "all that generation were gathered unto their fathers" means, that all the souls of that generation were gathered unto their fathers; which would be, in Orthodoxy, to the souls of their fathers. And, as the Preacher says that all go to one place, we should have all souls, good and bad, go to one place. But Presbyterianism and other Orthodox sects say, that good souls go to the Orthodox heaven, and bad souls to the Orthodox hell. Episcopacy, as expounded by Bishop Hobart and the Bishops he cites in his support, says, that hell is "the invisible mansion of departed spirits:" "the place of departed spirits:" "the invisible state of departed souls:" "a place of departed spirits." And the Bishop says, "In what part of space, or of what nature that receptacle is, in which the souls of men continue from their death till they rise again we scarce know at all; except that we are sure it is divided into two." See pages 35, 36, 37, of Bishop Hobart's Dissertation. At page 40, the Bishop says, "The immediate ascent of the soul to heaven, is a heresy contradicted by Scripture." And, p. 41, 42, he calls it, "a place of separate souls:" "a place of departed spirits, to which the souls of good and bad go." And, p. 80: "The only general place of residence of the dead collectively is that of the departed spirit." And p. 82, "gathered unto their people, means the invisible place of souls." And on p. 86, the language is, "the infernal regions, where the ghosts," &c. And p. 91, "The place of the departed." And p. 96, "*hades* contains the souls of the departed, both good and bad." At p. 97 he says, "Peters thinks that 'gathered to their fathers' or 'their people,' means good and pious souls. At p. 101, 2, we have this language: "The rich man, then, was not in Ge-

henna, but in that part of *hades*, the place of departed spirits before the resurrection, called Tartarus; so that the rich man and Lazarus were both in *hades:* though at a great distance from each other, they were within sight and hearing; and they were on the same level." To what absurdities will not a blind adherence to a theory carry men! The reader must by this time have become curious to know on what ground these Bishops would convert the allegory of Dives and Lazarus into a literal statement of actual facts. And he will be surprised to learn that they rely on Isai. 14: 9, where the E. V. is, Hell from beneath is moved for thee to meet (thee) at thy coming: it stirreth up the dead for thee, (even) all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. Verse 10 is, All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? v. 11 is, Thy pomp is brought down to the grave, (and) the noise of thy viols: the worm is spread under thee, and the worms cover thee. *Shaul* is the Heb. word used in v. 9 where the E. V. has *Hell;* and *shaul* is the word in v. 11 where the E. V. has *the grave: hades* is the Gr. word used in both places: The Lat. uses *infernus* in v. 9, and *inferus* in v. 11: The Douay uses *hell* in both places: The Ital. uses *the inferno* in both places. These verses in Isai. are an allegory in which the grave is personified, and the dead in the grave are personified, and represented as speaking to another personified dead entering the grave. An allegory is well defined in the "Union Bible Dictionary," "A figure of speech, nearly resembling the parable or fable, common in the Scriptures, and among all Oriental nations. It personifies irrational and inanimate objects, and enforces or illustrates truth by their conduct, or by a supposed conversation between them." These Bishops have the boldness to take the 9th verse (they do not cite the 10th and 11th) as a literal statement of actual facts, and as a literal statement that *the dead* spoken of in the verse means Orthodox souls in the *hades* of these Bishops, i. e., say they, the place of departed souls, spirits, ghosts: and having thus determined that the verse is no allegory, but a statement of literal facts, they refer to, and rely on it as proof that Dives and Lazarus is not an allegory, but a statement of literal facts: instead of taking the language in Isai. as an allegory, and using it as proof that Dives and Lazarus is an allegory. And I actually heard a D. D., a graduate of the Princeton Theological Seminary, in the pulpit of a Presbyterian Church, (which I attended until lately,) use this allegory in Isai. as a state-

ment of literal facts, and use it as proof that Dives and Lazarus is not an allegory, but a statement of literal facts.

I must now inform the reader, that Bishop Hobart, p. 87 of his Dissertation, says, "Bishop Lowth considers the passage (Isai. 14: 9,) as a personification of the grave. But the learned Vitringa proves that it is a representation, not of the grave, but of Hell, the receptacle of departed souls." Had Bishop Hobart and the Bishops he cites in his support failed to observe the numberless instances of personification in the Scriptures? Had they observed that death itself is personified, as in Ps. 49: 14? And that destruction and death are personified in Job 28: 22? Ges. did not fail to see this. He cites this verse in Psal. under *mut*, death, and says, it is a personification of death. And why could not these Bishops understand that sin, the cause of death, is much more proper to be personified, as being emphatically *the* adversary,—Heb. *stn*, adversary, enemy. I have in former passages given *shthn*, instead of *stn*, for the three Heb. letters in this word. For the first of these letters Prof. Wilson gives *sh* and *s;* for the second he gives *t:* the third letter is *n*. For the first, J. P. Wilson, D.D., gives *sh* or *s;* for the second, he gives *t* and *th*, and shews that *t* is most commonly used for it. Gesenius puts a dot over the left prong of the first of these three Heb. letters, and gives *s* for it; and puts a dot over the right prong, and gives *sh* for it; and where he gives the word the dot is over the left prong, making it *s;* and for the second letter he gives *t*. I shall hereafter write the word *stn*. For this word the Greek gives *satanas*, inserting the vowel *a* twice in the Heb. word, and giving the Gr. termination, *as*. The word used in the Douay, Ital., Rheims, and E. V., for this word is, *Satan;* the Devil. Giving the vowel sounds contained in the three Heb. consonants, the word is, *esteen*.

To return to the phrase, "gathered to his fathers," "gathered to his people." In Job 24: 24, the E. V. has, . . . they are taken out of the way as all (other): The Heb. is, as every, or, all, *iqphtsun*, (from the verb *qphts*, defined by Ges., in the passive, to be gathered,) they are gathered, (namely, says Ges., under *qphts*, "to their ancestors, equivalent to *asph*, i. e., they are dead." *asph* is the verb used in Gen. 25: 8, and in Gen. 49: 33. From all the above we might wonder, were we not aware of the blinding effect of a cherished theory, how any one could fail to see that, to die and be gathered to one's fathers, means, simply, to die and be buried. Between the passages quoted by our Editors and the end of

2 Chronicles there are many such passages, and many equivalent passages. I give some of the latter kind. 2 Kings 14: 29, And Jeroboam slept with his fathers, (even) with the Kings of Israel. And 15: 22, 'And Menahem slept with his fathers.' This is all that is there said: it is equivalent to, 'he died,' in other verses. 2 Kings 20: 21, 'And Hezekiah slept with his fathers': this is all that is there said. 2 Kings 21: 26, 'Amon was buried in the sepulchre,' &c. 22: 20, 'I will gather *thee* unto thy fathers, and *thou* shalt be gathered into thy grave in peace:' and 2 Chron. 34: 28, the same. 2 Kings 24: 6, 'So Jehoiakim slept with his fathers:' this is all that is there said. 2 Chron. 25: 28, 'and they buried him with his fathers in the city of Judah.' 2 Chron. 26: 2, 'after that the King had slept with his fathers:' this is all that is there said. 2 Chron. 35: 24, 'he died, and was buried in (one of) the sepulchres of his fathers.' Other writers use different language for the same idea. Read in E. V. Job 1: 19; 3: 22; 4: 26; 7: 9, 21; 17: 1, 13, 16; 21: 26, 32; 27: 15, 19; 33: 22; 40: 13; 42: 17; Psal. 13: 3; 21: 15; 22: 29; 28: 1; 30: 9; 31: 17; 41: 5; 49: 19. Read 49: 19, before given in its place, Heb., He shall be carried to, or, into, the house of fathers of him, (i. e., the grave.)

I might not have occupied so much space with this Orthodox conceit, had I not recollected that, some three years ago, I saw an article in the New York *Observer*, gravely attempting to derive the same notion from the same passages.

Another of these efforts to find the Orthodox soul in the Bible is based on what Jesus says to the Sadducees, Mat. 22: 23 to 32, inclusive: v. 23 is, In that day came to him Sadducees, *hoi*, those, saying not to be *anastasis*, a raising up, resuscitation, resurrection, (literally, a standing up again,) i. e., any *anastasis:* v. 24, 25, 26, 27, putting to him the supposed case of seven brothers marrying successively the same woman, and all dying, and the woman then dying; and then, v. 28, they ask him: Gr., In the *anastasis* therefore, of whom *tōn*, of those, seven will she be wife? v. 29, Gr., Answering but Jesus, he said to them: Ye are led into error, not knowing the Scriptures, nor the power of God: v. 30, Gr., For in the *anastasis* neither marry they, nor are given in marriage, &c.: 31, Gr., *de*, Indeed, or, but, about, or, concerning, the *anastasis tōn nekron*, of dead, [the Greek article is not to be used here, because *dead* is used here in an abstract sense: the rule has been given before: and Luke, in giving the answer of Jesus to the same question of these Sadducees, Luke 20: 35, gives, Gr., But *hoi*, those, being

deemed worthy that *aiōn*, life, to obtain, and *tēs*, that, *anastasis*, *tēs*, which, (see 2 Tim. 1 : 1, given in its place,) *ek nekrōn*, from among dead, neither marry, nor are given in marriage: The Rev. D.D. Cummins, of England, says, *ek* in this connection should always be rendered, from among. I had so rendered it before I saw his book. From other parts of his book I doubt whether he was fully aware of the effect of this rendering. And Luke proceeds to say, v. 36, Gr., Indeed neither to die for the future, (i. e., after that,) can they: for like *aggeloi* they are: *kai*, yea, or, and, sons, or, children, they are of God, sons, or, children, of the *anastasis* being. Neither Matthew nor Mark gives this v. 35 in Luke.] Verse 31 in Mat. then proceeds, Gr., do ye not recognize, or, discern, *to*, that, spoken to you *hupo*, from, through, or, by means of, God, saying, v. 32, Gr., (It is marked with quotation marks in the Greek.) "I am *ho*, that, or, the, God of Abraham, and *ho* God of Isaac, and *ho* God of Jacob? Not is *ho* God a God *nekrōn*, of dead, (without the Gr. article, and meaning the same as *tōn nekrōn* in v. 31, used in an abstract sense,) but *zōntōn*, of living." Now the question between these Sadducees and Jesus was, whether there would be any resurrection at all, of any one, from the dead. The Sadducees held there would not be; and Jesus goes into an argument to prove that there would be; and the very and sole object of his argument is, to prove that there will be a resurrection of some: and to prove this, he refers them to what had been spoken *hupo* God, namely, that God was that, or, the, God of Abraham, and of Isaac, and of Jacob; and his next proposition is, that God is not a God of dead, but of living; (which proposition, used as a part of his argument, necessarily includes the fact that Abraham and Isaac and Jacob are dead; and so the Scriptures plainly declare;) and then he gives his conclusion from these premises, namely, God not being a God of dead, but of living, and yet, declaring himself the God of Abraham, &c., who are dead, it follows that Abraham, &c., will be made living; and therefore there will be a resurrection from the dead. Can any one doubt that the purpose and object of Jesus in this argument was to refute the doctrine of the Sadducees, and to prove that they were wrong in saying there would be no resurrection at all, of any one? And can there be a doubt that the mode he took to prove it was right; and that his conclusion was a just and logical conclusion from his premises? And this argument and conclusion of Jesus involves necessarily the idea that Abraham, &c., were not living, and so is a plain denial

of the dogma, the immortal soul. Yet this v. 32 in Matthew is gravely used by distinguished D.D.s as proof of the existence of souls after death. Their mode of reasoning, so called, must be thus: first, the assumption that Abraham, &c., were not dead, (a contradiction of Scripture,) but living, i. e., as they say, the souls of them; thus assuming their dogma, the immortal soul; and next, that as they, i. e. as Orthodoxy says, their bodies, (there is no such language in Scripture,) are dead, therefore God, to be God of the living, must be God of the souls of them. These so-called reasoners do not see, that in their mode of using this verse it has no application whatever to a resurrection from the dead, but makes void all the argument of Jesus, and leaves no room for the conclusion which he draws from his premises.

Another of these efforts is that of the distinguished D.D. Albert Barnes, of Philadelphia, in a sermon of his entitled "Life at Threescore." Before giving it I give a passage from a sermon of Saurin, in which he portrays the horrors of what Orthodoxy calls "Endless damnation." The passage from Saurin is, "I sink! I sink under the awful weight of my subject; and I declare, when I see my friends, my relations, the people of my charge, this whole congregation; when I think that I, that you, that we are all threatened with these torments; when I see in the lukewarmness of my devotions, in the languor of my love, in the levity of my resolutions and designs, the least evidence, though it be only presumptive, of my future misery, yet I find in the thought a mortal poison, which diffuseth itself into every period of my life, rendering society tiresome, nourishment insipid, pleasure disgustful, and life itself a cruel bitter. I cease to wonder that the fear of hell hath made some mad and others melancholy." These are natural consequences of belief in Orthodoxy's "Endless damnation." Nay, the world would be one vast madhouse if a realizing and continual pressure of such a belief was present (as God's system in reference to us should always be) to the minds of mankind; weighing them down with constant forebodings as to their own fate, and with constant horrible imaginings of what nearest relatives and best friends who have died may be actually suffering. I think that the reader of the foregoing pages is prepared to exclaim: Who but a madman could ascribe such a system to God!

The sermon of Mr. Barnes tells us, that he has written eleven volumes of Commentaries on the New Testament, and five on portions of the Old Testament. He then says, p. 69, 70, "I have no

hope of the immortality of the soul, or of future happiness, except that which is found in the Gospel of Christ. I have seen no evidence, I now see none, of the immortality of the soul as derived from human reasoning which would be satisfactory to my mind, and my belief that the soul will exist forever is founded on the fact that 'life and immortality are brought to light through the Gospel.' The reasoning of Plato on the subject, in the Phædo, has done nothing to convince me on that point, nor have I met with any reasoning, apart from the statements of the Bible, which would convince me, or which would give support or consolation to my anxious mind when I think on this great subject."

The immortality of the soul spoken of by Mr. Barnes is, inherent immortality in every one. And he says, his "belief that the soul will exist forever is founded on the fact that 'life and immor tality are brought to light through the Gospel.'" That is, that life and immortality to all, good and bad, are brought to light through the gospel, that is, the glad tidings! Mr. B., for his doctrine, inherent immortality of all, puts himself wholly on Paul's language to Timothy, as Mr. B. would have us understand that language, in 2 Tim. 1: 10; thus discarding, as well he may, all the numerous other efforts to find the immortal soul in the Bible. We will now see whether his effort is any better. 2 Tim. 1: 1 is, Gr., Paul, apostle of Jesus Christ, *dia*, through, or, by means of, *thelēma*, will, of God *kata*, relating to, or, as to, a solemn promise *zōēs*, of a life, *tēs*, which, *en*, through, Christ Jesus; v. 8, Gr., . . . but partake affliction *to*, [the dative case,] in, or, for, the *euaggeliō*, joyful tidings, *kata*, through, or, by, *dunamin*, a potency, or, influence, *theou*, of [i. e., proceeding from] God; v. 9, Gr., the having carried through, kept safe, or, preserved, us, and having called, or, summoned, *klēsei hagia*, [in the dative,] to a calling holy, not *kata*, through, or, on account of, the works of us, but, *kata* his own purpose and *charin*, good will, or, kindness, *tēn*, which, given to us *en*, through, Christ Jesus, before *chrōnōn aiōniōn*, times of long duration; v. 10, Gr., But now made apparent, or, rendered notorious, *dia*, through, or, by means of, *tēs*, that, appearance *tou*, of that, *sōtēr*, recoverer, of us Jesus Christ, [instrumentally, through a potency, or, influence, proceeding from God, v. 8,] *katargēsantos*, [in the genitive, agreeing with *theou* in v. 8,] having left inactive, or, unemployed, indeed the death, [death,] *photizantos*, [also in the genitive,] having illuminated, or, brought to light, [i. e., having illustrated, made apparent,] *zōēn*, a life, *kai*, yea, or, and, *apthar-*

sian, imperishableness, incorruptibility, or, immortality, undeathableness, *dia*, through, or, by means of, the *euaggeliou*, joyful tidings: [i. e., through, or, by means of, belief of the joyful tidings; i. e., through faith in Christ and confession of him, and belief that God raised him from the dead:] as is said in Rom. 10: 9, E. V., That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised (Gr., that God raised) him from the dead, thou shalt be saved. And in 2 Tim. 2: 8, Gr., have in memory Jesus Christ *egēgermenon*, (participle of *egeiro*,) awakened, animated, made alive, *ek nekrōn*, from among dead, out of posterity of David, *kata* the good tidings of me. In Rom. 11: 15 the Gr. is, . . . what the *proslēpsis*, taking for granted, if not *zōē*, a life, *ek nekrōn*, from among dead? In 1 John 4: 2, the Gr. is, 'Through this know ye the *pneuma*, breath, of God;' i. e., proceeding from him, the breath of holiness: 'Every *pneuma*, breath, *ho*, which, avoweth, or, confesseth, Jesus Christ in flesh come, from or, out from, God is.' And 1 John 4: 15; Gr., '*Whoever* shall avow, or, confess, that Jesus is, *ho*, that, Son of God, God in him abideth, and he in God.' And 1 John 5: 1; Gr., 'Every who believing that Jesus is *ho*, that, Son of God, of, or, from, God is born:' i. e., has been born into a breath of holiness; a figure taken from birth into the natural breath of sinfulness.

We return to 2 Tim. 1: 10. Mr. B's collocation of words in that v. is, "life and immortality are brought to light through the gospel:" and, as before said, makes the verse to mean, that, through the gospel life and immortality of all is brought to light: The E. V. collocation is, . . hath brought life and immortality to light through the gospel. Would James's Ecclesiastics have us understand by this what Mr. B. understands by his collocation? The Gr. is, having brought to light (using the E. V. words) a life and incorruptibility through the gospel. What is it that the Gr. says is *brought to light?* It is, a life and immortality through the gospel; i. e., a life, &c., through belief in the gospel; and, of course, to those only who believe in the gospel, good tidings, of a, or, the, Christ come. The E. V., by dividing the verb *brought to light* into two parts, and putting *brought* before *life and immortality*, and *to light* after those words, make the sentence capable of being understood, hath brought life and immortality of all to light through the gospel; i. e., that the gospel has brought life and immortality in all to light. Whether the E. V. collocation was intended to be so understood we can't say: but Mr. B. tells us he so understands the verse. Is

it not amazing that any man, after saying that he finds the tenet, the immortal soul, no where else in Scripture, and from no reasoning whatever, should be so wedded to the enormous dogma, (the consequences of which Saurin pictures as so appalling,) as to be determined to find it some where in Scripture; and to determine to find it in this verse, 2 Tim. 1: 10! I have never been able to see what there is in the tenet to be so in love with that men should persist in wresting Scripture in attempts to find it in God's word. All such efforts are just so many proofs furnished by Orthodoxy itself that its theory, the immortal soul, is not in the Bible. Of Orthodoxy's scheme that tenet is the foundation corner-stone. And if it were a part of God's system it would occupy the same position: It would not have been left to men's guessings.

To show what can be done by collocating, placing together, words in a sentence in a way to suit a theory, I give the Gr. of Acts 13: 48; *episteusan hosoi*, Believed as many as, (i. e., As many as believed; the Heb., and the Gr., generally put the verb first,) were set in order for a life eternal; in perfect accord with every other passage in reference to faith and the promise made to it: The E. V. is, 'As many as were ordained to eternal life believed'! Wholly at variance with every other passage relating to the promise made to faith. And so in Hab. 2: 4; Rom. 1: 17; Gal. 3: 11; Heb. 10: 38, the Heb. and Gr. are, 'the just by, or, on account of, faith shall live again,' in perfect harmony with all Scripture. And James Murdock, D. D., and very likely of the Orthodox school, in his translation of the Syriac New Testament, renders Rom. 1: 17, 'The righteous by faith, shall live.' And Gal. 3: 11, 'The just by faith, shall live:' in the margin he puts, or, 'be saved,' (equivalent to, shall live again) instead of *live*. And Heb. 10: 38, 'Now the just by my faith, will live,' (i. e., by faith of, in, me.) He puts a comma after *faith* in each of these verses. The E. V. in each of these verses is, 'the just shall live by faith.' The E. V. both of Acts 13: 48, and of the four last cited verses, is due to the Calvinism of James's Ecclesiastics; which would read: they who are *ordained* (i. e., as it would have us understand that word, *elected*) to be just, shall live by faith. The English clergy that came after them, and not very long after, discarded Calvinism.

The dogma, the immortal soul, has been resisted by Christians from the time of its being graffed into Christianity to the present time, and its rejection is now more general than ever among thinking men. Buck, in his Theological Dictionary, under his head,

Destructionists, says, that total extinction of the wicked was maintained in the sermons of Samuel Bourn, of Birmingham, and by J. N. Scott, John Taylor, Mr. Marsom, and many others. And John Milton, in his last work, as I presume from its not being published till after his death, entitled "A Treatise on Christian Doctrine," at p. 249, 250, of the first vol., gives Gen. 2 : 7 thus : "God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; thus man became a living soul." He then cites Job 32 : 8, thus, 'there is a spirit in man, and the inspiration [i. e., in-breathing] of the Almighty giveth them understanding ;' and Zech. 12 : 1, thus, 'he formeth the spirit of man within him.' He then says, "We may understand from other passages of Scripture, that when God infused the breath of life into man, what man received was not a portion of God's essence, or a participation of the divine nature, but that measure of the divine virtue or influence, which was commensurate to the capabilities of the recipient. For it appears from Psal. 104 : 29, 30, that he infused the breath of life into other living beings also ;—'thou takest away their *breath*, they die . . . thou sendest forth thy *spirit*, they are created;' whence we learn that every living thing receives animation from one and the same source of life and breath ; inasmuch as when God takes back to himself that spirit or breath of life, they cease to exist." [See these verses given in their place, for the Heb., Gr., Lat., and Ital. words.] He then cites Eccles. 3 : 19, 'they have all one breath.' And he proceeds to say, "Nor has the word *spirit* any other meaning in the sacred writers but that breath of life which we inspire, or the vital, or sensitive, or rational faculty, or some action or affection belonging to those faculties. Man being created after this manner, it is said, as a consequence, that 'man became a living soul ;' whence it may be inferred, unless we had rather take the heathen writers for our teachers respecting the nature of the soul, that man is a living being, intrinsically and properly one and individual, not compounded or separable, not, according to the common opinion, made up and formed of two distinct and different natures, as of soul and body,—but that the whole man is soul, and the soul man, that is to say, a body, or substance individual, animated, sensitive, and rational; and that the breath of life was neither a part of the divine essence, nor the soul itself, but as it were an inspiration of some divine virtue fitted for the exercise of life and reason, and infused into the organic body ; for man himself, the whole man, when finally created, is called in express terms

'a living soul.' Hence the word used in Genesis to signify *soul* is interpreted by the Apostle, 1 Cor. 15: 15, '*animal*.'" A note here gives Beza's Latin version of this verse, 'The first man Adam was made *animal* (the Lat. word, defined, an animal, a living creature,) *vivens*, living. Milton then proceeds: "Again, all the attributes of the body are assigned in common to the soul: the touch, Lev. 5: 2; the act of eating, Lev. 7: 18, 20; hunger, Prov. 13: 25; 27: 7; thirst, Prov. 25: 25; capture, Isai. 29: 8; 1 Sam. 24: 11; Ps. 7: 5." And on p. 252, after citing Luke 1: 46, 47; 1 Thess. 5: 23; Heb. 4: 12, in the words of the E. V., he says, "But that the spirit of man should be separate from the body, so as to have a perfect and intelligent existence independently of it, is no where said in Scripture, and the doctrine is evidently at variance both with nature and reason, as will be shown more fully hereafter. For the word *soul* is also applied to every kind of living being; Gen. 1: 30, 'to every beast of the earth,' 'wherein there is life,' Lat. *anima vivens;* Gen. 7: 22, 'all in whose nostrils was the breath of life, of all that was in the dry land, died;' yet it is never inferred from these expressions that the *soul* exists separate from the body in any of the brute creation." The reader observes that neither 1 Thess. 5: 23; nor Heb. 4: 12, E.V., 'to the dividing asunder of soul and spirit,' gives him any trouble. And on p. 260 he says: "There seems therefore no reason why the soul of man should be made an exception to the general law of creation. For, as has been shown before, God breathed the breath of life into the other living beings, and blended it so intimately with matter, that the propagation and production of the human form were analogous to those of other forms, and the proper effect of that power which had been communicated to matter by the Deity."

Milton's treatment of this subject, and the passages he cites, even as cited by him from the E. V., are sufficient proof of his position; but the reader who has had in the foregoing pages the Heb. and Gr. words, and also the Lat. and Ital. words, in the verses cited by Milton, and in all other passages where the word *soul* occurs in the E. V., has, I think, obtained a clearer conviction of the meaning of the E. V. words *soul* and *spirit* than he would have got even from Milton's mode of proof.

In his chap. 13, beginning at p. 363 of vol. 1, Milton treats this subject more at large. I shall give only a few extracts. He says, "I will show, that in death, first the whole man, and secondly, each component part suffers privation of life." As to the whole man, he

says, "It is evident that the saints and believers of old, the patriarchs, prophets, and apostles, without exception, held this doctrine: he cites Gen. 37: 35; 42: 36; Job 3: 13, 14, 16; 10: 21; 14: 10, 13; 17: 13, 15, 16; Psal. 6: 5; 88: 11; 115: 17; Psal. 39: 13; 146: 2. Milton then remarks: "Certainly if he had believed that his soul would survive, and be received immediately into heaven, he would have abstained from all such remonstrances, as one who was shortly to take his flight where he might praise God unceasingly." He proceeds to say: "It appears that the belief of Peter respecting David was the same as David's belief respecting himself," citing Acts 2: 29, 34. That "Hezekiah fully believed that he should die entirely," he cites Isai. 38: 18, 19. That "God himself bears testimony to the same truth," he cites Isai. 57: 1, 2; Jer. 31: 15, compared with Mat. 2: 18. "Thus also Dan. 12: 2, 'many of them that sleep in the dust of the earth shall awake.' It is on the same principle that Christ himself proves God to be a God of the living, Luke 20: 37, &c.; arguing from their future resurrection; for if they were then living, it would not necessarily follow from his argument that there would be a resurrection of the body."—Milton thus disposes very summarily, but very satisfactorily, of the Ecclesiastical argument so-called for the immortality of the soul, attempted to be drawn from Mat. 22: 32, giving the corresponding verses in Luke; which argument we have before examined: Milton proceeds, "hence he says, John 11: 25, 'I am the resurrection and the life.'" And he cites Acts 23: 6, 'the hope and resurrection of the dead;' "that is, the hope of the resurrection, which was the only hope the apostle professed to entertain." The Gr. in Acts 23: 6 is, 'a hope and resurrection *nekrōn*, (without the article,) of dead. And he cites Acts 24: 21, without giving the E. V. The E. V. there is, 'Touching the resurrection of the dead.' The Gr. is, 'that concerning a resurrection *nekrōn*, (without the article,) of dead.' And he cites Acts 26: 6, 8, without giving the English version. The E. V. in v. 8 is, 'Why . . . that God should raise the dead.' The Gr. is, . . . 'that God *nekrous*, (without the article,) dead, *egeirei*, should awaken, animate, or, raise.' And he cites 1 Cor. 15: 17, 18, 'if Christ be not raised, then they also which are fallen asleep in Christ are perished;' "whence it appears that there were only two alternatives, one of which must ensue; either they must rise again, [i. e., be raised again,] or perish." And he cites v. 19, 'if in this life only we have hope in Christ, we are of all men most miserable;' "which again indicates that we must

either believe in the resurrection, or have our hope in this life only." And he cites v. 29, 30, thus, 'if the dead rise not at all, why stand we in jeopardy every hour?' and v. 32 he cites thus, 'let us eat and drink, for to-morrow we die;' "that is, die altogether, for otherwise the argument would have no force." In 1 Cor. 15: 29, where the E. V. gives *the dead*, as quoted by Milton, the Gr. is, 'For what shall do *hoi*, those, being baptized for *tōn nekrōn*, the dead, [i. e., for death, the state of the dead, that state of death from which there will a resurrection; unless we adopt the idea of some, that Paul here teaches the baptism of living persons for, or, in behalf of, dead persons. But even some Orthodoxists, as I have since seen, prefer the sense I have given; see Bloomfield's New Test. and note to this verse:] 'if *olōs*, wholly, *nekroi*, (without the article,) dead, not are awakened, or, rise not;' that is, if none of the dead rise. Orthodoxy would put in Paul's mouth, what shall, &c., unless all the dead rise; the absurdity of which is manifest; for Paul and other saints might be raised without the wicked being raised. And in v. 32, the E. V. is, 'if *the dead* rise not?' The Gr. is, 'if *nekroi*, (without the article,) dead, not are awakened, or rise not?' That is, if none of the dead are; equivalent to the Gr. in v. 29. Milton cites, also, Philipp. 2: 16; and 3: 11, thus, 'that I may rejoice in the day of Christ, if by any means I might attain unto the resurrection of the dead;' and v. 20, 21, thus, 'from whence also we look for the Saviour, who shall change our vile body, that it may be fashioned like unto his glorious body.' The Gr. in v. 11 is, 'if *pōs*, somehow, or, in some way or other, *katantēsō*, I may arrive *eis*, at, or, to, the *exanastasin tōn nekrōn*, the from among raising the dead, i. e., the raising from among the dead: the preposition *ek*, from among, or if we give it, simply, from, here prefixed to the noun *anastasin*, and in such position, before a vowel, changed, as it is always, into ex, has the same force, and must be rendered in the same way as if it were placed after the noun, thus, 'the *anastasin ek tōn nekrōn*, the resurrection from among the dead.' *Ek* is followed by the genitive. We would not say, resurrection from among of the dead; or resurrection from of the dead; but resurrection from among the dead; or resurrection from the dead. Would Ecclesiastics have us believe that the logical Paul, as he is justly called, would use even the language here given in the E. V., 'If by any means I might attain unto the resurrection of the dead,' if he believed that all the dead would be raised? His language would be absurd if he had any such idea. If all were to be

raised he would be raised of course. In Philipp. 3: 8, 9, 10, Gr., . . 'that I may gain Christ, and be found in him, not having mine own righteousness, *ten*, that, by a law, but *ten*, that, *dia pisteōs*, through a belief, of Christ, that proceeding from God righteousness *epi*, from, or, upon, the faith of the to know him, [God,] and the potency of the *anastasis*, raising up, of him, [the Christ,] and the partaking of the things suffered of [i. e., by] him, being rendered conformable to the death of him.

Having, by Milton's citing the E. V. of several verses relating to resurrection, and giving them with the article, *the*, as the E. V. gives them, been led so far into Paul's masterly argument in 1 Cor. ch. 15 for a resurrection, the resurrection of them who die in Christ, I shall save space by going through here with his argument as it is in the Greek, the language he used: v. 12 is, Gr., 'But if Christ be made publicly known, or, proclaimed, that *ek nekrōn*, from among dead, he was awakened, or, raised up, how say some *en*, among, you, that *anastasis nekrōn*, a raising up of dead, not is? v. 13, But if *anastasis nekrōn*, a raising up of dead, not is, *oude*, not at all, Christ is awakened, or, raised up: v. 15, . . . whom he raised not up if so be *nekroi*, dead, not are raised up. [That is, God's having raised up Christ proves that there has been a resurrection from among dead: But it is no proof that all will be raised from the dead:] v. 16, For if *nekroi*, dead, are not raised up, not at all Christ is raised up: v. 18, Then *kai*, also, *hoi*, those, *koimēthentes*, lain down to rest, or, laid to sleep, in Christ, *apōlonto*, [from the same verb *apollumi* we have had so often in the Old Testament,] are destroyed totally, lost, perished: v. 20, Now, but, Christ is raised up *ek nekrōn*, from among dead, *aparchē*, a first fruit, first production, *tōn*, of those, *kekoimēmenōn*, [another participle from the same verb as *koimēthentes* in v. 18,] having been laid down to rest, or, laid to sleep, [that is, in Christ, as in v. 18,] become: v. 21, For since *dia*, through, *anthrōpon*, a man, *ho thanatos*, the death, [death, without our article, and so given in the E. V.,] *kai*, also, or, even, *dia*, through, *anthrōpon*, a man, *anastasis nekrōn*, a raising up of dead: v. 22, For *ospēr*, as, just as, the same as, in *tō*, that, or, the, Adam all, [i. e., as all in Adam, all who are in Adam, and we are all in Adam, and therefore all die,] die, so *kai*, also, or, even, in the Christ all, [i. e., all in Christ, all who are in Christ,] *zōopoithēsontai*, shall be restored to animation, be reanimated, [i. e., as elsewhere expressed in the singular by *zēsetai*, shall live again. The Princeton Theol. Sem. graduate, and D. D., before mentioned,

in a sermon while I attended his church, rendered this verse thus, As all who are in Adam die, so all who are in Christ shall be made alive: certainly the true rendering. But, being surprised to hear it from an Orthodox pulpit, I afterwards told him that he had given the true rendering of the verse, but that I was surprised to hear it given by him, saying, he must have intended it for the Universalists. He said I was right in that. I told him I had long before rendered it as he did; and said that the rendering of the E.V., as that is generally understood, took all the logic out of Paul's argument in the chapter. He agreed *that* was so, repeating my words.] v. 24, Then the end, when, &c. Now here are six verses, 12, 13, 15, 16, 20, 21, in which the E. V. gives *the dead* seven times, for the Gr. *nekrōn*, and *nekroi*, without the Greek article. And then Paul, in v. 24, says, Then the end. To proceed with Paul's argument: 1 Cor. 15: 26; Gr., Latest, or, last, enemy shall be left unemployed, the death. [Death, without our article: i. e., the employment of death in holding in the grave them who die in Christ shall cease.] V. 29 has been given before; turn to it: v. 32 is given before: the Gr. is, 'what to me the profit, or, advantage, if *nekroi*, dead, not *egeirontai*, are awakened, or, raised up?' "Let us eat and drink: for to-morrow we die." [These words are given in the Greek as a quotation.] The E. V. in v. 32 is, 'if the dead rise not?' being the eighth place in the chapter where the E. V. gives *the dead*, instead of *dead*. V. 35, Gr., But will say some one: *Pōs*, in what manner, or, how, *egeirontai*, are awakened, animated, or raised up *hoi nekroi*, those, or, the dead? [i. e., of course, those, or, the, dead who will be awakened.] In what, indeed, *sōma*, body, or, life, or, existence, [these are among the definitions of *sōma*,] come they? In the succeeding verses Paul gives his answer. In v. 42 he says, Gr., thus, *kai*, also, or, even, the *anastasis tōn nekrōn*, raising up of the dead: [i. e., of *dead*, without our article.] It is sown in *phthora*, vitiation, corruption, destruction, *egeiretai*, it is awakened, or, raised up, in *aphtharsia*, imperishableness, incorruptibility, immortality, [i. e., undeathableness; all these terms, the definitions of *aphtharsia*, plainly applying to the body reanimated by the breath of life, as it will become on being raised from the grave. If we were to take *the dead* in this verse to mean, *all the dead*, we should make Paul a very silly reasoner, by giving to his use of a particle *the*, here, the effect of overthrowing all his argument before given in the chapter, and the effect of making him say in this and the following verse, that all the dead will be raised in incor-

ruptibility, and in glory; for, in v. 43 he adds, Gr., It is sown in *atimiâ*, ignominy, dishonour, *egeiretai*, it is awakened, or, raised up, in glory. Verse 45 has been before given. Paul, though perfectly understanding that the Greek article before nouns used in an abstract sense does not mean *all*, yet as if to avoid any possible misapprehension, takes care not to give the Gr. article in the chapter until after the 24th verse, where he says, 'Then the end, &c.' Then in v. 29 he gives, 'Since, or, otherwise, what shall do *hoi*, those, being baptized for *the dead*, [see before,] if, wholly, *dead ouk egeirontai*, not are awakened, or, raised up? [i. e., if none of the dead are, &c.,] why *kai*, even, are they baptized for *the dead?* In this verse, where he speaks of *dead* in connection with resurrection, he does not use the article, but gives *dead:* where he speaks of dead in connection with baptism, he uses the article, because the particular persons baptized for *the dead* are there meant. It will not be contended that 'baptized for *the dead*' means, baptized for *all the dead.* Then, in v. 32, he says, 'what to me the advantage if *dead* not are, &c.,' equivalent to 'if, wholly, *dead* not are, &c., in v. 29. Then, in v. 35, and 36, where he uses the article, *hoi nekroi* in v. 35, and *tōn nekrōn* in v. 36, the meaning necessarily is *the dead* who will be raised, because he there says, '*the dead* shall be raised incorruptible;' and v. 53 he says, Gr., 'For this *phtharton*, corrupted, or, destroyed, must dress in, or, put on, *aphtharsian*, imperishableness, incorruptibility, immortality, [i. e., undeathableness,] *kai*, even, this *thnēton*, mortal, [i. e., deathable, subject to death,] dress in, or, put on, *athanasian*, [compounded from *a*, the privative particle, and *thanatos*, death,] immortality, undeathableness.' And in v. 54 he uses the same Gr. words, *phtharton . . . aphtharsian, . . . thnēton . . . athanasian*, and concludes the verse, 'then shall come to pass *ho*, that, word, *ho*, which, having been written: "'is swallowed up *the death* [*death*, without our article] in victory.'" [It is given in the Gr. with quotation marks.] And v. 55 is, 'Where of thee, death, the thorn, or, sting? Where of thee, *hades*, the victory?' For *hades* here the Lat. gives *death;* and the Rheims gives *deăth;* the Ital. gives *inferno;* [the Lat. *infernus* (so often rendered in the Douay and Rheims *hell*) Italianized;] and the E. V. gives *grave.* Orthodoxy, by its theory that all the dead will be raised, would have the wicked raised from the dead to suffer an eternity of misery, shouting victory! But Paul, in v. 57, says, E. V., But thanks (be) to God, which giveth us the the victory through our Lord Jesus Christ. Now who does he

mean by *us?* He tells in 1 Cor. 1 : 2; 'the church of God, . . . them that are sanctified in Christ Jesus. The Epistle is written to the Christians at Corinth. And all the Epistles, of Paul and others, are written to Christian brethren. Hence, when it is said, Rom. 14 : 12, Gr., 'Hence therefore each of us concerning himself *logon*, a word, or, a report, shall give to God;' and, 2 Cor. 5 : 10, Gr., For *tous pantas hēmas*, these all us *phanerōththēnai*, be made manifest, or, rendered known, must, in the way of the footstep of the Christ, [i. e., as to our walk in the Christ,] in order that *komisētai*, may obtain, or, recover, each, those *dia*, through, the *soma*, in respect to those which he transacted, whether good, whether defective, or, incomplete, or, bad; and the E. V. of 1 Cor. 3 : 13, 14, 15; *us*, and *we*, in those and like passages in the Epistles, mean, the saints who are addressed in the several epistles. These holies did not claim to do nothing but good. And Paul, in 1 Cor. 12 : 27, 28, 29, 30, 31, speaks of different gifts to the saints. And in his different degrees of glory for those who will be raised, in 1 Cor. 15 : 41, 42, he plainly indicates that he expects a better resurrection, a resurrection to more glory, than that of some of the brethren in Christ will be. And through whom does Paul tell us this victory over the grave will be? It is, 'the victory through our Lord Jesus Christ.' Did the Christ die to raise the wicked dead to an eternity of misery? Would he call on them to shout victory over being raised to life again for such a fate? I once asked a Bishop of the Episcopal church if there would have been any resurrection at all, of any one, if the Christ had not died and been raised from the dead. He answered promptly, No. I as promptly replied: Bishop, that answer covers the whole ground. I subsequently stated to a professional brother of high standing, a member in full communion, and an officer in one of our churches, and of course Orthodox, the question I had put to the Bishop, and the Bishop's answer. Whereupon my professional brother said: A lawyer would have given a different answer. I asked him, what the lawyer's answer would have been. He unswered: 'I should have said: it was decreed that Christ should die and be raised from the dead.' I immediately asked: For what purpose? He gave no answer: he saw he could give none. The question: For what purpose? brought him at once to the question: Did Christ die to raise the wicked to life again to suffer an eternity of misery? Even a lawyer's tongue was struck dumb by the question: For what purpose? No answer can be given to the question but the answer the Bishop gave. And my

reply to the Bishop, that his answer, No, covered the whole ground, is shewn to be right by the lawyer's attempting another answer, and his failing to reply to my second question: For what purpose? Paul answers the question just as the Bishop did. In 1 Cor. 15: 14, he says: Gr., But, or, Indeed, if Christ not be awakened, or, raised up, vain, or, futile, then *to kērugma*, that which is announced, or, heralded, by us; [for, me;] vain, or, futile, indeed *kai*, also, the faith of you; v. 18, Then *kai*, also, *hoi*, those, lain down to rest, or, laid to sleep, in Christ *apōlonto*, are destroyed totally, are lost, or, perished.

Some years ago, Professor Wiley, a D. D., preached in the church I then attended, and in his sermon gave the E. V. of 1 Cor. 15: 42, 43, and applied them to the resurrection of the righteous. He then said: We are not told how the wicked are raised. No, thought I; for we are not told that the wicked are raised at all. But, further, the E. V. in v. 42 is, 'the resurrection of the *dead*.' This D. D., therefore, did not take this language to mean, the resurrection of all the dead; and in this he was right: he applied the language to the righteous only; and in this he was right. But he did not tell us from what passage of Scripture he would get the resurrection of the wicked; he not finding that idea in the words 'the resurrection of the dead' used here. The language, 'It is sown,' in v. 42 and 43, is as broad as, and covers all that is covered by, 'the resurrection of the dead,' in v. 42; so that if any say that this latter language means all the dead, then Paul is made to say that the wicked will be raised in glory. What would this Professor, or any other D. D. say is meant by the E. V. 'resurrection of the dead' in Heb. 6: 2? I presume they would say it means *all the dead:* but there, too, the Gr. is, *anastasis nekrōn*, a raising up of dead. In many other instances the E. V. gives 'resurrection of *the dead*,' where the Gr. article is not used.

I proceed now with Milton. At p. 367 he says, "Thus far proof has been given of the death of the whole man. But lest recourse should be had to the sophistical distinction, that although the whole man dies, it does not therefore follow that the whole *of* man should die, I proceed to give similar proof with regard to each of the parts, the body, the spirit, the soul. First, then, as to the body, no one doubts that it suffers privation of life." As to the spirit he says, "The Preacher himself, the wisest of men, expressly denies that the *spirit* is exempt from death: Eccl. 3: 19, 20, 'as the beast dieth, so dieth the man; yea, they have all one

breath, . . . all go unto one place!' And in v. 21 he [the Preacher] condemns the ignorance of those who venture to affirm that the way of the *spirits* of men and of beasts after death is different: 'who knoweth the *spirit* of man, *an sursum ascendat*, whether it goeth upward?' Psal. 146: 4, 'His *breath* goeth forth; he returneth to his earth; in that very day his thoughts perish.' Now the thoughts are in the mind and the *spirit*, not in the body. 1 Cor. 5: 5, 'that the *spirit* may be saved in the day of the Lord Jesus:' the apostle does not say 'in the day of death,' but 'in the day of the Lord.'" Milton gives here but a part of Eccl. 3: 21, giving only, 'who knoweth the *spirit* of man, *an sursum ascendat*, whether it goeth upward?' The version he cites here, and elsewhere, is the Latin version. I think it proper to give here the Heb. of the whole of that verse: it is, '*who knoweth ru-ach*, the breath—spirit—of sons of men, whether goeth it upward, *u*, or, or, and, *ru-ach* of beast, whether goeth down it downward to earth?' The emphasis is on the words *who knoweth*; for in the Heb. the interrogatory form is used for denial, as we have seen; and *who knoweth*, &c., here is equivalent to a denial that the *ru-ach* of man goeth any differently from the *ru-ach* of beast: the Preacher, in v. 19, having said, that men and beasts have all one *ru-ach*, Gr., *pneuma:* the Lat. is, all *spirant*, breathe, or, fetch breath, alike; the Douay is, all things breathe alike; the Ital. is, *e*, yea, all have one same *fiato*, breath; E. V., yea, they have all one *breath:* and the Preacher having said, in v. 20, E. V., 'All [i. e., man and beast,] go unto one place, all are of the dust, and all turn to dust again.' But, praised be God, there is this difference between men and beasts, that there is a promise of resurrection to a life eternal to men who die in Christ. We thus see, that Milton, in using *spirit* and *breath* as meaning the same, has the authority of the Lat., the Douay, the Ital., and the E. V., they all giving *breath* for the Heb. *ru-ach*, Gr., *pneuma*, in v. 19.

Milton then proceeds thus: "Lastly, there is abundant testimony to prove that the *soul*, whether we understand by this term the whole human composition, or whether it is to be understood as synonymous with the *spirit*, is subject to death, natural as well as violent. Numb. 23: 10, 'let me, Lat., *my anima*, die the death of the righteous.'" And he cites Job 33: 18 from the E. V. And he cites Job 36: 14 thus, 'they Lat., *anima* of them, die in youth.' And he cites, giving the words of the E. V., Ps. 22: 20; 89: 48. And Ps. 94: 17, 'my soul had almost dwelt in silence.' "Hence man himself, when dead, is spoken of under the name of 'the soul.'"

And he gives the E. V. of Lev. 19 : 28; 21 : 1, 11; Isai. 38: 17. He then says, "The just and sufficient reason assigned above for the death of the soul, is the same which is given by God himself, Ezek. 18: 20, 'the soul that sinneth, it shall die:' and therefore, on the testimony of the prophet and the apostle, as well as of Christ himself, the soul even of Christ was for a short time subject unto death on account of our sins; Ps. 16 : 10, compared with Acts 2 : 27, 31." He gives the E. V. words in Ps. 16: 10, giving the word *neither* between the clauses. We have seen that the Heb. has no word at all between the clauses. And he cites Mat. 26: 38, giving the E. V. words there. The Heb., Gr., Lat., Ital., Douay of the Old Testament, and Rheims of the New, of all the above verses, will be found in their places in the preceding pages. He then cites passages which speak of resurrection, and says, they shew that *souls* were in the grave. He then examines passages on which "those who assert that the soul is exempt from death principally found their belief;" and among the rest, Mat. 10 : 28. He answers them all conclusively. He answers Mat. 10: 28 (giving the words in the E. V.,) thus: "the body cannot die as being in itself a thing inanimate: the body therefore, as is common in Scripture, must be taken for the whole human composition; the soul, for that spiritual life with which we shall be clothed after the end of the world, as appears from the remainder of the verse, and from 1 Cor. 15 : 44."

It affords me pleasure, after giving from so great an authority the meaning of Mat. 10 : 28, to refer the reader to the rendering before given of it in its place, and to the remarks there made.

In Philipp. 1 : 23, the E. V. is, 'having a desire to depart, and to be with Christ.' The Gr. is, 'the longing having for the *analusai*, to loose, untie, weigh anchor, set sail, and with Christ *einai*, to exist.' Milton, p. 375, quotes the Lat. 'having desire *dissolvi*;' he renders the Lat. 'having a desire for dissolution;' and says, "the Gr. *analusai* signifies anything rather than dissolution." And as to the E. V. words, 'to be with Christ' he says, "that is, at his appearing, which all the believers hoped and expected was then at hand. In the same manner one who is going on a voyage desires to set sail and to arrive at the destined port, such is the order in which his wishes arrange themselves, omitting all notice of the intermediate passage. If, however, it be true that there is no time without motion, which Aristotle illustrates by the example of those who were fabled to have slept in the temple of the heroes, and who, on awaking, imagined that the moment in which they awoke

had succeeded without an interval to that in which they fell asleep; how much more must intervening time be annihilated to the departed, [for, the dead,] so that to them, to die and to be with Christ will seem to take place at the same moment? Christ himself, however, expressly indicates the time at which we [believers, of whom Milton was one,] shall be with him; John 14: 3, [citing it from the E. V.,] 'if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." The Gr. verb *analuo*, whence *analusai* in Philipp. 1: 23, is defined, to loose, to untie, to undo, *the fastenings of a cable;* to dissolve, to destroy; to abolish, annul; to loose the anchor, weigh anchor, set sail. The Lat. verb *dissolvo*, whence *dissolvi* in that verse, is defined, to loose, unbind, dissolve, disannul, cause to die.

Whately, p. 84, brings together the passages in 1 Thess. 4: 13, 14, where Paul speaks of 'them which are asleep;' and in v. 14, 'them which sleep in Jesus,' and the passage in 1 Philipp. 1: 23, given above; citing it in the words of the E. V.; and says: Some perhaps have found a difficulty in reconciling these expressions of Paul. And on p. 85 he says: These expressions may be reconciled together on the supposition of a state of sleep between death and the resurrection. If, says he, a sincere Christian were asked what he thought of the condition of some deceased friends who had lived and died in the faith, he would of course reply, "they 'sleep in Jesus;' we must not regard them as at this moment actually enjoying their reward; but neither must we 'sorrow as those who have no hope;' on the contrary, we must fully trust that they will be raised up to immortal happiness at the last day." He then proceeds: "If again this same man were *himself* seemingly at the point of death in some painful disease, and were asked what he thought of *his own* prospects, he would be likely to answer, 'I long to be released from my sufferings, and 'to be with Christ;' for I believe that, to my own perceptions, the instant death closes my eyes, I shall be awakened by the last trump,—the summons to meet my Lord. And though, in relation to *you the survivors*, my dying this hour or a year hence makes no difference as to the time when that day shall arrive, to *me* it makes all the difference: . . relatively to *me*, it does, to all practical purposes, come the sooner, the sooner I am released from the burden of 'this earthly tabernacle.'" And further on he says: "It is thus then that the Apostle Paul, or any other sincere Christian *would* express himself, supposing him to have such a belief. And just thus it is that Paul *does* express himself.

When he is administering comfort to the survivors respecting their brethren who have departed in the Lord, he always speaks of them as 'asleep.' . . . On the other hand, when he speaks of his eager longing 'to depart and to be [it is the substantive verb, to exist,] with Christ,' he is speaking of himself, solely, without any reference to the perceptions and feelings of the survivors, but only to his own. Now in respect of his own perceptions, the moment of his breathing his last in this world would be, as has been said, instantly succeeded (on the supposition of total insensibility during the interval) by that of his awakening in the presence of his Lord."

I now give further extracts from Milton. At p. 377 he cites 1 Pet. 3: 19, thus: 'by which also he went and preached to the spirits that are in prison,' literally, says he, "*in guard*, or, as the Syriac version renders it, *in sepulchro*, in the grave, which means the same; for the grave is the common guardian of all till, &c. What therefore the apostle says more fully in ch. 4: 6, 'For this cause was the gospel preached also to them that are dead,' he expresses in this place [ch. 3: 19] by a metaphor, 'the spirits that are in guard;' it follows, therefore, that the spirits are dead." 'To them that are dead,' in the E. V. of 4: 6, means, of course, to them that are now dead. The preaching referred to was done to the antediluvians, then dead, while they were living; and the Preacher was Noah, called that 'Preacher of righteousness.' There is no Gr. in 4: 6 for 'that are,' the Gr. is, simply, *nekrois*, in the dative; but 'that are' is to be supplied, as we see 'are,' 'shall be,' &c., supplied, all through the E. V.; and the E. V. supplies 'that are' in that verse. Why did not the E. V., as does Milton, supply 'that are' in 3; 19, where the Gr. is '*tois pneumasi*, to those breaths, spirits, that are,' i. e., that are now, *en phulakē*, in guard, i. e., in the grave. The Gr. *tois* before *pneumasi*, in 3: 19, requires more strongly the supplying 'that are' than the single word *nekrois* in 4: 6: and *tois pneumasi*, to those breaths, spirits (that are now in the grave), is equivalent to *en-phsh mt*, breath, soul, dead; Gr. *psuchē* ended; for which, as we have seen, the E. V. gives *dead body*, in the Old Testament. And in life, *pneuma*, breath, spirit, is used for *person*, as is *psuchē*; thus in 1 John 4: 2, 'every *pneuma*, breath, that confesseth that Jesus, &c.: and v. 15, 'whosoever shall confess that Jesus, &c.' Now I suppose that most readers of the E. V. get the notion that the Orthodox soul,—spirit—of Christ, while he lay dead in the sepulchre, went and preached to the Orthodox souls,—spirits—ghosts—in the Presbyterian Hell, or

in Episcopacy's intermediate place of "departed souls,—spirits,—ghosts," where, as Episcopacy says, all such its entities are. Does Presbyterianism hold that its bad spirits in its hell can be released and taken to its heaven, by professing faith in the Christ?! Does Episcopacy hold that its bad spirits in the intermediate place it assigns to all its spirits, good and bad, can, by professing faith, be prepared for its heaven? We thus see that the idea which, no doubt, some get from the E. V. of 3: 19, 'by which also he went and preached unto the spirits in prison,' is simply absurd: we might say, ridiculously so, were it not for the gravity of the subject we are dealing with.

Whately, p. 63, says: "The passage in 1st Peter, about 'preaching to the spirits in prison,' has been supposed to allude not only to the conscious state of departed spirits, but even to Christ's having visited, in the interval between his death and resurrection, the souls of those who perished in Noah's flood. But this seems to me a very unlikely interpretation." At page 65 he gives the interpretations of three different Bishops: Hall; Archbishop Secker, and Bishop Pearson. Before giving these I will render the Gr. of v. 18 and 19: v. 18 is, For *kai*, also, or, even, Christ once for all, or, once only, on account of sins suffered, a just for unjust, in order that us he might lead to God, *thanatōtheis*, [passive participle,] being put to death, in flesh, [i. e., in living person; for flesh without life can't die,] *zōopoiētheis*, [passive participle,] being reanimated, or, restored to animation, but, *tō peneumati*, [dative,] by the breath, —spirit; [i. e., by the breath of, proceeding from, God;] v. 19, *en*, through, which *kai*, also, to those *pneumasi*, breaths,—spirits—in guard, [i. e., that are now in guard, in the grave,] *poreutheis*, [passive participle,] being sent, [i. e., his gospel, as before seen,] he [i. e., his gospel, the Messiah,—the Christ—to come] was a herald, or, was heralded. [How? By Noah, as we shall see.] I now give Bishop Hall's interpretation, as quoted by Whately. "By the power of which divine Spirit of his, long before his manifestation in the flesh, He came to the old world; and by the mouth of Noah, that 'preacher of righteousness,' spoke to them whose spirits are now fast prisoned in hell." Archbishop Secker's interpretation is quoted thus: "'The spirits in prison,' to whom St. Peter saith, that Christ 'by his spirit preached,' he saith also were those 'which were disobedient, when the long suffering of God waited in the days of Noah.' And therefore Christ's 'preaching to them by his Spirit' probably means, his exciting by his Spirit, which 'strove'

with them for a time, Gen. 6: 3, that patriarch [Noah] to be 'a preacher of righteousness' among them, as the same Apostle in his other Epistle calls him, 2 Pet. 2: 5. But not hearkening to him *then*, they are *now* in prison, reserved for the sentence of the last day." Bishop Pearson's interpretation is quoted thus: "The plain interpretation of this passage is the true one, namely, that Christ did preach unto those men who lived before the flood, even while they lived, and consequently that He was before it. For though this was not done by an immediate act of the Son of God, as if He personally had appeared on earth, and actually preached to that old world, but by the ministry of a Prophet, by the sending of Noah, a 'preacher of righteousness;' yet to do anything by another, not able to perform it without Him, as much demonstrates the existence of the principal cause, as if He did it of Himself without any intervening instrument." The reader perceives how much of each of these three interpretations is due to Orthodoxy.

These interpretations all admit, that the preaching was done to the living antediluvians. And all admit that it was not Christ that preached to them, but Noah. Hall says: "By the power of which divine Spirit of his, he came to the old world, and by the mouth of Noah spake to them," &c. Secker says: "Christ's 'preaching to them by his Spirit' probably means, his exciting by his Spirit that patriarch to be 'a preacher of righteousness' among them." Pearson says, Christ did not personally appear on earth, and actually preach to that old world; but that he preached to them by Noah; which, he says, demonstrates the existence of the principal cause, and is equivalent to preaching to them himself.

Now that God, not the Christ, was the principal cause, is shewn both by the last clause of v. 18, and by, Gen. 6: 3, cited by Secker. By whose *pneuma*, breath,—spirit—was Christ reanimated, restored to animation, as said in v. 18? Certainly by the *pneuma* of God. Numberless texts say, God raised him from the dead. And as to the few passages in the E. V. which say, he rose from the dead, if that were the true rendering, they don't shew that he rose of himself, any more than Paul's words in 1 Cor. 15: 16, 'if dead rise not' shew that dead rise of themselves. 'He rose' is perfectly consistent with 'God raised him:' he rose by God's enabling him to rise. But 'he rose of himself' is flatly contradictory to 'God raised him.' In Gen. 6: 3, cited by Secker, using the word 'strove,' from the E. V. 'strive' in that verse, the Heb. is: And said Jehovah: *la idun*, not shall remain, or, abide, *ru-ach*,

a, or, the, breath, of [i. e., proceeding from] me in *adm*, man, *loulm*, to hidden time, or, long, or, in perpetuity; for that he *bshr*, flesh, or, a flesh; [i. e., merely flesh with the breath of life in him; for the first part of the verse shews that the breath of life was in them; else it could not remain in them;] *u*, but, or, yet, shall be days of him hundred twenty years. [This last clause explains the whole verse. A hundred and twenty years was allowed before the antediluvian race should be utterly destroyed, except Noah, &c.] The Gr. is, . . . *ou mē katameinē*, not shall remain, or, abide, the *pneuma*, breath, of me in these men for ever, through the to be them fleshs: [i. e., because they are fleshs:] shall be, but, the days of them hundred twenty years: Lat., And said God: *non permanebit*, not shall remain, my *spiritus*, breath, in man for ever, because *caro*, flesh, or, a flesh, he is, &c.: Douay, And God said: my *spirit* shall not remain in man for ever, because he is flesh, and his days, &c. There is a note in the Douay to this verse, thus: "The meaning is, that man's days, which before the flood were usually 900 years, should now be reduced to one hundred and twenty years. Or, rather, that God would allow men this term of, &c., for their repentance and conversion, before he would send the deluge." The Ital. of the verse is, And the Lord said: My Spirit shall not strive perpetually with the men, for also they are not other than flesh; and the term, or, limit, of them shall be hundred twenty years. The E. V. is, And the Lord said, My Spirit shall not always strive with man, for that he also (is) flesh: yet his days shall be a hundred and twenty years. Gesenius, under the verb *dun*, the verb used in the verse, gives the Heb. words, and says: "Well rendered according to the sense by the ancient versions, as the Septuagint, *ou mē katameinē*; Lat., *non permanebit*; Syriac, and Arabic, shall not dwell."

It is thus made plain, that it was through, or, by means of, the *pneuma* proceeding from God, the same by which the Christ was reanimated, made alive again, that Noah preached to the antediluvians: as in 1 Cor. 12: 3 we have, Gr., speaking *en*, through, by means of, *pneuma*, a breath,—spirit—of [i. e., proceeding from] God, ... except *en*, through, *pneumati hagiō*, a breath holy: Rheims, but by the Holy Ghost: E. V., the same. Whereas all these three Bishops will have it, that it was Christ, by his Spirit, who preached to the antediluvians by the mouth of Noah.

Milton next gives Rev. 6: 9, from the E. V., thus: 'I saw under the altar the souls of them that were slain,' &c.: and answers it

thus: "I answer, that in the Scripture idiom the soul is often put for the whole animate body."

He next gives Luke 23: 43, from the E. V.: 'To-day thou shalt be with me in paradise;' and answers it. As I shall give hereafter what I think is plainly the meaning of *paradise* here, I will defer till then Milton's answer.

He next gives Luke 23: 46, from the E. V.: 'Jesus said: Father, into thy hands I commend my spirit;' and answers: "But the spirit is not therefore separated from the body, or incapable of death; for David uses the same language Psal. 31: 5, although he was not then about to die: 'into thine hand I commit my spirit,' while it was yet abiding in, and with the body." He cites Ps. 31: 5, also, from the E. V. The Gr. word is the same in Ps. 31: 5 as in Luke 23: 46, *parathēsomai*, for which the E. V. has *commend* in Luke 23: 46, and *commit* in Ps. 31: 5. Milton proceeds: "So Stephen, Acts 7: 59, 'Lord Jesus, receive my spirit . . . and when he had said this, he fell asleep.' It was not the bare spirit divested of the body that he commended to Christ, but 'the whole spirit and soul and body,' as it is expressed 1 Thess. 5: 23." The Gr. in Acts 7: 59 is, '*kurie Iēsou*, Proprietor, or, Lord, of Jesus, receive the *pneuma*, breath, of me;' i. e., to give it back to me again. At Luke 9: 20 we have, E. V., the Christ of God. And Luke 4: 34, Gr., *ho*, that, or, the, *hagios*, consecrated, dedicated to religious purposes, pure, or, holy, of God: Rheims, and E. V., the Holy one of God. And Acts 3: 14, the *hagion* and just: Rheims and E.V., the Holy One and the just. And Acts 2: 36, Gr., . . . God made that same Jesus whom ye crucified *kai*, both, *kurion*, Lord, *kai*, and, Christ. And Acts 13: 23, Gr., From this seed God according to promise raised up to Israel a Saviour Jesus. And Acts 13: 35, Gr., *ton*, that, or, the, *hosion*, sanctified, of thee: Rheims, thy holy one: E. V., thine Holy One. And 1 Cor. 3: 23, and Christ (is) God's.

Gesenius, under *iheuhe*, the Heb. word for which *Jehovah* is given, tells us, "The later Hebrews, for some centuries before the time of Christ, either misled by a false interpretation of certain laws, Exod. 20: 7; Lev. 24: 11, or else following some old superstition, regarded this name as so very holy that it might not even be pronounced:" citing several authors. "This custom was already in vogue in the days of the Septuagint translators; and thus it is that they every where translate *iheuhe* by *the kurios*." Other writers tell us the same; and the reader has seen that the Septuagint gives *kurios* where the Heb. is Jehovah. This substitution of *ku-*

rios for Jehovah, in the New Testament, and the giving the same word *kurios* for Lord, where it means the Christ, is well calculated to produce confusion, and misapprehension. In Luke 23: 46 Jesus himself says: 'Father, into thy hands I commit the *pneuma* of me.' Was not Stephen's breath committed to the same Father to whom Jesus committed his breath? Milton proceeds: "Thus the spirit of Christ was to be raised again with the body on the third day, while that of Stephen was to be reserved till the appearing of the Lord. So 1 Pet. 4: 19, 'let them commit the keeping of their souls (to him) in well doing.'" The verse adds, 'as unto a faithful Creator.' This shews that it was to the *Creator*, called by Jesus, in Luke 23: 46, *Father*, that Jesus, and David, and Stephen, committed the *pneuma* of them.

Milton next gives 2 Cor. 5: 1 to 20, where Paul speaks of 'our earthly house': Read the verses in the E. V.; and says, "It is sufficiently apparent, however, that the object of this passage is not to inculcate the separation of the soul from the body, but to contrast the animal and terrestrial life of the whole man with the *spiritual* and heavenly. Hence in the first verse 'the house of this tabernacle' is opposed, not to the soul, but to 'a building of God, an house not made with hands,' that is, to the final renewal of the whole man, as Beza also explains it, whereby 'we are clothed upon.' [The E. V. adds, v. 2, 'with an house which is from heaven'] 'being clothed . . . not naked,' v. 3. This distinctly appears from v. 4: 'not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.' See also v. 5, 'now he that hath wrought us for the self same thing is God;' not for the separation of the soul from the body, but for the perfecting of both. Wherefore the clause in the eighth verse, 'to be absent from the body, and to be present with the Lord,' must be understood of the consummation of our happiness; and 'the body' must be taken for this frail life, as is common in the sacred writers; or perhaps to be 'at home in the body, and to be absent from the Lord,' v. 6, may mean nothing more than to be entangled in worldly affairs, and to have little leisure for heavenly things; the reason of which is given v. 7, 'for we walk by faith, not by sight:' whence it follows, v. 8, 'we are confident and willing rather to be absent from the body, and to be present with the Lord;' that is, to renounce worldly things as much as possible, and to be occupied with heavenly. The ninth verse proves still more clearly that the expressions 'to be present' and 'to be absent' both refer to this

life: 'wherefore we labour that whether present or absent, we may be accepted with God:' for no one supposes that the souls of men are occupied from the time of death to that of the resurrection in endeavours to render themselves acceptable to God; that is the employment of the present life, and its reward is not to be looked for till the Second coming of Christ." "The same sense is to be ascribed to 2 Pet. 1: 13, 14, 15; 'as long as I am in this tabernacle,' &c., that is, in this life."

I have now the pleasure of giving the views of the distinguished and Christian John Locke on this subject, in his Treatise on "The Reasonableness of Christianity," which I never saw or heard of before a friend who had learned from me how I read the Bible mentioned it to me.

Locke says: "Adam, by his fall, lost bliss and immortality." And again, "Christ restores to us what we lost by Adam." And, citing Gen. 2: 17 thus: 'in the day that thou eatest thereof thou shalt surely die,' he says: "Ecclesiastics read the last *thou*, *thy body* shall die: *thou* is used twice in this one sentence, and must mean the same thing in both places. If therefore the last *thou* in the sentence meant *thy body*, the first *thou* meant the same. So that the reading of the Ecclesiastics would be, in the day that thy body eateth thereof thy body shall die." Locke proceeds to say: "A law requires the plainest and directest words; yet some insist that death means eternal life in misery." A lawyer would add; and a penal law requires more exact precision still.

I once said to the Princeton Seminary graduate and D. D. before-mentioned, citing this verse to him: You say this means, *his body* shall die. Not exactly so, said he, but we give a different meaning to the word *die*. He stopped there, without saying what that meaning was. No doubt the thought had flashed on his mind that the words were spoken to Adam; and he was unwilling to apply to Adam the interpretation which Orthodoxy gives to the word *die* in reference to the wicked. Soon afterwards, I said to another Orthodox clergyman: You interpret the word *die*, in reference to sinners, to mean, to live forever in misery: and he candidly admitted it. Now why should the D.D. hesitate to give the Orthodox interpretation of the word *die* in reference to Adam? He was the great transgressor who "brought death into the world and all our woes;" and through his transgression we are constituted prone to sin, sinners, and made subject to death. Locke gives *thou* but twice in Gen. 2: 17. It is used three times: . . . *thou* shalt

not eat of it: for in the day that *thou* eatest thereof *thou* shalt surely die. And yet a class of men who assume to be anointed teachers presume to tell us, though *thou*, the first two times of its occurrence in the verse, means, as they must admit, the whole living man, that where it last occurs in the same verse it means *thy body!*

Locke proceeds to say: "It is insisted further by some, that *thou shalt die* puts man under the necessity of sinning continually, and so multiplying the provocation." He further says: "By *death* I understand nothing but a ceasing to be; under which death they should have lain forever, had it not been for the redemption by Jesus Christ." The Gr. word is *en*, through, Jesus Christ. Further on Locke says: "Adam being thus turned out of paradise, and all his posterity being born out of it, the consequence of it was that all men should die, and remain under death forever, and so be utterly lost." And again: "The wages of sin is an exclusion from that happy state of immortality, and brings death." And again: "Loss of immortality is the portion of sinners." His words "Loss of immortality" mean, non-acquisition of immortality from the grave; for he has before said, "Death is a ceasing to be; under which death they should have lain forever, had it not been for the redemption by Jesus Christ." And Locke makes this remark: "That living torment is worse than no being at all [annihilation] every one's sense determines, against vain philosophy and foolish metaphysics;—and our Saviour's peremptory decision has put it past doubt that one may be in such an estate, that it had been better for him not to have been born:" [i. e. in such a state of misery in this life, with nothing but annihilation in prospect.] As to annihilation, some pretend to say, they had rather live in torment forever than be annihilated: this is what Locke calls vain philosophy and foolish metaphysics. Others say, that annihilation is no punishment at all. Their minds have so long groveled in the fear of the Orthodox hell for the Orthodox soul, that annihilation seems such a relief that they think it no punishment. Though this short life be so dear to all that every sacrifice is made to preserve it, they have become unable to comprehend the inestimable value of a life eternal from the grave, and so, unable to comprehend the unspeakable loss of it by annihilation forever. The reader of these pages has found the system of the Giver of all good, as revealed in his word, to be a glorious, heart-inspiring and heart-elevating system; and has found also that Locke has properly charac-

terized it by his title to his Essay, "The Reasonableness of Christianity." Did it never occur to men who preach the current system, inherent immortality, and consequent eternal conscious misery to the wicked, that if it be not true it is blasphemy? How is it that at such risk they are willing to attempt to foist their system into the English version of the Bible by such puerilities as have been noticed, including that of Mr. Barnes? And how is it possible that they are content to teach such a system while ignorant of the word of God as written in the original Scriptures? If they think that their system may be found in the E. V., do they hold that James's Ecclesiastics were inspired—inbreathed—by God to give a true translation of the Scriptures into our language? If they will read these pages they will find how much mistaken they are in such an idea; and will find whence, for the most part, those Ecclesiastics got their version.

I have before mentioned the late work of Archbishop Whately, of the English Church, on "A Future State." I now give an extract from it on the doom of the condemned, p. 180–185: "What that doom will be, whether the terms in which it is commonly spoken of in Scripture,—'death,' 'destruction,' 'perishing,' &c., are to be understood figuratively, as denoting immortal life in a state of misery, or more literally, as denoting a final extinction of existence,—this is quite a different question. It is certain that the words, 'life,' 'eternal life,' &c., are always applied to the condition of those, and of those only, who shall at the last day be approved as 'good and faithful servants,' who are 'to enter into the joy of their Lord.' 'Life' as applied to their condition, is usually understood to mean 'happy life.' And that theirs will *be* a happy life, we are indeed plainly taught; but I do not think we are anywhere taught that the word 'life' does of itself necessarily imply happiness. If so, indeed, it would be a mere tautology to speak of a 'happy life;' and a contradiction, to speak of a 'miserable life;' which we know is not the case, according to the usage of any language. In all Ages and Countries, 'life,' and the words answering to it in other languages, have always been applied, in ordinary discourse, to a wretched life, no less properly than to a happy one. Life, therefore, in the received sense of the word, would apply equally to the conditions of the blest and of the condemned, supposing these last to be destined to continue forever living in a state of misery. And yet, to *their* condition the words 'life' and 'immortality' never are applied in Scripture. If therefore we suppose

the hearers of Jesus and his Apostles to have understood, as nearly as possible in the ordinary sense, the words employed, [any other supposition would be absurd, considering who the hearers were,] they must naturally have conceived them to mean (if they were taught nothing to the contrary) that the condemned were really and literally to be 'destroyed,' and cease to exist; not, that they were to exist forever in a state of wretchedness. For they are never spoken of as being kept alive, but as *forfeiting* life: as for instance, 'ye will not come unto me that ye may *have life*:'—'He that hath the Son hath life; and he that hath not the Son of God, hath *not* life.' [An instance, among many, of the use of the present for the future. I give one of several instances given by Milton. On page 367, vol. 1, citing the E. V. of Luke 20: 36: "being the children of the resurrection, that is, when they shall finally become such." The Gr. is, 'being children of,' &c.] And again, 'perdition,' 'death,' 'destruction,' are employed in numerous passages to express the doom of the condemned. All which expressions would, as I have said, be naturally taken in their usual and obvious sense, if nothing were taught to the contrary. That these expressions however are to be understood not in their ordinary sense, but figuratively, to signify an immortality of suffering, is inferred by a large proportion of Christians, from some other passages: as 'everlasting punishment,' 'everlasting fire,' 'cast into hell, where their worm dieth not, and their fire is not quenched.' This last expression is taken from Isai. 66: 24, who speaks of 'the carcases of the men that have transgressed, whose worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh:' describing evidently the kind of doom inflicted by the Eastern nations on the vilest offenders, who were not only slain, but their bodies deprived of the rites of burial, and either burned to ashes, which, among them, was regarded as a great indignity, or left to moulder above ground and be devoured by worms. [As in *gehenna*, the valley of Henem.] From such passages as these it has been inferred that the sufferings, and consequently, the life, of the condemned, is never to have an end." Further on he says: "Another sense is certainly more reconcilable with the ordinary meaning of the words 'destruction,' &c., which so often occur. The expressions, 'eternal punishment,' 'unquenchable fire,' &c., may mean merely that there is to be *no deliverance*,—no revival,—no restoration,—of the condemned." [*Revival* is, living again. Whately proceeds,] "Death, simply, does not shut out the hope of being

brought to life again: eternal death does. Fire may be *quenched* before it has utterly consumed what it is burning: unquenchable fire would seem most naturally to mean that which destroys it utterly." And further on he says: "and is called 'everlasting' or 'unquenchable' fire, to denote that they [the condemned] are not to be saved from it, but that their destruction is to be *final*." And further on: "If 'eternal death' means *final* death,—death without any revival,—we can understand what is meant by 'Death being the last enemy *destroyed*,' namely: that none henceforth are to be subjected to it. But if 'Death' be understood to mean everlasting life in misery, then, it would appear that Death is never to be destroyed at all; since although no one should be henceforth *sentenced* to it, it would still be going on as a continual *infliction*, for ever. On the whole, therefore, I think we are not warranted in concluding (as some have done) so positively concerning this question as to make it a point of Christian faith to interpret figuratively and not literally the 'death' and 'destruction' spoken of in Scripture as the doom of the condemned; and to insist on the belief that they are to be kept alive forever." I remember saying, when quite a young man, to a D. D. whose preaching I then attended, while walking from church: To maintain your system you read literally the figurative language of the Bible, and read figuratively its literal language. He said, he didn't know there was one in his congregation that entertained such an idea.

As to the so-called argument for the Orthodox soul from the Christ's answer to the Sadducees, Mat. 22: 31, 32, Whately says, p. 74, "In our Lord's answer to the Sadducees he alludes not to any separate state of consciousness, but to the resurrection. That Jehovah is called the God of Abraham, Isaac, and Jacob, he adduces as a proof that 'the dead' are raised." He gives 'the dead' from the E. V.: and in v. 32 the E. V. has, of 'the dead,' . . . . of 'the living;' whereas the Gr. is, of 'dead,' . . . of 'living:' so in Mat. 11: 5, the E. V. is, 'the dead are raised up.' Did Jesus mean that all the dead had been raised up by him? The Greek there is *nekroi*, dead, are raised; and if the Gr. article had been used there, it would not have meant all the dead, but must have been rendered, simply, dead, by the rule before given. Whately further says: "But his words seem plainly to shew that the only question was, whether this present life be the whole of our existence, or whether there is to be a resurrection." And, as disproving the idea of existence after death and before being raised up, he cites 1 Thess. 4:

13, 14, thus: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not as the rest, who have no hope. For if we believe that Jesus died and rose again, even so, them also who sleep will God, through Jesus, bring with him." He gives in v. 13, 'the rest' and says: "not 'others,' as our translation has it; but, all the Gentiles remaining unconverted." In v. 14, he gives, "them also who sleep will God, through Jesus, bring with him;" and he says: "This is manifestly the correct reading of the passage." The word in the Greek is *dia*, through, where the E. V. has *in*. The collocation in the Greek is: so *kai*, even, or, also, God *tous koimēthentas*, those lain down to rest, or, laid asleep, *dia*, through, Jesus will bring with him. The Archbishop is clearly right in his rendering, though he collocates differently. The Greek, like the Hebrew, was written without stops. Translators, by pointing as best suits their ideas, and by using our article *the* where the Gr. does not use its article; and also where the Gr. article should not be rendered in English, according to the rule before given; and also by omitting our article *the* where the Greek article should be rendered; and by not giving our article *a* where it should be used; and by selecting from among the various definitions of prepositions such as they prefer; frequently pervert the sense of the original.

As to Mat. 10: 28, 'fear not them which kill the body, but are not able to kill the soul,' &c., Whately says, p. 64: "The expression of Jesus to his disciples was manifestly intended to remind them that their enemies could only inflict temporal death,—could only put an end to a man's life in this world; whereas God's power extends to the whole of our existence, to all eternity."

As to the story of Dives and Lazarus, he says, p. 56, 57: "All know that the narrative is a parable, that is, a fictitious tale framed in order to teach or illustrate some doctrine." "The only truth that is essential in a parable, is the truth of the moral or doctrine conveyed by it." "The general moral design appears to have been that those who have been devoted to the good things and enjoyments of this world will have no share in those of the world to come." That is, in the world as it shall be; or, in the age to come.

As to what is called the transfiguration on the mount, brought forth, says he, "as an argument for the supposition of a state of sense and consciousness after death before the final resurrection," Whately says: "But nothing generally decisive can be concluded

from any case which is manifestly an exception to general rules; as this was, in every respect." As to Moses, he says: "we are told that he died, and was buried in the land of Moab," &c. [See p. 319, for the rendering *was buried.*] Whately further says: "It seems clear, as I lately observed to you, that the soul separate from the body is not an object of sight, since at man's death, all that was formerly visible of him remains before our eyes in the corpse; so that nothing can be inferred respecting the separate state of the soul, from the visible appearance of Moses and Elias, which the eyes of the Apostles witnessed. It is to be observed also, that there can be little doubt the appearance of Moses and Elias on this occasion was designed to represent 'the Law,' delivered by Moses, 'and the Prophets,' of whom Elias was especially venerated; and that their appearing in friendly communion with Jesus, denoted the agreement of his Gospel with the Law and the Prophets, which he 'came not to destroy, but to fulfil.' This was the lesson which the appearance conveyed to the disciples; and the appearance alone is all that concerned them, or concerns us. The actual condition of the persons themselves, is a point which did not concern them. Everything, indeed, that is recorded in the Gospel history, is to be considered in reference to the instruction it was designed to convey to the disciples." We have only to recollect that miracles were wrought in proof of the Messiahship of Jesus, to see the propriety of Whately's view, that the appearance, miraculous appearance, if we adopt the E. V. word appearance, was designed for the purpose stated by him.

Peter and James and John were the only persons with Jesus on the mount. Peter is the only one of those eye-witnesses that gives us any account of what took place there. His account is this: 2 Pet. 1: 16, E. V., For we . . . were eye-witnesses of his majesty. V. 17, E. V., For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. V. 18, E. V., And this voice which came from heaven (Gr. *ex ouranou*, from, or, out of, the starry heavens) we heard, when we were with him in the holy mount. [Our word *excellent* is from the Lat. *ex*, from, or, out of, and *coelum*, the sky, the heaven; and *excellent* in v. 17 is equivalent to, from, or, out of, the sky,—the heavens—in v. 18. The phrase *from above*, also found in Scripture, means the same, i. e., excellent. And Capt. Bonneville, the great traveller among our Aborigines tells us, that an Indian wife who had left

her husband on account of his cruelty, in telling her story to him said, "When our people moved their camp, he mounted his horse and rode away, free as though he had fallen from the skies." This is a Heb. expression for, as if he was superior to others,—excellent —from the heavens,—from the skies.] We have no account from either John or James, the other two who were with Jesus on the mount, of what took place there. The account in Mat. is, ch. 17: 2, Gr., And *metemorphōthē*, he was metamorphosed, or, changed, or, transformed, and shone the face of him as the sun, &c.: v. 3, Gr., and lo, *ōphthēsan*, [first aorist passive plural,] were portended to them Moses and Elias with him conversing together: v. 4, Gr., Answering but Peter, he said, &c.: v. 5, Gr., He yet speaking, lo, a cloud luminous overshadowed them: [i. e., Jesus and the three disciples:] and lo, a voice *ek*, out of, the cloud, saying: This is *ho*, that, or, the, Son of me *ho*, that, or, the, dearly beloved, in whom I am contented: him hear ye: v. 8, Gr., Lifting up but the eyes of them they saw no one except Jesus only. Mark, in his account, ch. 9, gives, v. 2, the same verb, *metemorphōthē;* and gives *ōphthē*, [first aorist passive singular, from the same verb as *ōphthēsan*, used by Mat. in the plural,] was portended to them Moses and Elias, &c.: v. 8, Gr., And unexpectedly looking round no farther no one they saw but Jesus alone with themselves: [*ōphthē*, in the singular, used by Mark, gives, no doubt, the true sense: *ōphthēsan*, the plural, if we were to adopt the word *appeared*, given in the E.V., might be understood by some to signify that Moses and Elias visibly appeared; though the word *appeared* is a very ambiguous word in such connection, and the Gr. verb used has no such definition. It is unnecessary to give Luke's account. He uses, Luke 9: 31, *ōphthēntes*, participle of the same verb used by Mat. and Mark.

In Deut. 31: 16 it is said, Heb., And said Jehovah to Moses, behold, thou *shkb*, to lie down, with fathers of thee: Gr., behold thou *koima*, to lie down to rest, with the fathers of thee: Ital., behold thou art *giacere*, to lie down, shortly with thy fathers: Lat., and Douay, behold, thou shalt sleep with thy fathers: E. V., behold, thou shalt sleep with thy fathers. In Deut. 34: 5, 6, it is said, Heb., *u*, and, or, so, died there Moses, servant of Jehovah; v. 6, And he was buried, or, they buried him, &c.: Gr., v. 5, And ended, or, terminated, Moses, &c.: v. 6, And they buried him, &c. Died and was buried, or, and they buried him, in these last verses, is equivalent to, lie down with the fathers, in 31: 16.

Josephus, the Jewish historian, says, "a cloud stood over him

on the sudden, and he disappeared, although he wrote in the holy books that he died, which was done out of fear lest they should venture to say that, because of his extraordinary virtue he went to God."

Whately also gives the words of Jesus to the thief on the cross, and shews that the word *paradise* has no such meaning in Scripture as Orthodoxy ascribes to it. I may give more fully under the word *paradise* what he says on that passage.

He or she who had read the preceding pages of this book had obtained, I doubt not, a more thorough and convincing view of God's system in reference to man than even the writings referred to of these three great men, and Christians, Milton, Locke, and Whately, would have impressed upon his mind. He might have supposed that even their weight was not sufficient to overbalance Ecclesiastical authority. I think he does not now esteem that authority so highly.

From other parts of these writings of Milton, and Locke, and Whately, I am disposed to think that they believed in the resurrection of both just and unjust. Now I ask: For what purpose? They all reject the notion of inherent immortality. They all hold that the whole man dies, is mortal. It is as mortal, therefore, that man sins; and as a mortal being that he dies. Is he to be raised from the grave a different kind of being, an immortal being; to have immortality thrust upon him, that he may be able to suffer eternal conscious misery for sins he committed as a mortal being? Certainly neither of them could hold this. The only other idea they could entertain would be this: that all, good and bad, will be raised up to be judged, and that the wicked will be again subjected to death. But death is the wages, that is, the penalty, punishment, of sin. We are all condemned already, Scripture saith; condemned to death; under sentence of death: and death is the execution of the penalty; from which executed penalty they who die in Christ will be redeemed. Are the wicked to be raised up after the execution of the penalty, to be subjected to a second execution of the penalty? The idea is absurd, and has no foundation whatever in the true Scriptures, the Hebrew of the Old Testament and the Greek of the New. If either of these writers entertained any such idea, it must have been because their other voluminous writings occupied so much of their life that they had not time to prepare themselves to consult properly the original Scriptures; and so never got rid of the effect of early instructions as to Resurrection.

I attended a Presbyterian Church from youth; and continued to do so until after I had delivered the course of public readings on the Bible which I have before mentioned. During that course of lectures, a gentleman who attended several of them, one of my own profession, a communing member of the Episcopal Church, suggested to me that there would be no objection to my being received into the Church, in full communion. I expressed surprise, and doubt; but willingness. He said he would speak to the Rector, with my permission. I assented. He did so. The Rector had attended my first lecture, which presented a synopsis of the system of the Bible as I read it. The Bishop of the diocese, also, from conversations I had previously had with him, had become acquainted with my views on these subjects. The result was, that the Rector invited me to join: and I gladly accepted. I was afterwards confirmed by the Bishop.

I am happy, therefore, to say to the reader, that the Church, in the language of Whately, does not "make it a point of Christian faith to interpret figuratively and not literally the 'death' and 'destruction' spoken of in Scripture as the doom of the condemned; and to insist on the belief that they are to be kept alive for ever."

And Milton, page 363, vol. 1, commences his examination of this subject thus: "Here then arises an important question, which, owing to the prejudice of divines in behalf of their preconceived opinions, has usually been dismissed without examination, instead of being treated with the attention it deserves. Is it the whole man, or the body alone, that is deprived of vitality? And as this is a subject which may be discussed without endangering our faith or devotion, I shall declare freely what seems to me the true doctrine, as collected from numberless passages of Scripture; without regarding the opinion of those who think that truth is to be sought in the schools of philosophy, rather than in the sacred writings."

I have given every instance of the use of the Heb. *en-phsh;* and of the Gr. *psuchē;* and of the Lat. *anima;* and of the Ital. *anima*, (it being the Latin *anima*, and meaning the same,) and of the words given for them by the Douay, and the Rheims, and the E.V. respectively. And have thus given the reader the means of deciding for himself whether there be in Scripture any such idea as inherent immortality.

I will now apprise the reader of a most remarkable fact. I have already said, p. 298, that, for *psuchē*, (for which the Lat. and Ital. word is generally *anima*,) *life* is given 125 times in the Old Testa-

ment, twenty times in the Books called Apocryphal, and thirty-six times in the New Testament. The only place in all Scripture where the E. V. gives *breath* for the Greek *psuchē*, is Job 41: 21. The Heb. of that verse is Job 41: 13; and the Gr. 41: 12. The Heb. word there used is *en-phsh;* and the Gr. word there used is *psuchē:* the Lat. is v. 12; and the Lat. word there used is *halitus*, breath; the Douay is v. 12, and there gives, *breath:* the Ital. is v. 21, and there gives *alito*, breath: the E. V., is v. 21, and there gives, breath. Now we have seen that the true meaning, the primary and true etymological meaning, of the Heb. *en-phsh*, and of the Gr. *psuchē*, is *breath;* and that the primary meaning of the Lat. *anima*, (the Ital. *anima* is the same word and means the same,) is *breath. Life* is not a synonym for *breath: life* is not even one of the definitions given of the Gr. *psuchē*, or of the Heb. *en-phsh. Life* is only an equivalent for *breath: to breathe* is *to live;* and *to live* is *to breathe. Life*, therefore, is only a secondary sense; and yet the E. V. declines to give the primary sense except in the single instance before mentioned, where the Lat., the Douay, and the Ital., give *breath;* but persistently gives *life* 181 times, including the Apocrypha. These 181 are just so many places where James's Ecclesiastics purposely avoided giving *breath*, and substituted *life:* and they are thereby convicted of a consciousness that to use *breath* in all these places where the Gr. is *psuchē* would overthrow their Orthodoxy, by shewing that *psuchē* does not mean the Orthodox *soul*, but means, simply, *breath.* The fact of this uniform substitution of *life* for *breath*, added to several of the E. V. renderings before noticed, makes very applicable Paul's words, "handling the Word of God deceitfully."

Having mentioned the Apocrypha again, I give here a sentence from Milton which had escaped me. At p. 236, he says: "The apocryphal writers, whose authority may be considered as next to that of the Scriptures, speak to the same effect." Whether even more than this should not be said of the authority of those writers, I refer to what is given at p. 220 of these pages.

We now give a word for which the E. V. has, sometimes, *soul*, sometimes, *spirit*, sometimes, *breath.* Shewing by the E. V. itself that they all mean the same thing. In Job 33: 4 the Heb. is *nshme:* the Gr., *pnoē:* the Lat., *spiraculum:* the Ital., *alito*, breath: the Douay, and E. V., *breath.* Job 37: 10; Heb., v. 9, *nshme:* Gr., v. 9, *pnoē:* Lat., v. 10, *Blowing*, God: Douay, When God *bloweth:* Ital., v. 10, God, with his *soffio*, breath: E.V., by the *breath* of God.

Ps. 150 : 6 ; Heb., Every *nshme :* Gr., every *pnoē :* Lat., every *spiritus :* Douay, every spirit : Ital., every (thing that hath) *fiato*, breath : E. V., everything that hath *breath :* [given as if all the words were in the original ; whereas the Ital. inserts ' thing that hath ' in Italics.]

Prov. 1 : 23 ; Heb., of *ru-ach* of me : Gr., of my *pnoē :* Lat., my *spiritus :* Douay, . . . behold I will utter my *spirit* to you, and will shew you my words : Ital., behold, I to you will disgorge the my *spirito ;* I to you will cause to let know the my words : E. V., behold, I will pour out my *spirit* unto you, I will make known my words unto you. [It is plain that *spirit* means *breath ;* the breath of holiness, called elsewhere in the E. V., the Holy Spirit,—the Holy Ghost.]

Prov. 11 : 13 ; Heb., *ru-ach*, breath : Gr., *pnoē*, breath : Lat., faithful of *mind :* Douay, simply, he that is faithful : Ital., but who is honest of *spirito :* E. V., but he that is of a faithful *spirit.*

Prov. 20 : 27 ; Heb., *nshme :* Gr., *pnoē :* [rendered *breath* by the Ital., and E. V., in Psal. 150 : 6, where the Lat. is *spiritus*, and the Douay, *spirit :*] The Lat. in Prov. 20 : 27 is, *spiraculum*, a breathing vent : The Douay is, the *spirit* of a man : The Ital., the *anima*, breath, (Graglia, soul ; and the E. V. generally gives *soul* where the Ital. has *anima*,) of the man : E. V., the *spirit* of man.

Prov. 24 : 12 ; Heb., *en-phsh :* Gr., *pnoē :* Lat., *anima :* Douay, soul : Ital., *anima :* E. V., *soul.* [The Gr. gives *pnoē*, breath, for the Heb. *nshme*, in Psal. 150 : 6 ; and *pnoē* for the Heb. *en-phsh* in Prov. 24 : 12 ; and *pnoē* for the Heb. *ru-ach*, in Prov. 1 : 23.]

Isai. 38 : 16 ; Heb., . . . life of *ru-ach*, breath, of me : Gr., the *pnoē* of me : Lat., life of my *spiritus :* Douay, the life of my *spirit :* Ital., the life of my *spirito :* E. V., the life of my *spirit.*

Isai. 57 : 16 ; the Heb. words are *ru-ach* and the plural of *nshme :* The Gr., *pneuma* and *pnoē :* The Lat., *spiritus* and *flatus :* The Douay, *spirit* and breathings : The Ital., *spirito* and the plural of *anima :* The E. V., *spirit* and the *souls*, where the Gr. is *pnoē*, the Lat., *flatus*, the Douay, *breathings.*

Ezek. 13 : 13 ; Heb., *ru-ach :* Gr., *pnoē :* Lat. *spiritus :* Douay, a strong *wind :* Ital., a *wind* tempestuous : E. V., a stormy *wind.*

Dan. 5 : 23 ; Heb., *nshme :* Gr., *pnoē :* Lat., *flatus :* Douay, . . . the God who hath thy *breath* in his hand : Ital., . . . God, in whose hand (is) thy *anima*, breath, (Graglia, soul,) : E. V., the God in whose hand thy *breath* (is). Here we have *breath* for the Ital. *anima.*

Gen. 2: 7; Heb., *nshme:* Gr., *pnoē:* Lat., *spiraculum:* Douay, *breath:* Ital., *fiato:* E. V., *breath.*

Acts 17: 25; Gr., *pnoē:* Lat., *inspiratio*, inbreathing: Douay, *breath:* Ital., *fiato:* E. V., *breath.*

We thus see, that the Gr. gives *pnoē* for the Heb. *nshme*, and for the Heb. *ru-ach*, and for the Heb. *en-phsh;* shewing that these Heb. words mean the same thing, namely, *breath:* That the Lat. gives *spiritus* for *pnoē*, and *flatus* for *pnoē*, and *anima* for *pnoē;* shewing that *spiritus* and *flatus* and *anima* mean the same thing, namely, breath: That the Ital. gives *spirito* for *pnoē*, and *fiato* for *pnoē*, and *anima* for *pnoē.* Shewing that *spirito* and *fiato* and *anima* all mean the same thing: That the Douay gives *spirit* for *pnoē*, and *soul* for *pnoē*, and *breath* for *pnoē;* shewing that *spirit* and *soul* and *breath* all mean the same thing: And that the E. V., for *pnoē*, gives *spirit*, and *soul*, and *breath.*

Now the only definitions given by the Lexicographers for *pnoē* are: Groves—"breath, respiration; wind, air, breeze, blast, gale; from *pneō*, to breathe." Donnegan: "air, a blast; wind, breath, exhalation, smell, a sound, the voice; from *pneō*." Schrevelius, for *pnoē*, gives only the Lat., "*flatus*, *spiritus*, from *pneō*, *spiro*." *Flatus* is breath; and *spiritus*, given for the same word *pnoē*, of course, means the same as *flatus;* and the first definition given of *spiritus* is, breathing. The Hederici Lex., for *pnoē*, gives only, "flatus spiritus, spiraculum, aura, odor: from *pneō*." *Aura* is defined, a breath; the air; a blast of wind. *Odor* is defined, a savour, scent, or, smell, good, or bad.

As to the Ital. *anima:* In Deut. 20: 16, the Ital. is: thou shalt not save the life to any *anima vivente*, breath living: E. V., thou shalt save alive nothing that breatheth: shewing that every breathing creature has the Ital. *anima*, breath, Graglia, soul. In Job 10: 40, the Ital. is: destroyed every *anima*, breath: E. V., destroyed all that *breathed.* In Job 14: 22, the Heb. is *en-phsh:* the Gr., *psuchē:* the Lat., *anima:* the Ital., *anima:* the Douay, *soul:* E. V., *soul:* Margin, *breath.*—Ed. In Isai. 57: 16, for the Gr. *pnoē*, the Lat. gives *flatus;* the Douay, breathings, the Ital., *anime*, plural of *anima;* the E. V., souls. In Job 38: 39, the Heb. is *chayah*, breathing, i. e., breathing after, desiring; the Gr., *psuchē:* the Lat., *anima:* the Ital., *desire:* the Douay, and E. V., *appetite.* And in Dan. 5: 23, for the Ital. *anima*, the E. V. gives *breath.*

I feel that we might stop here; and say: The work proposed to be done is accomplished.

Having shewn, beyond cavil, that the idea, inherent immortality, the immortal soul,—immortal spirit, is without the least foundation in Scripture, and is in direct opposition to its teachings, we have struck from under Orthodoxy the foundation of its entire system reared upon the sense it gives to the words soul,—spirit, and tumbled down its enormous structure in ruins. Soul,—spirit, —ghost—all meaning the same, we shall not devote much more space to the E. V. words *spirit*,—ghost. And having ascertained that 'to give up the ghost' is, to exspire, breathe out, breathe wholly out; (the Gr. *ek*,—*ex* in composition with a verb, meaning, wholly out, see Donnegan;) and that, to cut off the soul, is, to cause death; we need not give more space to the word *death*. And having ascertained that the Douay, and E. V. word *hell* means *the grave;* and as, without Orthodox souls,—spirits,—ghosts, and without the Orthodox hell, the occupation of the Orthodox Satan, —Devil—is gone, we need give little more space to that Orthodox personage. And as, there being no such entities as the Orthodox souls,—spirits,—ghosts, there can be no such place as the Orthodox paradise, or heaven, (any more than the Orthodox hell,) for them to go to, it follows that there is no such place as paradise or heaven, in the sense in which those words are currently understood. And after what has been given in reference to resurrection little more space need be given to that subject. By turning to page 1 the reader will see that these are all the words proposed to be examined.

In examining somewhat further the E. V. word

SPIRIT,

we shall find some interesting matters which, I dare say, will be new to the reader.

The Heb. verb is *ru-ach*, defined by Ges., "to breathe, to blow, especially with the nostrils, an onomatopoietic root, like the cognate *phu-ach*, to blow, especially with the mouth." And the noun *ru-ach* he defines, spirit, breath, breath of the mouth, citing Ps. 33: 6, where the Heb. is *ru-ach;* Gr., *pneuma;* Lat., *spiritus;* Douay, by the spirit of his mouth; Ital., by the *soffio*, breath, of his mouth; E. V., by the breath of his mouth; Ges. says, "here spoken of the creative *word* of God:" The verse begins: By the *word* of the Lord: *word* is equivalent to *spirit*,—*breath* of his mouth, in the last clause of the verse. And the numerous passages in the Bible where it is said, Heb., and was, or, became, a *word* of Jehovah to such a one, are equivalent to *ru-ach*, a breath; Gr.,

pneuma, a breath, of Jehovah. I give here a few instances. In 1 Sam. 11 : 6, the Heb. is: And fell *ru-ach*, a breath,—spirit,—of God upon Saul: Gr., and fell *pneuma*, a breath,—spirit—of *kurios* upon Saul: the Lat. here is *Spiritus*, a *spirit*—breath: Douay, And *the Spirit* of . . . came upon Saul: Ital., And *the Spirit* of: E. V., And *the Spirit* of God came upon Saul. In 1 Sam. 15 : 10, the Heb. is: And was, or, became, *dbr*, a word, of Jehovah to Samuel, saying: Gr., And was, or, became, *rēma*, a word, of the *kurios* to Samuel, saying. In 1 Sam. 16 : 13, the Heb. is: and fell *ru-ach*, a breath, of Jehovah to David: Gr., and fell *pneuma*, a breath: Lat., and *directus est*, was raised, or, lifted up, *Spiritus*, a breath, of the Lord in David: Ital., and *the Spirit* of the Lord, &c.: Douay, and *the Spirit* of the Lord came upon David: E. V., the same. In 1 Sam. 19 : 20, the Heb. is: and was, or, became, upon *mlaki*, messengers,—angels—of Saul *ru-ach*, a breath,—spirit—of God, and *itnbau*, [from the verb *nba*,] they spake by a divine power, prophesied: the Gr. is: and was, or, became, upon the *angelous*, angels,—messengers—of Saul *pneuma*, a breath, of [i. e., proceeding from] God, and *prophēteuosin*, they announced in name of Divinity, prophesied: the Lat. is: and became *spiritus*, a breath, of the Lord in them, and they likewise began to prophesy: Douay, *the Spirit* of the Lord: Ital., *the Spirito* of God was upon the *messi*, messengers, of Saul and prophesied also they: E. V., *the Spirit* of God was upon the messengers of Saul, and they also prophesied: Margin, "i. e., by supernatural constraint joined in the religious exercises in which the company of prophets were then employed.—Ed. In 1 Kings 8 : 15, the Heb. is: 'Be praised Jehovah God of Israel who spake *b*, by, or, with, mouth of him to David father of me.' Here is *ru-ach*, Gr., *pneuma*, Lat., *spiritus*, a breath, of, from, Jehovah; for the mouth can't speak without breath. Of course it is a figure for divine influence. In 1 Kings 10 : 24, the Heb. is: 'And all that land, or, country, sought for Solomon to hear wisdom of him which gave God in *lb*, heart, intellect, of him.' Here also is *ru-ach*, Gr., *pneuma*, Lat., *spiritus*, a breath, from God. In 1 Kings 12 15, the Heb. is: '*dbr*, word, of him which spake Jehovah by hand [for, power,] of Ahihe: Gr., *rēma*, word of him *ho*, which, he spake *en*, through, hand of Achia: Lat., his *word* which he had spoken in, or, at, hand of Ahias: Douay, his *word* which he had spoken in the hand of Ahias: Ital., his *word* the which he had pronounced by Ahia: E. V., his *saying* which the Lord spake by Ahijah. 1 Kings 12 : 22, 23, Heb., *u*, and, or, but, was, or, became,

dbr, a word, of God to Shmoie, *aish*, a man, of God, saying, v. 23, speak to, &c.: Gr., *kai*, and, or, but, was, or, became, *logos*, a word, of *kurios* to Samaian, *anthrōpon*, a man, of God, saying, v. 23, say, or, speak, to, &c.: Lat., a word . . . , a man, . . saying, v. 23, speak to, &c.: Douay, But *the* word of the Lord came to Senaeias *the* man of God, &c.: Ital., But *the* word of God was (*directed*, inserted) to Semaia, man of God, &c.: E. V., But *the* word of God came unto Shemaiah, *the* man of God, &c. In 1 Kings 13: 18, the Heb. is: *mlak*, a messenger,—angel, spake to me *b*, by, or, with, *dbr*, a word, of Jehovah, saying: the Gr. word for *mlak* is *angelos*, angel,—messenger: the Lat. here has *angelus:* there is no such Lat. word: it is the Gr. word. In 1 Kings 13: 20, the Heb. is: And was, or, became, *dbr*, a word, of Jehovah to that *nbia*, defined by Ges., one actuated by a divine *afflatus*, breath: In 1 Kings 13: 21, the Heb. is: . . . 'thou hast resisted, or, opposed, mouth of Jehovah,' mouth is equivalent to *ru-ach*, breath, and *dbr*, word, in other passages; for the mouth can't speak without breath. For *word* see also E.V., 1 Kings 14: 18; 16: 1, 12; 17: 8; 21: 17, 28. In 1 Kings 22: 22, the Heb. is: I will become *ru-ach*, a breath, of a lie, or, of deception, in mouth of, &c.: Gr., *pneuma*, a breath, of falsehood, or, of a lie, in the mouth of, &c.: Lat., *spiritus*, a breath, lying, or deceitful, in mouth of, &c.: Douay, a lying *spirit* in the mouth of, &c.: Ital., a *spirito*, a breath, of a lie in the mouth of, &c.: E. V., a lying *spirit* in the mouth of, &c. Ges., under *ru-ach*, cites Isai. 11: 4, where the Heb. is *ru-ach;* Gr., *pneuma;* Lat., *spiritus;* Douay, breath; Ital., *fiato;* E. V., breath. And Ges. says: "Often used of the vital spirit, *athem*," [German, defined, breath, respiration, spirit,] citing Job 17: 1; where the Heb. is *ru-ach;* Gr., *pneuma;* Lat., *spiritus;* Douay, spirit, Ital., *spirito;* E.V., *breath.* And citing Job 19: 17; where the Heb. is *ru-ach;* Lat., *halitus*, breath; Douay, *breath;* Ital., and E. V., *breath.* And citing Psal. 135: 17; where the Heb. is *ru-ach;* Gr., *pneuma;* Lat., *spiritus;* Douay, *breath;* Ital., *fiato;* E. V., *breath.* Ges. then says: "more fully, *ru-ach* of life;" citing Gen. 6: 17; where the Heb. is *ru-ach;* Gr., *pneuma;* Lat., *spiritus;* Douay, Ital., and E. V., *breath.* And citing Gen. 7: 15; where the Heb. is *ru-ach;* Gr., *pneuma;* Lat., *spiritus;* Douay, Ital., and E. V., *breath.* And citing Gen. 7: 22; where the Heb. is *ru-ach;* Gr., *pnoē;* Lat., *spiraculum;* Douay, Ital., and E. V., *breath.* And citing Job 9: 18; where the Heb. is *heshb ru-ach* of me; Ges gives these Heb. words, and renders them, to return the breath, to respire: [i. e., to breathe back:] The Gr.

there gives, *anapneusai*, [a verb compounded of *ana*, in, up and down, and *pneō*, to breathe; from which *pneō* are the nouns *pnoē* and *pneuma*,] to breathe in, or, up and down: In Job 9: 18 the Lat. has *spiritus;* Douay, spirit; the Ital. has *respirare*, to breathe back; defined by Graglia, to breathe; the E. V. is to take my *breath*. Ges's. next definition of *ru-ach* is, "breath of the nostrils," citing Job 4: 9; where the Heb. is, *ru-ach* of nostrils of him; Gr., a *pneuma* of anger of him; Lat., *spiritus* of anger of him; Douay, by the *spirit* of his wrath; Ital., by the *soffiar*, blowing, or, breath, of his nostrils; E. V., by the breath of his nostrils. And citing Psal. 18: 16; where the Heb. is, *ru-ach* of nostrils of thee; Gr., a *pneuma* of anger of thee; Lat., *spiritus* of thy anger; Douay, the *spirit* of thy wrath; the Ital. is v. 15, and gives, by the *soffiar*, blowing, or, breath, of the *vento*, wind, of thy nostrils; E. V., v. 15, at the blast of the *breath* of thy nostrils. Gesenius proceeds, "Hence *anger*, compare *aph* from *anph*, to breathe" citing Judges 8: 3; where the Heb. is, *ru-ach*, the breath, of them; Gr., the *pneuma* of them; Lat., *spiritus* of them; Douay, their *spirit;* Ital., their *cruccio*, anger; E. V., their anger. And citing Isai. 25: 4; where the Heb. is *ru-ach;* Gr., *pneuma;* Lat., *spiritus;* the Ital. there is, *the anger;* Douay, the blast; E.V., the blast. And citing Isai. 30: 28; where the Heb. is, *ru-ach* of him; Gr., the *pneuma* of him; Lat., *Spiritus* of him; Ital., his *Spirito;* Douay, His *breath;* E.V., And his *breath*. And citing Zech. 6: 8; where the Heb. is, *ru-ach*, breath, of me; Gr., the *thumon*, anger, of me; Lat., my *spiritus;* Ital., have quieted my *ira*, anger; Douay, have quieted my *spirit;* E. V., have quieted my *spirit*. And citing Prov. 16: 32; where the Heb. is, *ru-ach*, breath; Gr., *orgē*, anger; Lat., his *mind;* Ital., his *cruccio*, anger, passion; Douay, he that ruleth his *spirit;* E. V., he that ruleth his *spirit*. And citing Prov. 29: 11; where the Heb. is, All *ru-ach*, the breath, of him causeth to go forth, a fool: The Gr., for *ru-ach* gives here *thumos*, defined, soul, heart, metaphor. desire, appetite, anger, mind, &c.: The Lat. here gives, all his *spiritus:* The Ital., all his anger: The Douay, A fool uttereth all his *mind:* E. V., A fool uttereth all his *mind*.

The next definition Ges. gives of *ru-ach* is, "breath of air, air in motion, i. e., a breeze," citing Job 41: 8, where the Heb. has *ru-ach:* The Gr. is v. 7, and gives *pneuma* for *ru-ach:* The Lat. is v. 7, and gives *spiraculum:* The Douay is v. 7, and gives *air*, thus: One is joined to another, and not so much as any air can come between them: The Ital. is v. 16, and gives *vento*, wind: The E. V.

is v. 16, and gives *air*, thus: One is so near to another, that no air can come between them. And he cites Jer. 2: 24; where the Heb. is, in desire, or, longing, of *en-phsh*, breath, [for, desire,] of her catcheth at with open mouth *ru-ach*, the wind: The Gr. gives *pneuma* for *ru-ach:* The Lat. *ventus:* The Douay, snuffed up the *wind:* Ital., absorbeth the *wind* at her *pleasure:* E. V., snuffeth up the *wind* at her *pleasure:* Ges. here gives *breeze*, for *ru-ach.* And he cites Jer. 10: 14; where the Heb. is *ru-ach;* the Gr., *pneuma;* the Lat., *spiritus;* the Douay, *spirit;* the Ital., *spirito;* the E. V., *breath.* And he cites Jer. 14: 6; where the Heb. is *ru-ach;* the Lat., Douay, Ital., and E. V., *wind.* And he cites Gen. 3: 8; where the Heb. is *ru-ach*, which Ges. there renders, the *breeze* of the day: the Gr. there is, *the evening:* the Lat., at the *air* afternoon: the Douay, at the afternoon *air:* the Ital., at the *air* of the day: the E. V., in the *cool* of the day. Ges. proceeds: "It [*ru-ach*] is more often *the wind*, citing Gen. 8: 1; where the Heb. is *ru-ach;* the Gr. *pneuma;* the Lat., *spiritus;* the Douay, Ital., and E. V., a wind: and citing Isai. 7: 2; where the Heb. is *ru-ach;* the Gr., *pneuma*, a breath, [for, wind;] the Lat., *ventus*, a wind; the Douay, Ital., and E. V., the *wind.* And citing Isai. 41: 16; where the Heb. is *ru-ach;* the Gr., *anemos*, a wind; Lat., wind; the Douay, Ital., and E.V., the *wind:* and citing Job 1: 19; 30: 15; Isai. 27: 8; 32: 2; in each of which the Heb. is *ru-ach;* in the three first of which the Gr. is *pneuma;* it gives other words in the fourth: In the two first, the Lat, has *ventus:* in Isai. 27: 8, it has *spiritus:* and in Isai. 32: 2, it has *ventus;* in the two first, the Douay has *wind:* in Isai. 27: 8, it has *spirit:* and in Isai. 32: 2, it has *wind:* The Ital. has *wind* in each of the four verses: and the E. V. has *wind* in each of the four verses. Ges. then says, "The air was supposed to be put in motion by a divine breath," citing Exod. 15: 8, where the Heb. is, *b*, by, *ru-ach*, (a) breath, of nostrils of thee: The Gr. is, *dia*, by, or, through, (a) *pneuma* of thy anger: The Lat. is, in, or, with, *spiritus* of thy fury: Douay, with the *blast* of thy anger: Ital., with the *soffiar*, breath, or, blowing, of thy nostrils: E. V., with the *blast* of thy nostrils: and citing Job 15: 30; where the Heb. is, *b*, by, *ru-ach*, (a, or the) breath, of mouth of him: the Lat. is, he shall be taken away by the *spiritus* of his, or, his own, mouth: the Douay, is, he shall be taken away by the *breath* of his own mouth: the E. V. is, by the breath of his mouth shall he go away: This was more than our Orthodox Editors could put up with: that there was nothing to go away at

death but a *man's breath* needed mending by Orthodoxy; and therefore our Editors say in the margin, "i. e., of the Almighty's mouth."—Ed. Now we will see whence our Editors got this conceit: it came from the Orthodoxy of the Ital. version: *that* gives, he shall be taken away by the *soffio* of the mouth of God. Now even James's Ecclesiastics, though they so much follow the Ital., had not the boldness to follow it here. In Job 11: 20, the Heb. is: *u*, yea, expectation of them [i. e., what awaits them,] *mphh*, a breathing out, *en-phsh*, of breath: E. V., and their hope (*shall be as*, inserted) the giving up of the ghost: Margin, a puff of *breath:* the margin giving *breath* for *en-phsh;* and see Ps. 104: 29, given among these definitions of *ru-ach* by Gesenius. Ges. proceeds, "and therefore the wind is called *ru-ach* of God," citing 1 Kings 18: 12; 2 Kings 2: 16; Isai. 40: 7; 59: 19; Ezek. 3: 14; 11: 24; in the first four of which the Heb. has *ru-ach* of Jehovah; in Ezek. 3: 14 the Heb. has *ru-ach*, twice; and in Ezek. 11: 24, it has, first, *ru-ach*, and then, *ru-ach* of God. In 1 Kings 18: 12, and 2 Kings 2: 16, the Gr. has, *pneuma*, a breath, *kuriou*, [i. e., a wind.] In Isai. 40: 7, and 59: 19, the Gr. uses other language. In Ezek. 3: 14, the Gr. has *pneuma*, a breath, [for, a wind,] twice: and in Ezek. 11: 24 it has, first, *pneuma*, and then *pneuma theou;* both meaning, a wind. In 1 Kings 18: 12, and 2 Kings 2: 16, the Lat. has *Spiritus Domini.* In Isai. 40: 7, and 59: 19, it has *spiritus Domini.* In Ezek. 3: 14, it has *spiritus*, twice: and in Ezek. 11: 24 it has, first, *Spiritus*, and then *spiritus Dei.* In 1 Kings 18: 12, and 2 Kings 2: 16, the Douay has, the *Spirit* of the Lord. In Isai. 40: 7 it has, the *spirit* of the Lord, thus, because *the spirit* of the Lord hath blown upon it. In Isai. 59: 19 it has, *the spirit* of the Lord. In Ezek. 3: 14 it has, the *spirit*, and my *spirit:* and in Ezek. 11: 24, it has, first, *the spirit*, and then, *the spirit* of God. The Ital. in 1 Kings 18: 12; 2 Kings 2: 16; Isai. 40: 7; 59: 19, has, *the Spirito* of the Lord: in Ezek. 3: 14, it has, first, *the Spirito*, and then, my *spirito;* and in Ezek. 11: 24 it has first, *the Spirito*, and then *spirito* of God. The E. V. in 1 Kings 18: 12, and 2 Kings 2: 16, has, *the Spirit* of the Lord: in Isai. 40: 7, it has, *the spirit* of the Lord bloweth upon it; and in Isai. 59: 19, *the Spirit* of the Lord shall lift up a standard against him. The Heb. in Isai. 59: 19 is, *ki*, for, shall come as a river enemy, or, a river of distress, [which] *ru-ach*, a breath, of Jehovah [i. e., a wind] shall lift up, or, make high, *b*, upon, or, against, him: The Gr. is, for shall come as *potamos*, a river, forced, or, driven, [i. e., by a wind] the anger from *kurios*, it shall come

with vehemence: The Lat. is, when he shall come as a river violent which *spiritus Domini*, a breath of the Lord [i. e., a wind] *cogit*, heapeth up, metaphor., says Donnegan, forceth: The Douay is, when he shall come as a violent stream which the *spirit* of the Lord [i. e., a wind] driveth on: The Ital. is, for the enemy shall come like a river; (*ma*, *but*, inserted) *the Spirito* of the Lord shall lift up the standard against him: E. V., when the enemy shall come in like a flood, the *Spirit* of the Lord shall lift up a standard against him: following the Ital. in its misconception. In Ezek. 3: 14, the E. V. has, *the spirit*, and my *spirit:* and in Ezek. 11: 24, it has, first, *the spirit*, and then *the Spirit* of God. The reader will observe how the Cap. S, and the small s, are used in the different Romish versions and in the E. V.: they can't agree when to use the Cap. S, and when the small s.

Ges. proceeds, under *ru-ach*, thus: "Wings are poetically ascribed to the wind," citing Ps. 18: 10; 104: 3; Hosea, 4: 19; in each of which the Heb. is *ru-ach;* in the first two of which the Gr. is, *anemos*, wind; and in the third, *pneuma*, a breath, for, a wind: In the two first the Lat. has *ventus*, wind; and in the third, *spiritus:* The Douay has *wind* in each of the three places; giving *wind* for the Lat. *spiritus*, as well as for the Lat. *ventus:* The Ital. has *vento*, wind, in each of the three places: The E. V. has *wind* in each.

Ges. proceeds to say, that *ru-ach* is used "of a quarter of heaven;" citing Ezek. 42: 16; where the Heb. is, He measured, *ru-ach*, breath, [for, wind,] which east: The Gr. does not use its word *pneuma*, but gives, looking to the east: The Lat. is, opposite *ventum*, wind, east: Douay, And he measured toward the east: Ital., He measured the side east: E. V., the same. And citing Ezek. 42: 17; where the Heb. is, he measured *ru-ach* which north: The Gr. does not use its word *pneuma*, but gives *to*, that, against face of the north: The Lat. is, opposite *wind* north: Douay, toward the north: Ital., He measured the *side* north: E. V., He measured the north *side*. And citing verse 18, in which the Heb. has *ru-ach*, which of sea: the Gr. is, *to*, that, against face of sea: Lat., toward *wind* south: Douay, towards the south: Ital., He measured the *side* south: E. V., He measured the south *side*. And citing v. 19; where the Heb. has *ru-ach* which *drum*, of the south quarter: The Gr. has, simply, opposite the South: The Lat. is, toward *wind* west: Douay, toward the west: Ital., towards the *side* west: E.V., to the west side. And citing Ezek. 37: 9; where the Heb. is, *u*, And, or, Then, he said to me: prophesy to that *ru-ach*, breath, [for,

wind,] prophesy, *bn adm*, son of man, and say to that *ru-ach*, Thus saith Lord Jehovah: from (the) four *ru-achut*, [plural of *ru-ach*,] breaths, come that *ru-ach*, breath, and breathe into *he*, these, heaped up, that these may live again: The Gr. gives, *pneuma*, and *pneuma*, and then, from the four *pneumatōn*, breaths, and breathe into these dead, and *zēsatōsan*, they may live again. [We have had *zēsetai*, the singular, he may live again, in Job 14: 14.] The Lat. gives *spiritus*, and *spiritus*, and then, from the four *winds* come *spiritus*, and blow upon these slain, and they may live again: Douay, . . . Prophesy to the *spirit*, O son of man, and say to the *spirit:* Thus saith the Lord God: come, *spirit*, from the four *winds*, and blow upon these slain, and let them live again: The Ital. is, . . . Prophesy to the *spirito*, . . . and say to the *spirito*, . . . come, O *spirito*, from the four winds, and blow into these slain, that they may live again: The E. V. is, . . . Prophesy unto the *wind*, . . . and say to the *wind*, Thus saith the Lord God: come from the four *winds*, O *breath*, and breathe upon these slain, that they may live. [Here, for the Lat. *spiritus*, and the Ital. *spirito*, and the Douay, *spirit*, each used three times in the verse, the E. V. gives *wind*, twice, and *breath*, once.] In v. 8, the Heb. has *ru-ach;* the Gr., *pneuma;* the Lat., *spiritus;* the Douay, *spirit;* the Ital., *spirito;* the E. V., *breath*, thus: . . . but (there was) no *breath* in them. And in v. 10, the Heb. has *ru-ach;* the Gr., *pneuma;* the Lat., *spiritus;* the Douay, *spirit;* the Ital., *spirito;* the E. V., *breath*. Gesenius also cites 1 Chron. 9: 24; where the Heb. is, towards (the) four *ru-achut*, breaths, [for winds] were these *shorim*, gates: the Gr. is, towards the four *winds* were *hai*, these, gates: The Lat. is, *Per*, by, or, at, (the) four *winds* were porters: Ital., Porters were disposed *per* by, the four *winds:* Douay, In four quarters were the porters; E. V., In four quarters were the porters.

Gesenius proceeds under *ru-ach*, and says, it is used of anything vain, citing Isai. 26: 18; where the Heb. has *ru-ach;* the Gr., *pneuma;* the Lat., *spiritus;* Douay, Ital., and E. V., *wind*. And citing Micah 2: 11; where the Heb. is, If (a) man unfortunate, or, wretched, of *ru-ach*, breath, and of fraud, or, vanity, do lie: Gr., *pneuma pseudos*, breath of falsehood: Lat., *spiritus:* Douay, Would God I were not a man that hath the *spirit*, and that I rather spoke a lie: Ital., If (there be) somebody that proceedeth by *ispirazioni*, the breath, and lieth falsely: E. V., If a man walking in the *spirit* and falsehood do lie. And citing Job 16: 3; where the Heb. is, words of *ru-ach*, breath: Gr., words of *pneuma:* Lat., words *windy:* Dou-

ay, *windy* words: Ital., the words of *wind:* E. V., *vain* words. And citing Job 15 : 2; where the Heb. is, whether a wise, shall answer knowledge *ru-ach*, of breath, [*ru-ach* here is in the genitive by position,] and make full of east wind belly of him: Gr., Whether a wise, answer shall give of knowledge *pneuma*, &c.: Lat., Whether a wise shall answer as if in *wind* speaking: Douay, Will a wise man answer as if he were speaking in the *wind:* Ital., Should a man wise pronounce opinions *vain:* E. V., Should a wise man utter vain knowledge, &c. [The sense of the Heb., and the Greek, seems to be, that Eliphaz, in answer to Job's talk, asks: Shall a wise, answer knowledge of breath? And in v. 3 he asks, E. V., Should he reason with unprofitable talk?] And Ges., under *ru-ach*, referring to *rout*, cites under *rout* Eccl. 1 : 14; where the Heb. is, *rout ru-ach*, desire, or, study, of breath, [for, wind]: Ges. renders these words, "a vain pursuit:" The Gr. is, *proairesis*, a purpose, or, mode of thinking, of *pneuma*, breath: The Lat. is, *afflictio spiritus*, distress of breathing, or, breath: The Ital., *tormento di spirito*, torment, or, grief, of *spirito:* The Douay, vexation of *spirit:* E. V., the same. And he cites Eccles. 2 : 11, 17, 26; 4 : 4, 6; 6 : 9; in each of which the same two Heb. words *rout ru-ach*, occur; and in each of which the same two Gr. words before given occur: In 2 : 11, the Lat. is, distress of *mind;* and the Douay, vexation of *mind:* the Ital., *tormento di spirito:* the E. V., vexation of *spirit.* In 2 : 17 the Lat. is, distress of *spiritus:* Ital., *tormento di spirito:* Douay, vexation of *spirit:* E. V., the same. In 2 : 26, the Lat. is, *solicitudo*, trouble, anxiety, carking care, of *mind:* Douay, solicitude of the *mind:* Ital., *tormento di spirito:* E. V., vexation of spirit. In 4 : 4, the Lat. is, *care* overflowing: Douay, fruitless *care:* Ital., *tormento di spirito:* E. V., vexation of spirit. In 4 : 6, the Lat. is, distress of *mind:* Douay, vexation of *mind:* Ital., *tormento di spirito:* E. V., vexation of spirit. In 6 : 9, the Lat. is, a pre-occupation of *spiritus:* Douay, presumption of *spirit:* Ital., *tormento di spirito:* E. V., vexation of *spirit.* And under *roiun* Ges. cites Eccles. 1 : 17; 4 : 16; in each of which the Heb. words are, *roiun ru-ach;* for which he gives, "striving after wind, vain desire:" The Gr., in each, has the same words before given, *proairesis pneumatos:* the Lat. has in each, the two words given by it in two of the verses before cited from Eccles.: The Ital. has, in each, *tormento di spirito:* The Douay, in each, vexation of *spirit:* E. V., the same.

Ges. then proceeds, under *ru-ach*, to say: "equivalent to *enphsh* (2) *psuchē*, *anima*, breath, life, the vital principle, which shews

itself in the breathing of the mouth and nostrils, whether of men or of beasts," citing Eccles. 3 : 21 ; 8 : 8 ; 12 ; 7 ; in each of which the Heb. is *ru-ach ;* the Gr., *pneuma ;* the Lat., *spiritus ;* the Ital., in 3 : 21, has, the *spirito;* in 8 : 8, it has the *vento*, wind, twice, (for the Lat. *spiritus ;*) and in 12 : 7 has, the *spirito :* the Douay, in all these three verses has *spirit ;* the E. V., the same. On turning to *en-phsh* in Ges., we find, that after defining (1) the noun *en-phsh*, breath, breath of life, odour exhaled ; *bti en-phsh*, literally, bottles of breath, rendered by Ges. smelling bottles ; and citing Scripture verses for each ; gives, for *en-phsh*, (2) " the soul, *anima*, *psuchē*, by which the body lives, the token of which life is drawing breath, (compare, says he, *ru-ach*, Lat., *anima*), the seat of which was supposed to be in the blood," citing verses : "hence *life*, vital principle," citing Gen. 35 : 18. See this verse given in its place.

And under *ru-ach* as equivalent to *en-phsh*, *psuchē*, *anima*, he cites other passages ; among them, Ezek. 37 : 8 ; where the Heb. is *ru-ach*, and where he renders, giving the Heb. words, "there is no *spirit* in it : " The Gr. there is *pneuma ;* the Lat., *spiritus ;* Ital., *spirito ;* Douay, *spirit ;* E. V., *breath.* In Ezek. 37 : 5, and 6, also, the Heb. is *ru-ach ;* the Gr., *pneuma ;* the Lat., *spiritus ;* the Douay, *spirit ;* the Ital., the *spirito ;* E.V., breath. Here again we see that the Ital. *spirito* means breath. Ges. cites also Hab. 2 : 19; where the Heb. is, and any *ru-ach* not in entrails *u*, of him, it ; Gr., and any *pneuma* not is in *autō*, it ; Lat., and any *spiritus* not is in entrails of it ; Douay, and there is no *spirit* in the bowels thereof ; Ital., and not (there is) within her any *spirito ;* E.V., and (there is) no *breath* at all in the midst of it. Ges. further says, under *ru-ach*, " and metaphor. used of any one stupified with astonishment and admiration," citing 1 Kings 10 : 5 ; where the Heb. is, not existed in her more, *ru-ach*, breath : The Gr. here is, and out of herself she became : Lat., she had not more, *spiritus :* Douay, she had no longer any *spirit* in her : Ital., she fainted away wholly : E. V., there was no more *spirit* in her. Ges. gives the true sense. On sudden astonishment we instinctively hold our breath. All that the Hebrew phrase used here means, is : She was stupified with astonishment, &c. : The Gr., she was out of herself, or, as we say, beside herself, expresses the sense well enough. It is not likely she fainted away, as the Ital. has it.

Ges. proceeds : "Sometimes *the human spirit* [breath] is called also *ru-ach* of God, as being breathed into man by God, and returning to him," citing Job 27 : 3 ; where the Heb. gives, first,

nshmē, and then, *ru-ach*, both meaning the same, namely, breath: the Gr. there gives, first, the *pnoē*, and then, *pneuma theion*, a breath divine, sent by the Divinity; both from the same verb *pneō*, to breathe, and both meaning the same, namely, breath: the Lat. there gives, first, *halitus*, breath, and then, *spiritus*, a breath: the Douay, there gives, first, breath, and then, *the Spirit* of God: the Ital. gives, first, *fiato*, breath, and then, the *alito*, breath, *di*, of, from, God: the E. V. gives, first, *breath*, and then, the *Spirit* of God. Ges. here cites also Eccl. 12: 7; where the Heb. is: and shall return that dust, &c., and that *ru-ach* shall return to that God who gave it: the Gr. here is, *to pneuma*, that breath: the Lat. is, *spiritus:* the Douay, the *spirit:* Ital., the *spirito:* E. V., the spirit. And he cites also, Ps. 104: 29; where the Heb. is: thou takest away *ru-ach* of them, *ighuoun*, [from the verb *ghuo*, to breathe out, exspire, the Heb. verb used where the E. V., in other places, has, *give up the ghost*,] they breathe out, exspire, and to dust of them they return: the Gr. is, thou takest away the *pneuma* of them, and *ekleipsousi*, they fail, faint, go out, like a candle: Lat., *spiritus* of them: Douay, thou shalt take away their *breath*, and they shall fail, and shall return to their dust: Ital., thou drawest back their *fiato*, breath, they end, cease, die, &c.: E. V., thou takest away their *breath*, they die, &c. Verse 30 is, Heb., thou shalt send out *ru-ach*, (the) breath, of thee, they are created: Gr., *the pneuma* of thee: Lat., thy spiritus: Ital., thy spirito: Douay, Thou shalt send forth thy *spirit:* E. V., Thou sendest forth thy *spirit*. Ges. cites also, Numb. 16: 22; where the Heb. is: God of *ru-acht*, (the) breaths, of every flesh: Geddes gives, God of all breathing flesh: Gr., God of the *pneumatōn*, breaths, of every flesh: Lat., God *spirituum* [gen. plural of *spiritus*]: Douay, the God of the *spirits* of all flesh: Ital., God of the *spiriti* of every flesh: E. V., the God of the *spirits* of all flesh.

Ges. under *ru-ach*, proceeds: "Twice in prophetic visions, *spirit* is used of a certain divine and miraculous power by which things otherwise inanimate are moved," citing Ezek. 10: 17; where the Heb. is: for *ru-ach*, (the) breath,—spirit—of life in them: the Gr. is, the *pneuma zoēs*, breath of life: Lat., *spiritus vitae*, (the) breath of life: Douay, the *spirit* of life: Ital., for the *spirito* of the *animali*, animals, (was) in them: E. V., for the *spirit* of the living creature (was) in them. And citing Zech. 5: 9; where the Heb. is: and *ru-ach*, (a) breath,—spirit—in wings of them: Gr., (a) *pneuma* in the wings of them: Lat., *spiritus:* Douay, and *wind* was in their

wings: Ital., the which had the *wind* in their wings: E. V., and the *wind* (was) in their wings.

Ges. then proceeds, under *ru-ach*, to say: "It is equivalent to *en-phsh* (3);" where he defines *en-phsh*, "the mind, as the seat of the senses, affections, and various emotions, to which is ascribed love, joy, piety towards God, confidence, desire, appetite, both that for food, and sexual desire; also for slaughter and revenge, hatred, contempt, sorrow, warlike valour;" citing passages for each of these: namely, Isai. 42: 1; Cant. 1: 7; 3: 1, 2, 3, 4; Gen. 34: 3; in each of which the Heb. has *en-phsh*, *breath*, of love. And Ps. 86: 4; where the Heb. has *en-phsh*, *breath*, of joy. And Isai. 15: 4; Ps. 6: 4; in each of which the Heb. has *en-phsh*, *breath*, of fear; and in each of which the Gr. has *psuchē;* and the Lat. *anima*, in each; and the Douay, *soul* in each; and the Ital., *anima* in each: the E. V. has *life* in Isai. 15: 4, and *soul* in Ps. 6: 4. And Ps. 86: 4; 104: 1; 143: 8; in each of which the Heb. has *en-phsh*, *breath*, of piety towards God. And Ps. 57: 1; where the Heb. has *en-phsh*, *breath*, of confidence. And Ps. 42: 1, 2; 63: 1; in each of which the Heb. has *en-phsh*, *breath*, of desire. And Deut. 12: 20, 21; Prov. 6: 30; 10: 3; Mic. 7: 1; in each of which the Heb. has *en-phsh*, *breath*, of appetite: whence, says Ges., Prov. 23: 2, *bol en-phsh*, literally, possessor of breath; for which he gives, greedy man: the Lat. is, if however thou have in power thy *anima:* the Douay, if it be so that thou have thy *soul* in thy own power: Ital., if thou (be) greedy: E. V., if thou (be) a man given to appetite. And Jer. 2: 24; where the Heb. has *en-phsh*, *breath*, of sexual desire. And Ps. 27: 12; 41: 2; 105: 22; Exod. 15: 9; Prov. 21: 10. In the first, the Heb. is: give me not to *en-phsh*, breath, of enemy of me, . . . that *iphh*, breathe out, violence: the Gr. has *psuchē:* the Lat., *anima:* the Douay, Ital., and E. V., have, to the *will* of mine enemies. In Ps. 41: 2, the Heb. is: will not give him to *en-phsh*, breath, of enemies of him: Lat., into *anima;* Douay, Ital., and E. V., to the *will* of his enemies. In Ps. 105: 22, the Heb. is: at *en-phsh*, breath, of him: the Ital. is: at his *sense:* E. V., at his *pleasure*. In Exod. 15: 9, the Heb. is: *en-phsh*, breath, of me: Gr., *psuchē:* Lat., *anima:* Douay, *soul:* Ital., *anima:* E. V., my *lust* shall be satisfied upon them: In Prov. 21: 10, the Heb. is: *en-phsh*, breath, of wicked desireth evil: Gr., *psuchē:* Lat., *anima:* Douay, *the soul:* Ital., the *anima:* E. V., the *soul*. And Ges. cites Isai. 1: 14; where the Heb. is: hateth, *en-phsh*, breath, of me: Gr., *psuchē:* Lat., *anima:* Douay, My *soul* hateth: Ital., my *anima*,

hateth: E. V., my *soul* hateth. And he here cites also Ps. 17: 9; where the Heb. is: enemies in *en-phsh*, breath, [i. e., they who hate] have drawn together upon me: Ital., (from before) my *mortal* enemies (that) me surround: E. V., (from) my *deadly* enemies, (who) compass me about. [I prefer to take this verse as Gesenius takes it, for an instance of *en-phsh*, breath, of hatred, to the Greek, the Lat., and the Douay, given under Ps. 17: 9; in its place.] He next cites Ezek. 36: 5; where the Heb. is: with contempt *en-phsh*, of breath: Gr., spurning *psuchas*, breaths: Lat., *mind:* Douay, *mind:* Ital., with the contempt of the *mind:* E. V., with *despiteful minds:* and he here cites also, Isai. 49: 7; where the Heb. is: to contemned of *en-phsh*, breath: Gr., *psuchē:* Lat., *anima:* Douay, *soul:* Ital., to him that is contemned of the *person:* E. V., to him whom *man* despiseth. [In these verses we have, the breath of contempt.] He next cites Jer. 5: 9, for *en-phsh*, breath, of revenge. Next, Job 19: 2; 27: 2; 30: 25; for *en-phsh*, breath, of sorrow. And next, Judges 5: 21; Jer. 4: 19; for *en-phsh*, breath, of warlike valour.

Ges. next says: *en-phsh* "is used of the sensations in general; of the mode of feeling and acting; will and purpose," citing passages for each of these different applications of *en-phsh*, breath, in Scripture. And he says: "All of these expressions are more commonly used of *the heart*," referring to *lb*, and the definitions given of it. And under *ru-ach* as equivalent to *en-phsh*, he says: "as the seat of the senses, affections, and emotions of various kinds," citing Proverbs 25: 28; where the Heb. is: *ru-ach*, breath. He renders, "a man who does not rule *ru-ach* of him, his affections, or, spirit:" the Gr. there is, a man who not with counsel, or, purpose, anything does: Lat., a man who cannot in speaking restrain his *spiritus*, breath: Douay, a man that cannot refrain his own *spirit* in speaking: Ital., The man whose *mind* not hath moderation any: E. V., He that (hath) no rule over his own *spirit*. And Ges. here cites also Gen. 41: 8; where the Heb. has *ru-ach*, breath; i. e., says he, "his *mind* was agitated:" the Gr. there has, the *psuchē*, breath, of him, was disturbed, thrown into confusion, vexed, perturbed, troubled; the Gr. using *psuchē* for *ru-ach*, as it does also for *en-phsh:* The Lat. in Gen. 41: 8, does not use its word *spiritus*, nor *anima;* it gives being stunned with fear, he, &c.: the Douay, being struck with fear, he, &c.: Ital., his *spirito* was disturbed, thrown into confusion: E. V., his *spirit* was troubled. Ges. here cites also, Dan. 2: 1, for which also he gives, "his *mind* was agitated:" the

Heb. there also is *ru-ach*, breath: the Gr. is, was out of its natural state the *pneuma*, breath, of him: Lat., *conterritus est*, was affrighted, put in fear, *spiritus*, the breath, of him: Douay, his *spirit* was terrified: Ital., his *spirito* was frightened, or, desponding: E. V., his *spirit* was troubled.

Ges. proceeds, under *ru-ach*, to say: To this is ascribed patience, citing Eccl. 7: 8; where the Heb. is, good, *ark ru-ach*, slow of breath, above high, or, lofty *ru-ach*, of breath. Ges., under *ark*, gives, *ark aphim*, slow of nostrils; the Heb. phrase for patience: The Gr. in Eccl. 7: 8, gives, good, *makrothumos*, a slow to anger, above a high, or, lofty, in *pneuma*, breath: The Lat. is, better is *patiens*, a bearing, or, patient, than an arrogant: Douay, better is the patient man than the presumptuous: The Ital., is, better (is worth) who is of *spirito* patient, than who is of *spirito* proud: E. V., the patient in *spirit* (is) better than the proud in *spirit*. Ges. then says: *ru-ach* is used also for impatience, citing, under *qtsr*, Exod. 6: 9; where the Heb. is: from *qtsr ru-ach*, short of breath: [the Heb. phrase for impatience:] the Gr. there is *oligopsuchia*, of little breath: the Lat., anguish of *spiritus*, breath: the Ital., anguish of *spirito:* Douay, and E. V., anguish of *spirit*. And Prov. 14: 29; where the Heb. has, first, *ark aphim*, slow of nostrils, and then the same two words *qtsr ru-ach*, short of breath: Gr., *oligopsuchos*, of little breath: Lat., impatient: Douay, impatient: Ital., ready to anger: E. V., hasty of spirit. And Prov. 14: 17; where the Heb. is: *qtsr aphim*, short of nostrils: [for impatience; equivalent to, short of breath:] the Gr. instead of giving there, short of *pneuma*, the word it generally uses for the Heb. *ru-ach*, gives irascible: the Lat. gives, simply, impatient: the Douay, impatient: the Ital., ready to anger: E. V., soon angry. And Isai. 37: 27; where we have the Heb. phrase *qtsr id*, short of hand, for, feeble, weak: Lat., shortened in hand: Douay, weak of hand: Ital., diminished of power: E. V., of small power. And for the same phrase expressed with *en-phsh* in place of *ru ach*, Ges. cites Numb. 21: 4; where the Heb. is: *tqtsr* [from the verb *qtsr*] was shortened, made short, *en-phsh*, (the) breath, of that people: [i. e., they became impatient:] the Gr. is, *ōligopsuchēsen*, became of little breath, that people: Lat., the people began to be weary: Douay, the same: Ital., the *mind* fainted to the people: E. V., the *soul* of the people was much discouraged. And Judges 16: 16; where the Heb. is: *u tqtsr en-phsh u l mut*, that was shortened the breath of him to death: Gr., *ōligopsuchēsen*, he became of little breath, even to the to die: Lat., failed

anima, (the) breath, of him, and to death even *lassata est*, was wearied: Ital., so that he was grieved in the *mind* unto the death: Douay, his *soul* fainted away, and was wearied even until death: E. V., (so) that his *soul* was vexed unto death. [We say: I am tired to death. The Heb. and Gr. Scriptures are full of exaggerations in language: being written in Oriental style. Orthodoxy, instead of reducing the figures and exaggerations of Scripture language to the simple meaning, would, in many instances, give a literal sense to them; and in some instances would actually make that imposed literal sense intensify such figures and exaggerations of language.] And Judg. 10: 16; where the Heb. is: *tqtsr en-phsh u*, was shortened the breath of him: Gr., became small the *psuchē*, breath, of him: Lat., who *doluit*, *was sorry*, or, in pain, or, ached, over the miseries of them: Douay, and he was touched with their miseries: Ital., he was grieved in *mind* for the trouble of Israel: E. V., and his *soul* was grieved for the misery of Israel. [God is spoken of in this verse; and the Heb. was shortened the breath of him; Gr., became small the breath of him, means, his *anger* abated, as is evident from the preceding verses.] And under *ru-ach*, to shew that *ru-ach*, breath, is used to express, with the proper word, *fear*, Ges. cites Isai. 61: 3; where the Heb. is: *ru-ach*, breath, of timidity; Gr., *pneuma:* Lat., *spiritus:* Douay, *spirit* of grief: Ital., of *spirito* harassed: E. V., the *spirit* of heaviness. And that *ru-ach*, breath, is used for strength of mind, he cites Josh. 2: 11; where the Heb. is: and not gathered back, *ru-ach*, breath, in *aish*, a man: the Gr., here is *pneuma:* the Lat., *spiritus:* the Douay, neither did there remain any *spirit* in us: Ital., and the *mind* no more remained firm in any one: E. V., neither did there remain any more courage in any man. And cites also Josh. 5: 1; where the Heb. is: and not existed in them *ru-ach*, breath, farther: the Gr. uses here *phronēsis*, reflection, discernment, for the Heb. *ru-ach:* the Lat. uses *spiritus:* Ital., and there remained not to them more any *mind:* Douay, and there remained no *spirit* in them: E. V., neither was there *spirit* in them any more. Ges. here says: compare Habak. 1: 11; Isai. 19: 14. In the first, the Heb. is: Then he will slip, or, change, *ru-ach*, breath: Gr., Then he will transpose, or, change, *pneuma:* Lat., then *spiritus*, breath, will be changed: Douay, then shall his *spirit* be changed: Ital., (But) then the *wind* shall change: E. V., Then shall (his) *mind* change. [We have had *mind* given by the Ital., and E. V., where the Heb is *en-phsh;* Gr., *psuchē: mind* is given by the Ital. in Joshua 2: 11, where the Heb.

is *ru-ach ;* the Gr., *pneuma ;* the Lat., *spiritus ;* and the Douay, *spirit :* and *mind* is given in Hab. 1 : 11, where the Heb., the Gr., the Lat., and the Douay words are the same as in Josh. 2 : 11.] In Isai. 19 : 14, the Heb. is : Jehovah has mixed in midst of her *ru-ach*, (a) breath, of depravities, or, perversities : Ges., under *msk*, gives the Heb. words here, and renders : Jehovah has mingled in her midst a *spirit* of perversities ; i. e., says he, " Jehovah has sent upon them a perverse disposition."

Readers of English writers, or even of our newspapers, readily perceive, that our words, disposition, temper, temperament, feeling, influence, impulse, genius, spirit, are used as convertible terms,—meaning the same thing. Where we use these several words the Hebrews used the word *breath ;* both *en-phsh*, breath, and *ru-ach*, breath ; a very apt word ; for, as before seen, the various emotions, sensations, feelings, including sickness, disease, are shewn by the breath : and they used the same word, breath, for the powers of mind, as, *breath* of wisdom ; of understanding ; of knowledge ; of skill, &c. Here, too, the Douay, Rheims, and E. V., give the *spirit* of wisdom ; &c. I give a few quotations from our writers : " the temper of the people ;" " a humane disposition ;" " a spirit of conciliation and forbearance ;" " a commendable spirit ;" " the German spirit of independence," " the spirit manifested by Congress ;" " the spirit of the age ;" " the genius of Christianity ;" " spirit of humility ;" " spirit of prayer ;" " prayerful spirit ;" " spirit of meekness ;" " spirit of courtesy ;" " independent and courageous temper ;" " the spirit of the Christian religion ;" " spirit of good ;" " spirit of evil ;" " the impulses by which they were actuated ;" and by the same writer, " the general spirit of which ;" " the same spirit that had murdered his father tormented him to death ;" " bad temper of the South ;" " spirit of superficial literature ;" " the tyranny of theology over thought ;" i. e, the breath,—spirit—of theological tyranny ; " the general spirit animating the people ;" " they gratified the genius of their institutions ;" " the spirit of Republican institutions ;" " the genius of a plague ;" " the devout temper of religious Europe ;" " the Democratic influence ;" and by the same writer, " the Democratic spirit ;" " a spirit of independence ;" " spirit of revenge ;" " spirit of discord ;" " spirit of concord ; of love ; of anger ; of hatred, of slaughter." The reader can multiply spirits indefinitely ; and may come at last to that worst of bad breaths,—evil spirits—" the spirit of secession ;" the natural product of the spirit of domination ; whence also, " the spirit of rebellion." By substituting the

Hebrew word *breath*, for the Lat. word *spirit*, the reader will perceive how much better *breath* is.

The word *spirit* is a Lat. word, the Lat. termination, *us*, struck off; and the Ital. *spirito* is the Lat. *spiritus*, with the Ital. termination, *o*, instead of the Lat. termination. This Lat. word *spirit* should not have appeared in an English version of the Bible: it should have been translated. Its primary and true etymological meaning is *breath*, from the Lat. verb *spiro*, to breathe; and the Ital. *spirito* is breath, from the Ital. verb *spirare*, to breathe; so given even by Graglia; and for the Ital. noun *spiro* he gives, *breath*, or, spirit. Romanism made the Latin language the sacred language. This better suited the purpose which it so long inflexibly adhered to of keeping its people in ignorance of the Scriptures: and even within a short time past, at the funeral of an Irish woman who for many years, and until a few months before her death, had been a favorite servant in my house, I heard the funeral service read in Latin to her countrymen and women in attendance. Romanism has now the Romish Douay, and Rheims version in English; both published before the E. V. How much its people are profited by it, the reader can judge.

Ges. sometimes uses the E. V. word *spirit*, but shews that it means *breath*. The Gr. in Isai. 19 : 14, given above, is: *pneuma*, (a) breath, of erring: Lat., *spiritus*, (a) breath, of dizziness, or, giddiness: Douay, hath mingled *the spirit* of giddiness: Ital., *uno*, a, *spirito* of stunning: E. V., hath mingled a perverse *spirit*.

Ges. further says, *ru-ach* is used "of a quiet lowly mind," citing, under *shphl*, Prov. 16 : 19; 29; 23; in each of which the Heb. is *shphl ru-ach*, depressed of breath: the Gr. in Prov. 16 : 19 is, *prauthumos*, gentle of disposition, or, temper: the Lat., and Douay are, simply, *to be humbled:* the Ital. is, humble of *spirito:* E. V., of an humble spirit. In Prov. 29 : 23 the Gr. is, the *low-minded*, for the Heb., depressed of *ru ach:* the Lat. is, humble in *spiritus:* Douay, the humble of *spirit:* Ital., the humble of *spirito:* E. V., the humble in *spirit*. And Ges. here cites also, Isai. 57 : 15; where the Heb. has, first, *shphl ru-ach*, depressed of breath, and then *ru-ach shphl im*, breath of (the) depressed: the Gr. has, giving *makrothumia*, longanimity, to the *oligopsuchois*, of little breath: the Lat. uses *spiritus* twice: Douay, with a contrite and humble spirit: to revive the *spirit* of the humble: Ital., with a contrite and humble of *spirito;* to revive the *spirito* of the humble: E. V., with him also (that is) of a contrite and humble *spirit*, to revive the spirit of the

humble. And Ges. says it is used also of pride, as proud *ru-ach*, of breath. And of affliction, citing Isai. 65 : 14 ; where the Heb. is : with, *shbr*, breaking, *ru-ach*, breath, or, breaking of breath, shall wail, or, howl : Gr., breaking of *pneuma :* Lat., breaking of *spiritus :* Douay, shall howl for grief of *spirit :* Ital., shall howl with *rottura*, fracture, of *spirito :* E. V., 'shall howl for vexation of *spirit :*' The Douay, and E. V., mistake the sense ; which is, shall crack, or, break, your breaths with wailing, or, howling. Ges. here cites also Psal. 34 : 18 ; where the Heb. is : Is near Jehovah to *nshbr*, broken, of *lb*, and, or, yea, broken *ru-ach*, of breath, he succoureth : Gr., the humble in the *pneuma :* Lat., humble in *spiritus :* Douay, and he will save the humble of *spirit :* Ital., and saveth, or, defendeth, them that have the *spirito* contrite : E. V., 'and saveth such as be of a contrite *spirit.*' The meaning of our word *contrite* is, broken.

Ges. says further, under *ru-ach*, that it is used of a steadfast mind, citing Ps. 51 : 12. I give here v. 10, 11, 12 : v. 10 is, Heb., *lb* pure create in me, God, and *ru-ach*, breath, or, a, or, the, breath, *qdsh*, of holiness, or, breath holy, of, proceeding from, thee renew, or, restore, in *qrb*, entrails, of me : v. 11, Cast me not away from before thee, and *ru-ach*, breath, *qdsh k*, of holiness of thee, take not away from me : v. 12, Return to me joy of succour of thee, and let *ru-ach*, (a) breath, ready, or, voluntary, (i. e., says Ges., a steadfast *mind*,) sustain me. The Gr. in v. 10 is : and *pneuma*, (a) breath, sincere, or, upright, renew in inwards of me : Lat., and *spiritus*, breath, or, a breath, honest, or, upright, renew in my entrails : Douay, and renew a right *spirit* within my bowels : Ital., and renew within me a *spirito* just, or, right : E. V., and renew a right *spirit* within me. The Gr. in v. 11 is : and the *pneuma* the holy of thee take not away from me : Lat., and thy *Spiritus*, breath, holy take not away from me : Douay, and take not thy *holy spirit* from me : Ital., and take not from me thy *Spirito* holy : E. V., 'and take not thy *Holy Spirit* from me.' In this verse we have the *breath of holiness*, or, *breath holy*, proceeding from God ; called in the E. V. *Holy Spirit.* In the Rheims, and the E.V. of the New Testament, it is called, sometimes the Holy Spirit, and sometimes the Holy Ghost ; meaning the same ; and each meaning the breath of holiness, or, the breath holy. The Greek and Latin churches differ as to whence it proceeds. The Gr. church holds that it proceeds from the Father,—God : the Lat., that it proceeds from the Father and the Son. The Gr. church is right as to this : it proceeds from the Father through

the Son; i. e., it is given to those who confess the Christ. Our Ecclesiastics follow the Latin—the Romish church. God is the Holy; and so say the Scriptures; hence the breath of, or, from, God is called the breath of holiness, or, the breath holy. God is also the true; and so say the Scriptures; hence we have sometimes, the breath of truth, Rheims and E. V., the Spirit of truth: and very often we have in the Heb. Scriptures, simply, *he*, that, *ru-ach*, breath; in which places *that* is emphatic, signifying the breath of holiness, or, breath holy, for, the breath of God. All these expressions mean the same: they are figurative expressions for, divine influence. The Gr. of Ps. 51: 12 is, and *pneumati*, in (a) breath, guiding, or, ruling, support me: Lat., and *spiritu*, in (a) breath, chief, or, princely, confirm, or, strengthen, me: Douay, and strengthen me with a perfect *spirit:* Ital., and (cause that) the *Spirito* voluntary sustain me: E. V., 'and uphold me (with thy) free *Spirit.*'

Ges. proceeds, under *ru-ach*, to say, it is used of manliness, citing Prov. 18: 14. The Heb. there is: *ru-ach aish*, (the) breath of (a) man will sustain disease of him, *u*, but, *ru-ach*, (a) breath, sad, or, afflicted, who shall make tranquil: The Gr. is: A prudent, or, intelligent, companion shall calm, or, appease, *thumon*, [for the first *ru-ach*,] mind, or, heart, of a man; but who shall bear, or, tolerate, a man *oligopsuchon*, [for the Heb. sad, or, afflicted, *ru-ach*,] of little breath, or, pusillanimous? The Lat. is: *Spiritus*, (the) breath, of (a) man sustaineth his feebleness, but *spiritum*, (a) breath, easy to be angered, who can bear with? Douay, the *spirit* of a man upholdeth his infirmity: but a *spirit* that is easily angered, who can bear? [Here we have, the breath,—spirit—of anger.] The Ital. is: the *spirito* of the man sustaineth the infirmity of him; but who shall assuage, or, refresh, the *spirito*, breath, distressed, or, afflicted? See E. V.

Ges. gives, also "a new and better" *ru-ach;* citing Ezek. 11: 19; 18: 31, &c. In 11: 19, the Heb. is: and *ru-ach*, breath, or, a breath, new I will give in *qrb*, the entrails, or, bowels, of them: Lat., new *spiritus*, breath, in the entrails of them: Douay, a new *spirit* in their bowels: Ital., I will put a new *spirit* within them: E. V., 'I will put a new *spirit* within you.' Of all the instances of this language, 'a new *ru-ach*, Gr. *pneuma*, Lat., *spiritus*, breath, in the entrails; Douay, *spirit* in the bowels;' though the Gr., and the Lat., and the Douay, often give it; and even the Ital. sometimes so gives it; James's Ecclesiastics do not give it once. The Ital. more frequently gives *within*, and the E. V. always gives *within.*

Ges. then says: *ru-ach* "is sometimes used of a spirit or disposition common to many, as *ru-ach znunim*," breath,—spirit—of whoredoms, adulteries; citing Hosea 4 : 12; and Isai. 19 : 14; where the Heb. is: *ru-ach ouoim*, breath of depravities; and Isai. 29 : 10; where the Heb. is: *ru-ach trdme*, breath of deep sleep. And Ges. proceeds: "and such a disposition,—spirit—is said to be divinely given to men, and to be poured out upon them from heaven; compare Ezek. 36 : 26, 27 :" in each of which the Heb. is: *ru-ach* in entrails of you. And Ges. says: "Similar is Isai. 28 : 5, 6;" where the Heb. is: Jehovah shall be for *ru-ach*, breath, of justice [i. e., justness] to (the) sitting in judgment; i. e., says Ges., "he will, as it were, fill all the judges with a *spirit* [used by him for, a breath] of justice."

Ges. then says of *ru-ach:* it is used "of will and counsel;" citing 1 Chron. 5 : 26; 2 Chron. 21 : 16; 36 : 22; Ezra 1 : 1, 5; Hagg. 1 : 14; in each of which the Heb. is: caused to boil up, or, boil over, *ru-ach*, (the) breath of, &c. Ges. proceeds, "and in a sense not very different, to put an intention into any one;" citing 2 Kings 19 : 7; where the Heb. is: I will give in him, *ru-ach*, (a) breath: Greek, I will give in him *pneuma*, (a) breath: Lat., I will put in, or, send into, him *spiritus*, (a) breath: Douay, I will send a *spirit* upon him: Ital., I will put a (such) *spirito*, breath, in him: E. V., I will send a *blast* upon him. And citing Exod. 35 : 21; where the Heb. is: whom impels *ru-ach*, the breath, of him: for which Ges. gives, "whose *mind*, *will*, impels him; whence Ps. 51 : 12," [before given.] And then, "*ole ol ru-ach*," citing Ezek. 20 : 32, to arise upon the breath; for which Ges. gives, "to arise into the *mind* and to occupy the *mind*, as any counsel;" the Gr. is: arise upon the *pneuma*, breath, of you: Lat., and Douay, the thought of your *mind:* The Ital. is: And that which you imagine in your *spirito:* E. V., And that which cometh into your *mind*. Ges. says, the Heb. words here with *ru-ach*, are equivalent to the same Heb. words with *lb*. And Ges. here cites also 1 Chron. 28 : 12; where the Heb. is: a model of every, or, all,which was,—existed—in *ru-ach*, breath, with him; Ges. renders, "a pattern of all things that he had in his *mind:* The Gr. is, the pattern, or, model, *ho*, that, or, which, he had in *pneuma*, breath, of him: The Lat. has, only, which *cogitaverat*, he had cast, in his *mind*, or, had thought: Douay, which he had in his thought: Ital., the model of all that which he had designed, or, sketched, *per*, in, through, by, the *Spirito:* E. V., the pattern of all that he had by the *Spirit*.

Ges. further says of *ru-ach*, "It is applied to the intellect;" citing Exod. 28: 3; where the Heb. is: whom I have filled *ru-ach*, of, with, breath, of skill, dexterity: and citing Job 20: 3; where the Heb. is: and *ru-ach*, (the) breath, of, or, from (the) intellect of me shall answer for me: the Gr. is the same, with *pneuma:* Lat., the same, with *spiritus:* Douay, the same, with *spirit:* Ital., but the *spirito* (my) pusheth to answer of, or, from, the my understanding: E. V., 'and the spirit of my understanding causeth me to answer.' How answer without breath? Ges. here cites also, Job 32: 8; where the Heb. is: Surely *ru-ach*, breath, it in man, *u*, yea, or, and, *nshme*, breath, or, a breath, of, from, Almighty hath caused them to perceive, or, understand: The Gr. has, first, *pueuma*, and then, *pnoē* of Almighty is *hē*, which, teaching: the Lat. has, first, *spiritus*, and then, *inspiratio*, (an) inbreathing of, from, Almighty giveth intellect, intelligence: Douay, there is a *spirit* in men, and the *inspiration* of the Almighty giveth understanding: Ital., Surely the *spirito* (is) in the men; but the inspiration, inbreathing, of the Almighty, them causes to understand: E.V., But (there is) a *spirit* in man: and the inspiration [i. e., inbreathing] of the Almighty giveth them understanding. Ges. here cites also, Job 32: 18; where the Heb. is: For I am full of words, bindeth *ru-ach*, (the) breath, (the) belly of me: Gr., the *pneuma* of the belly destroys me: Lat., *spiritus*, (the) breath, of my belly straiteneth me: Douay, the *spirit* of my bowels straiteneth me: Ital., the *spirito* of my belly presseth, or, squeezeth, me: E. V., the *spirit within* me constraineth me. Ges. here cites also, Isai. 29: 24; where the Heb. is: And shall know, erring, *ru-ach*, breath, of understanding, or, shall know, erring of breath, understanding: Gr., And shall know, *hoi*, those, erring in the *pneuma*, understanding: Lat., And shall know, erring in *spiritus*, breath, understanding: Douay, And they that erred in *spirit* shall have understanding: Ital., And those that were gone astray of *spirito* shall comprehend, or, contain, the understanding: E. V., They also that erred in *spirit* shall come to understanding. Ges. cites also, Isai. 40: 13; where the Heb. is: Who gave *ru-ach*, (the) breath, of Jehovah, *u*, or, *aish*, (the) man, [i. e., or who the man,] (a) counsellor of him, or hath taught him: the Gr., for *ru-ach* here, gives *noun*, mind: the Lat., Who hath assisted (the) *spiritus*, breath, of (the) Lord: Douay, Who hath forwarded the *spirit* of the Lord: Ital., Who hath directed the *Spirito* of the Lord: E. V., Who hath directed the Spirit of the Lord. Ges. here cites also, Ps. 139: 7; where the Heb. is:

Whither shall I go from *ru-ach*, (the) breath, (i. e., says Ges., the intellect,) of thee: Gr., from the *pneuma* of thee: Lat., from thy *spiritus:* Douay, from thy spirit: Ital., from thy *Spirito:* E. V., from thy *spirit.*

Ges., under *ru-ach*, next gives, *ru-ach* of Jehovah, *ru-ach* of God, "rarely *ru-ach qdsh*, *ru-ach qdsh k*, more rarely *kat' exochēn he ru-ach;*" citing Ps. 51: 11; [before given; it is v. 13 in the Heb.]; and Isai. 63: 10, 11. In v. 10 the Heb. is: and they grieved, or, afflicted, *ru-ach qdsh*, (the) breath of holiness, of him: Ital., and afflicted the *Spirito* of his holiness: E. V., and vexed his Holy Spirit. In v. 11 the Heb. is: where *he*, [the Heb. *he* emphatic,] that, or, who, put in entrails of him *ru-ach qdsh*, (the) breath of holiness, of him: Ital., where (is) he that put his *Spirito* holy in the middle of him? E. V., where (is) he that put his Holy Spirit within him? And citing Numb. 27: 18; where the Heb. is: *aish*, (a) man, who *ru-ach*, (the) breath, in him: Ital., a man, in whom (is) the *Spirito:* E. V., a man in whom is the spirit. And citing Hosea 9: 7; where the Heb. is: (a) fanatic, or, madman, *aish*, (a, or, the) man, *he ru-ach*, of *that* [emphatic] breath: [i. e., the breath, inspiration, inbreathing, of, from, Jehovah:] Gr., (a) man *ho*, that, *pneumatophoros*, (defined) under the influence of divine inspiration, [i. e., divine inbreathing]: Lat., insane (the) man *spiritualis:* [there is no such Lat. word; the Lat. word is *spiritalis*, defined, belonging to air, or breath:] Douay, the spiritual man was mad: Ital., the men of *spirazione* breath,—inspiration, [i. e., inbreathing] are mad, or, extravagant: E. V., 'the spiritual man (is) mad.'

The Heb. *he* is rightly called by J. P. Wilson, before mentioned, the *he* emphatic. He says, 'Some Grammarians call it the definite article, and others call it a demonstrative pronoun.' It is equivalent to the demonstrative pronoun *this*, *that*, *these*, *those.* Ges. says, First, "It is properly a demonstrative pronoun, *this*, Lat., *hic*, *hæc*, *hoc;* like the Gr. *ho*, *he*, *to*, in Homer, and often in Herodotus. He then says, secondly, "the definite article, *the*, like the Gr. *ho*, *hē*, *to*, in the insertion or omission of which similar laws are followed in Heb. as in Gr. and in modern languages. It will be well, however, to treat with care a subject which has been discussed of late." I think Wilson is clearly right. The numberless instances of the use of the noun only in the Heb., (many such occur in the preceding pages,) where the Heb. *he* is not prefixed, but where the sense requires our article *the*, is conclusive proof that it is not an article; for if it were, it would always be used before a noun where the

sense requires our article *the*. I give two instances in one verse of the use of the Heb. *he* as the *he* emphatic, or demonstrative pronoun. In Judges 15 : 18, the Heb. has *he tshuoe*, this help, *he orlim*, of these uncircumcised : Gr., *tēn sōtērian*, this recovery, or, restoration . . . *tōn*, of these, uncircumcised : The Douay gives, *this* deliverance, and then, of *the* uncircumcised : Ital., *this* victory, . . . of *the* uncircumcised : the E. V. gives, first, *this* deliverance, and then, of *the* uncircumcised. Donnegan says : " the Gr. *ho*, *he*, *to*, signifies that the noun with which it stands indicates a determinate object : and that Homer, Hesiod, and other Greek poets, for the most part use it in the sense of a demonstrative pronoun." It would seem, therefore, that such is the meaning of the Gr. *ho*, *he*, *to*, where it is given for the Heb. *he*, in the Gr. rendering of the Heb. Scriptures ; and hence it follows, that the Gr. *ho*, *hē*, *to*, used in the Gr. of the New Testament, in its different numbers and cases, is often to be rendered *this*, *that*, *these*, *those*. Instances where *that* is given for it are found in the New Testament. All admit that the Heb. has not the indefinite article ; and that the Gr. has not the indefinite article. And the fact that the Gr. *ho*, *hē*, *to*, was used by the old Greek writers as a demonstrative pronoun, is a strong proof that the Heb. *he* is a demonstrative pronoun, or, as Wilson calls it, the *he* emphatic. All admit, too, that the Lat. has no article at all. From all which I think we may say, that the Heb., a much more primitive and simple language than either the Gr. or the Lat., has no article.

Ges., for *ru-ach* of Jehovah, *ru-ach* of God, *ru-ach* of holiness, and *he ru-ach*, that *ru-ach*, says, " the divine power, which, like the wind and the breath, cannot be perceived, and by which animated beings live," citing Job 27 : 3 ; where the Heb. uses *nshme* and *ruach :* the Gr., *pnoē*, and *pneuma :* [both from the same verb *pneō*, to breathe :] the Lat., *halitus*, and *spiritus :* the Ital., *fiato*, breath, and *alito*, breath : the Douay, breath, and the *Spirit* of God in my nostrils : E. V., breath, and the *spirit* of God in my nostrils. And citing Job 33 : 4 ; where the Heb. is : *ru-ach*, (a) breath, of God made me, *u*, yea, or, and, *nshme*, (a) breath, of Almighty caused me to live : the Gr. has, first, *pneuma*, and then, *pnoē :* the Lat., first, *spiritus*, and then, *spiraculum* : the Douay, The Spirit of God made me, and the breath of the Almighty gave me life : Ital., The *Spirito* of God me *hath made*, [the Ital. for *made*,] and the *alito*, breath, of Almighty me, or, to me, hath given [for, gave] the life [life] : E.V., The *Spirit* of God hath made me, and the breath of the Almighty

hath given me life. And citing Ps. 104 : 29; where the Heb. is: thou takest away *ru-ach* (the) breath,—spirit—of them, *ighuoun*, they exspire, breathe wholly out: Gr., the *pneuma* of them, and they fail, go out, like a candle: Lat., *spiritus* of them, and they fail: Douay, their breath, and they fail: Ital., the breath of them, they end, cease, die: E. V., their breath, they die. Ges. adds, compare Gen. 6 : 3. He then says: "by which all the universe is animated, filled with life, and governed;" citing Ps. 33 : 6; where the Heb. is: By *dbr*, (a) word, of Jehovah *shmim*, (the) heavens, were made, *u*, yea, or, and, by *ru-ach*, (a) breath, of (the) mouth of him all (the) host of them: [breath of mouth, is equivalent to *word* in the first clause: and in Heb. 11 : 3, we have, E.V., "the worlds were framed by the *word* of God;" *word* being equivalent to breath,—spirit.] The Gr. has *pneuma* for *ru-ach:* the Lat., *spiritus:* Douay, by the *spirit* of his mouth: Ital., by the *breath* of his mouth: E. V., by the *breath* of his mouth. Aud citing Job 26 : 13; where the Heb. is: With, or, by, *ru-ach* of him: Lat., *spiritus:* Douay, By his Spirit: Ital,, With his *Spirito:* E. V., By his Spirit he hath garnished the heavens: The Gr. here is, simply, locks, or, bolts, *ouranou*, of heaven, the starry heavens. And citing Isai. 34 : 16; where the Heb. is: for (the) mouth of me, it hath constituted, or, appointed, *u*, yea, (the) *ru-ach*, breath, of it hath collected, or, congregated them: [The Heb. has no neuter; the masculine is used for the neuter:] the Gr. has *pneuma* for *ru-ach:* the Lat., *spiritus:* Douay, his spirit it hath gathered them: Ital., for the mouth (of him is) that which it hath commanded, and his *spirito* (is) that which them hath gathered, or, assembled: E. V., for my mouth it hath commanded, and his *spirit* it hath gathered them: [*his* should be its; its breath, the breath of the mouth.] Ges. further says: "by which men are led to live both wisely; Job 32 : 8; and honestly; Ps. 143 : 10; 51 : 10, 11. In Job 32 : 8, the Heb. is: Surely *ru-ach*, (a) breath, it in man, *u*, yea, or, and, *nshme*, (a) breath, of (the) Almighty giveth them understanding. In Ps. 143 : 10, the Heb. is: *ru-ach*, (a, or, the,) breath, of, from, thee good, or, upright, will, or, shall, lead, or, guide, me in land of uprightness, justice, [i. e., justness]: the Gr. is, *to*, that, or, the, *pneuma* good of thee will guide me in the uprightness: [in uprightness:] Lat., thy good *spiritus* shall, or, will, lead me into land right: Douay, thy good *spirit* shall lead me into the right land: Ital., thy good *Spirito* me guide into the land of the uprightness: E. V., thy *spirit* (is) good; lead me into the land of uprightness. Ps. 51 : 10, 11, have

been given before. Ges. proceeds to say: "Especially the Old Testament refers to the divine *ru-ach*, breath,—spirit, peculiar endowments of mind, as of an artificer," citing Exod. 31 : 3; where the Heb. is: And I have filled him *ru-ach aleim*, of, [for, with] (a, or, the,) breath,—spirit—of God *b*, in, according to, for, in respect to, wisdom, and *b*, insight, or, intelligence, and *b*, understanding, and *b* every work of (the, or, an,) artisan: and citing Exod. 35 : 31, where the Heb. is the same. Ges. here proceeds: "as of a prophet," citing Numb. 24 : 2; Heb. and was, occurred, or, existed, upon him *ru-ach*, (a) breath, of God: Gr. *pneuma*, (a) breath, of God: Lat., and *spiritus*, (a) breath, of God rushing *in*, into, or, upon, him: Douay, and *the spirit* of God rushing upon him: Ital., then the *Spirito* of God was upon him: E. V., and the *Spirit* of God came upon him. And citing 1 Sam. 10 : 6; Heb., And shall go through, or, fall upon, thee (a) *ru-ach* of, from, Jehovah, and thou shalt prophesy with them. [How prophesy without breath?] The Gr. is, and shall fall upon thee (a) *pneuma* of *kurios;* Lat., And shall leap in upon thee (a) *Spiritus* of the Lord; Douay, And *the Spirit* of the Lord shall come upon thee; Ital., Then *the Spirito* of God shall run in upon thee; E. V., And *the Spirit* of the Lord will come upon thee. And citing 1 Sam. 10 : 10; Heb., and went through, or, fell upon, him (a) *ru-ach* of Jehovah, and he prophesied in midst of them; Gr., and *hēlato epi*, throbbed in, or, rushed upon, him (a) *pneuma* of God, and he prophesied in midst of them; Lat., and leaped in upon him (a) *Spiritus* of the Lord; Douay, and *the Spirit* of the Lord came upon him; Ital., and *the Spirito* of, or, from, God, ran in upon him; E. V., and the Spirit of God came upon him. And citing 1 Sam. 19 : 20; Heb., and was, or, occurred, existed, upon *mlaki* (the) messengers, of Saul (a) *ru-ach* of God, and they prophesied; Gr., and was, or, existed, or, became, upon the *angelos*, angels,—messengers—of Saul (a) *pneuma* of God, and they prophesied; [these words, Heb., *mlak*, Gr., *angelos*, are the words used all through the Old Testament, where we have in numberless instances *messengers*, and in other instances, angels, in the E. V.; and the same Gr. word *angelos*, meaning the same thing, is the word used in the New Testament,] the Lat. in 1 Sam. 19 : 20 is: became also (a) *Spiritus* of the Lord in, or, upon, *them*, and they also began to prophesy; Douay, *the Spirit* of the Lord came also upon *them*, and they likewise began to prophesy; Ital., *the Spirito* of God was upon the messengers of Saul, and they also prophesied: E. V. the same, with *the Spirit*. And citing 1 Sam.

19 : 23 ; Heb., and was, or, became, upon him also *eua ru-ach*, that breath, of God, and he walked going along and prophesied; Gr., (a) *pneuma* of God ; Lat., (a) *Spiritus* of the Lord, and he walked going, and prophesied; Douay, and the *Spirit* of the Lord came upon him also, and he went on, and prophesied till he came to Najoth; Ital., and the *Spirito* of God was also upon him; so that, walking, he went prophesying, till he was arrived in, or, at, Naiot; E. V., and *the Spirit* of God was upon him also, and he went on, and prophesied, until he came to Naioth. And citing Isai. 42 : 1 ; Heb., I have given (a, or, the) *ru-ach* of me upon him, *mshphth*, that which is just, or, judgment, to (the) nations, or, people, or, Gentiles, he shall cause to come forth; Gr., I have given *to*, that, or, the, *pneuma* of me upon him, *krisin*, discrimination, or, judgment, to the nations, or, Gentiles, he shall bring forward ; Lat., I have given my *spiritus* upon him; Douay, I have given my *spirit* upon him, he shall bring forth judgment to the Gentiles; Ital., I have put the my *Spirito* upon him, he shall bring reason, judgment, or, understanding, to the nations, or, people ; E. V., I have put my *Spirit* upon him : he shall bring forth judgment to the Gentiles. [Here, again, as in many other places in the Old Testament, we have, the breath,—spirit—of God, i. e., the breath of holiness, or, breath holy ; the Holy Ghost,—Holy Spirit—in the Rheims and E. V. of the New Testament.] And citing Isai. 59 : 21 ; Heb., . . . saith Jehovah : (a, or, the) *ru-ach*, breath, of me which upon thee, *u*, yea, or, and, (the) words which I have put in (the) mouth of thee ; ['words put in the mouth of thee' is equivalent to 'breath of me upon thee :'] Gr., *to pneuma to emon*, that breath which mine, *ho*, which, is upon thee, and *ta*, those, words *ha*, which, I have given into the mouth of thee ; Lat., my *Spiritus* which is in thee, and my words which I have put in thy mouth ; Douay, the same ; Ital., The my *Spirito* that (is) upon thee, and the my words which I have put in thy mouth ; E. V., the same, without *the*. Ges. proceeds, "Whence *aish ru-ach* used of a prophet," citing Hosea 9 : 7. The Heb. there is : foolish *he*, [emphatic,] that, prophet, (a) fanatic *aish he ru-ach*, (the) man of *he*, [emphatic,] that, *ru-ach*, breath, [i. e., as Ges. has said, *kat' exochēn*, by way of eminence; equivalent to, *ru-ach* of Jehovah, *ru-ach* of God, *ru-ach* of holinesss.] Ges. then says, "*he ru-ach* as a personification of the prophetic Spirit, citing 1 Kings 22 : 22 ; Heb., and he said, I will go forth and become *ru-ach*, (a) breath, of a lie in (the) mouth of, &c. ; Gr., (a) *pneuma* of, &c. ; Lat., (a) *spiritus*, breath, lying ; Douay, a lying

spirit in the mouth of all his prophets; Ital., *spirito*, breath, of lie; E. V., a lying *spirit* in the mouth of all his prophets. Ges. here cites also as a personification, 2 Chron. 18: 20; Heb., *u*, and, or then, came forth *he ru-ach*, that breath,—spirit, and stood before Jehovah, and said, I will snare him: Gr., (a) *pneuma;* Lat., (a) *spiritus*, and said, I will entrap him: Douay, There came forth a *spirit*, and stood before the Lord, and said: I will deceive him; Ital., Then a *spirito* went out, and presented himself before the Lord, and said: I him will induce; E. V., Then there came out a *spirit*, and stood before the Lord, and said, I will entice him. Ges. proceeds: it is used also "of an interpreter of dreams," citing Gen. 41: 38; Heb., (a) man who *ru-ach* (a) breath,—spirit—of God in him; "also of the courage of a military leader," citing Judges 3: 10; 6: 34; 11: 29; 13: 25. In the first, the Heb. is: And was, or, became, upon him (a) *ru-ach*, breath, of Jehovah. In the second: *u*, and, or, but, (a) *ru-ach* of Jehovah clothed Gideon. In the third, the Heb. is: *u*, And, or, But, was, or, became, upon Jephthah, (a) *ru-ach* of Jehovah. In the fourth, the Heb. is: And began (a) *ru-ach* of [i. e., proceeding from] Jehovah to impel, or, urge, him. In each of these verses the Gr. is, (a) *pneuma;* and in each of them the Lat. is *Spiritus*, (a) breath: in the two first, the Douay has the *spirit;* and in the two last, the *Spirit*. In each of them the Ital. has, *the Spirito* of the Lord; and the E. V. has in each, *the Spirit* of the Lord.

Ges. next says, it is used of "kingly virtues," citing Isai. 11: 2 and the verses following. The Heb. in Isai. 11: 2 is: And shall rest upon him *ru-ach*, (a) breath, of Jehovah, *ru-ach*, (a) breath, of wisdom and insight, intelligence, *ru-ach*, (a) breath, of counsel and of *gbure*, military virtue, *ru-ach*, (a) breath of knowledge and of fear of Jehovah; v. 3 is: and *eri-achu* shall inbreathe him with fear of Jehovah; and not on, or, at, sight of eyes of him shall he judge, &c. [For *ri-ach* Ges. refers to *ru-ach:* it means the same]: For each *ru-ach* in v. 2, the Gr. has (a) *pneuma;* and in v. 3 it has, shall fill him (a) *penuma*, breath, of fear of God; [shewing that *ri-ach* and *ru-ach*, both verb and noun, mean the same.] In v. 2 the Lat. has *spiritus*, (a) breath, for each *pneuma;* and in v. 3 has, and shall fill up, or, replenish, him (a) *spiritus*, breath, of fear of (the) Lord: the Douay has in v. 2, first, *the Spirit*, and then *the spirit*, three times; and in v. 3, has, And he shall be filled with *the spirit* of the fear of the Lord: the Ital. has *the Spirito* four times in v. 2; and in v. 3 has, And the his *odorare*, to smell, to scent, or, to find

out, (shall be) in the fear of the Lord: the E.V. in v. 2 has, first, *the Spirit* of the Lord; and then *the spirit*, three times; and in v. 3 has, And shall make him of quick understanding in the fear of the Lord. Ges. cites also 1 Sam. 16: 13, 14; the Heb. in v. 13 is, and was poured out, or, fell, (a) *ru-ach* of Jehovah to David: Gr., (a) *pneuma:* Lat., (a) *Spiritus:* Douay, *the Spirit* of the Lord came upon David: Ital., *the Spirito* of the Lord ran in upon David: E.V. *the Spirit* of the Lord came upon David. In v. 14 the Heb. is, *u*, and, or, but, *ru-ach* of, from, Jehovah *sra*, was held, from with Saul; and came suddenly upon him (a) *ru-ach roe*, breath bad, from Jehovah: [i. e., a sickness, as the following verses, including v. 23, shew:] the Gr. in v. 14 has, *kai*, and, or, but, *pneuma* of Lord *apestē*, was withdrawn, or, ceased, from Saul; and *epnigen*, strangled, or suffocated, him *pneuma ponēron*, a breath bad, from Lord: Lat. But *Spiritus* of the Lord ceased from Saul; and disquieted, or, disturbed, him *spiritus nequam*, a breath naught, or, bad, from Lord: Ital., E, and, or, but, *the Spirito* of the Lord was divided from Saul; and *the spirito* wicked, (sent) from God him disordered: Douay, But *the Spirit* of the Lord departed from Saul, and an evil *spirit* from the Lord troubled him: E. V., the same. In v. 15 the E. V. is, an *evil spirit* from God troubleth thee. The Heb. is, *ru-ach roe*, (a) breath bad, is come suddenly upon thee: Gr., *pneuma ponēron*, (a) breath bad, *pnigei*, strangleth, or, suffocateth, thee: Lat., *spiritus malus*, a breath hurtful, or, bad, disquieteth, or, disturbeth, thee: Ital., *the spirito* wicked of, or, from, God thee disordereth: Douay, an evil *spirit* from God troubleth thee: E. V., the same.

In v. 16 the E. V. is, And it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well: the Heb. is, *ru-ach roe*, (a) breath bad: the Gr., *pneuma ponēron*, (a) breath bad: Lat., *spiritus malus*, (a) breath hurtful, or, bad: Ital., *the spirito* wicked of, or, from God: Douay, the evil spirit from the Lord.

In v. 23 the E. V. is ... And it came to pass, when the (evil) spirit from God was upon Saul, that David took a harp and played with his hand: so Saul was refreshed, and was well, and *the* evil spirit departed from him: For '*the* (evil) spirit' the Heb. has, simply, *ru-ach*, ... and played with his hand, and *ru-ach*, a breath, to Saul that good to him; and was held, or, ceased, from upon him *ru-ach he roe*, breath which bad: the Gr. has, first, *pneuma ponēron*, where the Heb. has only *ru-ach*, and has, and *anepsuche*, recovered breath, Saul, and good to him; and ceased from him that

pneuma ponēron, breath bad: the Lat. has, first, *spiritus malus*, then has, and was refreshed Saul, and then, and ceased from him *spiritus malus:* the Douay has, first, *the* evil spirit from the Lord, then has, and Saul was refreshed, and was better, for *the* evil spirit departed from him: the Ital. has, first, *the spirito* wicked, and then has, and Saul was lightened, and was better, and *the spirito* wicked was divided from him.

Here is where the evil spirits, unclean spirits, devils, of the Rheims and E. V. New Test. come from, meaning bad breaths; all sick persons have bad breaths: bad breath, was the Heb. idiom —phrase—for disease, sickness; and a very apt phrase. The Heb. adjective *ro*, feminine *roe*, is defined by Ges., bad, as bad cattle, citing Lev. 27: 10; where *ro* is used twice: the Gr. *ponēros*, twice; the Ital. *bad*, twice: the E. V., *bad*, twice. And Deut. 17: 1; Heb. anything *ro* bad: Gr. *ponēros:* Ital. any *male*, evil, or, bad: Lat. any badness, or, defect: Douay, any fault: E.V., any evil favouredness. And 2 Kings 2: 19; Heb., waters *roim*, [plural of *ro*,] bad: Gr., *ponēra:* Douay, the waters are very *bad:* Ital., the waters are bad: E. V., the water (is) naught. And Gen. 37: 33; Heb., beast *roe*, bad: Gr., a wild beast *poneron*, bad: Lat., a wild beast very bad: Douay, an evil wild beast: Ital., a *mala*, evil, or, bad, beast: E.V., an evil beast. And 2 Kings 4: 41; Heb., thing *ro*, bad: Gr., thing *poneron*, bad: Douay, *bitterness* in the pot: Ital., any *male*, evil, or, bad: E. V., *harm* in the pot. So Numb. 13: 19; Heb., *roe:* Gr., *ponera:* Douay, bad: Ital., and E. V., *bad.* And 2 Sam. 13: 22; Heb. *ro:* Gr., *ponēros:* Douay, evil: Ital., *male*, bad: E. V., bad. The Gr. adjective *ponēros* is defined, troublesome; causing trouble, or, distress; bad; unsound; in a bad state, or, condition; ill; bad health, &c. And this Gr. word *ponēros* is the word used with *pneuma* in the New Testament: *pneuma ponēron*, a breath bad, for a disease, sickness; Rheims and E. V., evil spirit.

There is one breath,—spirit—which, it is said, will not be set aside to men: Mat. 12: 31, Gr., but that of the *pneuma*, breath, [i. e., by way of eminence, the breath of holiness,] blasphemy, will not be set aside to the men: [to men, i. e., blasphemy of God, who is the breath,—word—of holiness: and who is called, a breath,—spirit—*word;* all meaning the same. The Rheims is, but the blasphemy of the Spirit shall not be forgiven: Ital., but the blasphemy (against) the *Spirito*. shall not be forgiven, &c.: E. V., but the blasphemy (against) the (Holy) Ghost shall not be forgiven unto men. [Observe the interpolations in the E. V.]

Ges. proceeds, under *ru-ach*, to say: "the same spirit is transferred from one to another," citing Numb. 11 : 17; where the Heb. is: I will draw out from *he*, that, *ru-ach*, breath, which upon thee, and put upon them: Gr., I will take away from *ton*, that, *pneuma*, *ton*, which, upon thee, and will put upon them. And citing 2 Kings 2 : 15; where the Heb. is: And saw *u*, him, or, it, [it may be either] sons of those prophets which from Jericho over against, and they said: *nhe*, hath rested [Ges. says: "the original idea lies in respiring, drawing breath,"] *ru-ach*, the breath, of Elijah on Elisha: Gr., And saw him the sons *tōn*, of those, prophets *hoi*, which, over against Jericho, and they said: hath rested the *pneuma* of Elijah, &c.: Lat., Seeing but sons of prophets, who were in, or, at, Jericho over against, they said: Hath rested *spiritus*, breath, of Elias upon Eliseus: Douay, And the sons of the prophets at Jericho, who were over against him, seeing it, said: The *spirit* of Elias hath rested upon Eliseus: Ital., When the sons of the prophets which (dwelt) in Jericho him, had seen, (coming) towards, or, over against, them, they said: The *spirito* of Elias is put upon Eliseus: E. V., And when the sons of the prophets which (were) to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. [Was this an Orthodox spirit?] Ges. proceeds: "but in the golden age (a note by the Editor of this edition of Ges., edited in London, here says, the reign of Messiah) it is to be conferred upon all men; citing Joel 3 : 1; Isai. 44 : 3; 59 : 21. The Heb. of the first is: And it shall be, or, occur, *ahri kn*, afterwards, or, after things have so occurred, [see E. V. of v. 30, 31, 32, of Joel ch. 2,] *ashphuk*, [from the verb *shphk*,] I will pour out (i. e., says Ges., expend profusely, citing Ezek. 16 : 36, and Tobit 4 : 18) *ru ach*, (the) breath,—spirit—of me upon every flesh, and *nbau*, shall sing holy songs, praise God, (sing as seized with a divine impulse, says Ges., under *nba*, citing 1 Sam. 10 : 6, 10, 11; 19 : 20, 24; 1 Chron. 25 : 2, 3,) sons of you and daughters of you; old men of you dreams shall dream; (dreams were ascribed to divine inspiration, says Ges., under *hlm*, citing Deut. 13 : 1, 3; Joel 3 : 1; Numb. 12 : 6,) young men of you divine visions, or, revelations, shall see: the Gr. of this v. is ch. 2 : 28, and is: And it shall be after these, *kai*, and, I will pour out, give profusely, from the *pneuma*, breath,—spirit—of me upon every flesh, &c.: Lat., ch. 2 : 28, . . . I will pour out, lavish, my *spiritus*, spirit—breath—upon every flesh: Ital., ch. 2 : 28, (that) I will spill, pour out, the my *Spirito* upon every flesh: Douay, ch. 2 : 28, (that) I will pour out my spirit upon all flesh: E. V., ch.

2 : 28, (that) I will pour out my Spirit upon all flesh. Read from the E. V., Isai. 44 : 3 ; 59 : 21, above cited by Ges. For *nbau* in Joel 3 : 1, I have given, shall sing holy songs, praise God, definitions given of the verb *nba ;* see the note of the Editors to 1 Sam. 19 : 20, given p. 361 ; For Ezek. 16 : 36, above cited, see E. V. My copy of the Heb. does not give any of the books called Apocryphal. The Gr. of Tobit 4 : 18 is : pour out, spill, give profusely, or, lavish, the loaves of thee upon the grave of the just, *kai*, but give not to the sinful : the Lat. and Douay also give this verse, but they add *wine*. Deut. 13 : 1, 3 ; Numb. 12 : 6, cited above, may be read in the E. V.

Ges. further says, under *ru-ach* : " It is sometimes put in opposition to *bshr*, citing Zech. 4 : 6 ; Isai., 31 : 3 ; and referring to *bshr* No. 2. In Zech. 4 : 6 the Heb. is : . . . this *dbr*, (the) word, of Jehovah to *Zrbbl*, Zarbebel, saying : not *b*, forces, or, an host, *u*, yea, or, nor, *b*, power, but *b ru-ach*, breath,—spirit, of me, saith Jehovah of armies, or, hosts : Gr., but *en*, through, *pneuma* of me, saith Lord Omnipotent ruler : Lat., but in my *spiritus :* Douay, not with an army, nor by might, but by my *spirit*, saith the Lord of hosts : Ital., not by army, nor by power, but by the my *Spirito*, hath said the Lord of the armies : E. V., not by might, nor by power, but my *Spirit*, saith the Lord of hosts. In Isai. 31 : 3 the Heb. is : *u*, Egypt, or, the Egyptians, men, and not God, or, gods, and horses of them *bshr*, flesh, and not (the) *ru-ach*, breath,—spirit : [i. e., not the *ru-ach* of God :] Gr., of horses' fleshs, and not (is) *boëtheia*, help : Ital., Nay, or, but, the Egyptians (are) men, and not God ; and their horses (are) flesh, and not the *spirito :* Douay, Egypt is man, and not God : and their horses, flesh, and not *spirit :* E. V. the same. Under *bshr*, Ges. says, it is used for living creature, citing a number of passages ; and for the whole human race, citing a number of passages. Very often used, says he, with the idea of weakness and frailty as opposed to God and his power, citing a number of passages ; among them this v. Isai. 31 : 3 ; where, giving the Heb. words, with *ru-ach*, he renders, " The Egyptians are men, not gods, their horses are flesh, not endued with divine power ;" for the Heb. not *ru-ach*, the breath, spirit. He here cites also Ps. 56 : 4 ; 78 : 39 ; Jer. 17 : 5 ; and he says, "In the New Testament similarly flesh and blood, opposed to God and the Holy Spirit," citing Mat. 16 : 17 ; Gal. 1 : 16. In Mat. 16 : 17 the Gr. is, . . . for flesh and blood not hath unveiled to thee, but the Father of me *ho*, who, or, which, in *tois ouranois*, the heavens, the starry heavens. Ges. gives in this

verse Mat. 16 : 17, the Holy Spirit, as equivalent to, the Father. The Holy Spirit, as before seen, is, the breath,—spirit—of holiness, the Heb. idiom for, divine influence: In Gal. 1 : 16 the Gr. is, I trusted not to, or, confided not in, flesh and blood: Lat., I assented not to, or, relied not on, flesh and blood: Douay, I condescended not to flesh and blood: Ital., suddenly, without to confer more with flesh and blood: see E. V.

For *ru-ach* Ges. next gives *wind*, citing Dan. 7 : 2; where the Heb. has *arbo ru-achi shmia*, the four winds of the heavens: Gr., the four *anemoi*, winds, of the *ouranou*, [genitive singular] heaven, for, heavens: Lat., (the) four winds *coeli*, [genitive singular,] of heaven, or, the heaven: Douay, the four winds of the heaven: Ital. the four winds of the heaven: E. V., the same.

For *ru-ach* Ges. next gives *mind*, citing Daniel 5 : 20; where the Heb. is: *u*, And, or, But, as sufficiently lofty, or, lifted up, (the) *lb* of him; *u*, yea, or, and, (the) *ru-ach*, breath,—spirit—of him was drawn together, or, contracted, in that insolence, or, acting insolently: the Gr. uses *kardia* for *lb*, and then gives, and the *pneuma*, breath, of him was strengthened of, or, in, behaving with arrogance: The Lat., for *pneuma*, gives *spiritus:* the Douay, and his spirit was hardened with pride: the Ital., and the his *spirito* was hardened, by to grow proud: E. V., and his *mind* hardened in pride.

Ges. then gives, for *ru-ach*, "the Spirit (of God)," citing Dan. 4 : 5; 5 : 12; [it is v. 5, of ch. 4, in the Heb., the Gr., the Lat., and the Douay; it is v. 8 in the Ital., and in the E. V.]; where the Heb. is: And at *ahrin*, afterwards, or, at last, upon before me Daniel of whom name Beltshatsr, as name of god of me, and who *ru-ach*, (a) breath,—spirit—of gods holy in him: Gr., *hos*, who, *pneuma*, (a) breath, holy of God in himself holdeth, or, hath: Lat., who holdeth, containeth, or, hath, (a) *spiritus* of gods holy in himself: Douay, who hath in him *the* spirit of the holy gods: Ital., v. 8, . . . according to the name of the my God, and in whom (is) *the spirito* of the gods holy: E. V., v. 8, according to the name of my god, and in whom (is) *the spirit* of the holy gods. In Dan. 5 : 12 the Heb. has *ru-ach itira*, a breath,—spirit—excellent [for pre-eminent] in him: [here we have again the word excellent, and excellent breath,—spirit,—used as equivalent to a breath,—spirit—of God, or, the gods: it is from the Lat. *ex*, from, or, out of, and *coelum*, the heaven, excellent, for pre-eminent; the word excellent, should have the accent on the syllable *cel*, and be pronounced ex-*cel*lent: the Heb. idiom, from the heavens, from the skies, from

above, is used for pre-eminent; and our Lat. derived word *excellent*, i. e., from the heavens, means the same.

I have given every definition of *ru-ach*, and every meaning for which it is metaphorically used, given by Gesenius, and the passages cited by him for each. In a Lexicon he could not give space for all the passages proving his definitions, and the metaphor. uses of the word.

His citations shew sufficiently that the Latin *spiritus*, Ital., *spirito*, means *breath;* and, also, that breath is often used for wind. I will, however, give additional passages.

Job 12 : 10, It is given on p. 99: *soul* is there given to every breathing [for, living] thing; and *spiritus*, Ital., *spirito*, Douay, spirit, E. V., breath, to every flesh of man. Job 37 : 10, given on page 110.

Ps. 76 : 12; Heb., He will cut off *ru-ach*, (the) breath, of princes: Ges., under *btsr*, says, this is metaphor. for, he will break down the pride of princes: pride, as we have seen, is expressed by inflated, swollen, breath: the Gr. has *pneuma:* the Lat., who taketh away (the) *spiritus* of, &c.: Douay, who taketh away the *spirit* of princes: Ital., the *spirito:* E. V., the *spirit.*

Ps. 83 : 13; Heb., *ru-ach*, the breath: Gr., Lat., Douay, Ital., and E. V., the *wind.*

Ps. 103 : 16; Heb., *ru-ach*, and he not: Gr., *pneuma*, and he not exists: Lat., *spiritus:* Douay, For the *spirit* shall pass in him, and he shall not be: Ital., (The which, if) a *wind* to him pass over not (is he) more: E. V., For the *wind* passeth over it, and it is gone.

Ps. 135 : 7; Heb., *ru-ach:* Gr., Lat., Douay, Ital., and E. V., the *wind.*

Ps. 146 : 4; Heb., *ru-ach:* Gr., *pneuma:* Lat., *spiritus:* Douay, *spirit:* Ital., and E. V., *breath.*

Ps. 147 : 18; Heb., *ru-ach:* Gr., *pneuma:* Lat., *spiritus:* Douay, Ital., and E. V., *wind.*

Ps. 148 : 8; Heb., *ru-ach:* Gr., *pneuma:* Lat., *spiritus*: Douay, Ital., and E. V., *wind.*

Ps. 150 : 6; given on page 159: Lat., *spiritus;* Douay, *spirit:* Ital., and E. V., breath.

Prov. 29 : 11; given on p. 174: Lat., *spiritus:* breath: Douay, and E. V., *mind.*

Eccles. 3 : 19; Heb., *ru-ach* one to all: Gr., *pneuma* one: Lat., alike *spirant*, [from *spiro*, to breathe, whence the noun *spiritus*,

breath,] breathe, all: Douay, all things breathe alike: Ital., *e*, yea, all have one same *breath:* E. V., yea, they all have one *breath.*

Isai. 2: 22, given on p. 177; Lat., *spiritus:* Douay, Ital., and E. V., *breath.*

Isai. 30: 28, given on p. 180; Lat., *spiritus:* Ital., *spirito:* Douay, and E. V., *breath.*

Jer. 5: 13; Heb., And those prophets of you were *l*, of, or, as, *wind*, *u*, yea, or, and, that word not in them: [i. e., the word of Jehovah, equivalent to, the breath,—spirit—of Jehovah, equivalent to, the breath of holiness,—holy breath; the Holy Ghost,—Holy Spirit, of the Rheims, and E. V., of the New Testament.] Gr., *hoi*, those, prophets of you were *eis*, to, or, for, *wind*, *kai*, word (of *kurios*,) not existed in them: Lat., (The) prophets have spoken in, or, according to, *wind*, and *responsum*, answer, or, oracle, not was in them: Douay, The prophets have spoken in the *wind*, and there was no word (of God) in them: Ital., And the prophets walk, or, go, to the *wind*, and not (there is) any oracle in them: E. V., And the prophets shall become *wind*, and the word (is) not in them.

Jer. 13: 24; Heb., *ru-ach:* Gr., Lat., Douay, Ital. and E.V. *wind.*

Jer. 16: 9; Heb., *qul*, (the) voice, speech, or, words, *shshun*, of joy, or, gladness; equivalent to, the *ru-ach*, breath,—spirit—of joy, or, gladness.

Lam. 3: 56; Heb., *qul*, (the) voice, of me thou hast heard; cover not (the) ears of thee to (the) *ru-acht*, breaths, of me: Douay, to my *sighs:* Ital., to my sigh: E. V., to my breathings.

Ezek. 13: 13; Heb., *ru-ach:* Gr., *pnoē:* Lat., *spiritus:* Douay, Ital., and E. V., *wind.*

Wisd. of Sol. 15: 16; see p. 231; Lat., *spiritus:* Douay, breath: E. V., spirit.

Baruch, Epistle of Jeremy, 6: 25; p. 246; Gr., *pneuma:* Lat., *spiritus:* Douay, and E. V., breath.

Song of the Three Holy Children, v. 43; p. 247; Gr., *pneumata*, breaths, [for, winds]: Lat., *spiritus:* E. V., winds.

2 Mac. 3: 31; p. 253; Gr., in last *pnoē*, breath: Lat., *spiritus:* Douay, and E. V., ready to give up the *ghost.*

2 Mac. 7: 9; p. 254; Gr., at latest *pnoē*, breath: Lat., at last *spiritus*, breath: Douay, and E. V., at the last gasp.

2 Mac. 7: 22; p. 255; Gr., *pneuma:* Lat., *spiritus:* Douay, and E. V., breath.

2 Mac. 7: 23; p. 255; Gr., *pneuma:* Lat., *spiritus:* Douay, and E. V., breath.

See also, Job 30: 15; p. 104; and Job 37; 10; p. 110; James 2: 26; Gr., For as the *sōma* without *pneuma*, breath, is dead: Lat., without *spiritus:* Rheims, without the *spirit:* Ital., without *spirito:* E. V., without the spirit: Margin, or, *breath.*

In Ps. 108: 7, we have, Heb., God spake in (the) *qdsh*, holiness, of him. And in Ps. 119: 43, we have, Heb., And take not from mouth of me (the) word of truth; equivalent to, the breath,—spirit—of truth; equivalent to breath—spirit—of holiness,—the Holy Spirit. God is called *the true*, and, *the holy.*

I desire the reader to observe, that in Ps. 33: 6, p. 360, the Heb. is, by *ru-ach*, breath,—spirit—of mouth of him: Gr., by the *pneuma* of the mouth of him: Lat., by *spiritus* of mouth of him: Douay, by the *spirit* of his mouth: Ital., and E. V., by the breath of his mouth.

And in 1 Kings 22: 22, p. 362, we have, Heb. *ru-ach:* Gr., *pneuma:* Lat., *spiritus:* Ital., *spirito:* Douay, and E. V., a lying spirit in the mouth of, &c.: [i. e., a lying breath.]

It having been thus shewn that wind is called breath of God; and the winds, the breaths of God, I give here several passages, the sense of which is understood by few, I think.

Gen. 1: 2; Heb., *u*, But, *he*, this, earth was—existed—*teu*, (a) waste, *u*, yea, or, and, *beu*, (a) void; and darkness upon face *teum*, of waters; *u*, and, or, then, *ru-ach aleim*, (a) breath of God [i. e., a wind] was caused to move *ol*, upon, or, over, face of those waters: Gr., *de*, but, or, yet, *he*, this, earth was—existed—invisible and in a rough state, or, unprepared: and darkness over *tēs*, that, or, the, *abussou*, abyss, or, boundless; *kai*, and, or, but, *pneuma Theou*, (a) breath of God [i. e., a wind] was upon brought over *ton*, that, or, the, water. [The Heb. particle *he* is used before *earth:* it is not used before *teu*, nor before *beu*, nor before *ru-ach;* all three of which are nouns, requiring our article *a* before each; and our *this*, or even *the*, can never be used where the Heb. *he* is not used; nor where the Gr., *ho*, *he*, *to*, in one of its genders and numbers, is not used; but in such case, our article *a* is to be supplied. And in this verse, the Gr. *he*, is used before *earth*, and the Gr. *tēs*, genitive feminine of *ho*, *he*, *to*, before *abussou*, genitive of *abussos;* but before its word *pneuma* no particle is used; a plain proof by the Heb. translators into Greek that *the* could not here be used before *pneuma*, and that our article *a* is to be supplied before it; that being the rule given; indeed this would be so necessarily without any prescribed rule.]

The Lat. of Gen. 1 : 2 is, . . . and *Spiritus Dei*, a breath of God, [i. e., a wind] *ferebatur*, was brought, upon (the) waters: Ital., And the earth was a thing desert and empty; and darkness (was) upon the face of the abyss; and the *Spirito* of God *si moveva*, [Ital. passive,] was moved, upon the face of the waters: Douay, And the earth was void and empty, [two adjectives,] and darkness (was) upon the face of the deep; and the *spirit* of God moved over the waters: [*moved* is active:] E. V., And the earth was without form and void; [*void* is an adjective, and *without form* is equivalent to an adjective;] and darkness (was) upon the face of the deep. And the Spirit of God moved upon the face of the waters. [Both the Douay and the E. V. improperly inserting *the* before *spirit*, E. V., *Spirit.*]

In Gen. 3 : 8, (cited p. 364,) the very next place where *ru-ach* occurs, the margin of the E. V. I am using gives *wind* where the E. V. gives *cool.* The next place where *ru-ach* occurs is Gen. 6 : 3, cited p. 343; Heb., *ru-ach*, breath: Gr., *pneuma:* Lat., *spiritus:* Douay, spirit: Ital., *Spirito:* E. V., Spirit. And the next place where *ru-ach* occurs is Gen. 8 : 1; Heb., *ru-ach*, (a) breath: Gr., *pneuma*, (a) breath: Lat., *spiritus*, (a) breath: Douay, Ital., and E. V., a *wind.*

Ps. 104 : 4; Heb., making *mlaki*, messengers, of him, *ru-achut*, [plural of *ru-ach*,] winds; warriors of him, fire of flame: [i. e., lightning: who maketh winds messengers of him, lightning, warriors of him:] Gr., Who making the *angelous*, messengers, of him, *pneumata*, winds, and the workmen of him *pur*, a fire, blazing, or, shining: Lat., Who makest thy *Angelos spiritus*, winds, [it is *spiritus* in the plural as well as in the singular,] and thy servants, or, ministers, fire, or, (a) fire, lighting up, or, burning: Ital., He maketh the *venti*, winds, his *Angeli*, messengers; and the fire flashing [i. e., the lightning] his ministers: Douay, Who makest thy Angels spirits: and thy ministers a burning fire: E. V., Who maketh his angels spirits; his ministers a flaming fire: [Though the E. V. so much follows the Ital., it preferred to follow the Douay here. There is no such Latin word as *angelus;* and it is not found in the Latin Dictionary: it is the Gr. word *angelos*, a messenger: and the Ital., *angelo* is also the Gr. word.]

Heb. 1 : 7; The same Greek is given here, with quotation marks, "Who making the *angelous*, messengers, of him *pneumata*, winds, and the workmen of him *phloga puros*, bright blazes of fire:" [in place of 'a fire blazing, or, shining,' in Ps. 104 : 4:] Lat.,

Who maketh his *Angelos spiritus*, and his servants, or, ministers, a flash, or, flame, of fire: Ital., Who maketh the *venti*, winds, his *angeli*, messengers, and the flame of the fire his ministers: Douay, [given as a quotation:] He that maketh his angels spirits; and his ministers a flame of fire: E. V., Who maketh his angels spirits, and his ministers a flame of fire.

The Heb. word is *mlak*, defined, one sent, a messenger. The Gr. word is *aggelos*, (the first of two gs coming together is sounded *n*, angelos,) defined by Donnegan, a messenger; a person by whom news is conveyed; one who announces anything directly, or, indirectly, by way of omen: he does not give *angel* for it. [*Angel* is not an English word; it is the Gr. word; it should not have been found in an English version of the Bible; but the Gr. word should always have been translated: it is many times translated, and *messengers* given for it.]

In Jonah 1: 4 we have, Heb., *u*, but, Jehovah sent *ru-ach*, a breath [for wind] great to that sea; [i. e., he made a wind his messenger]: the Gr. is *pneuma:* the Lat., *ventum*, a wind: Douay, Ital., and E. V., a wind.

Zech. 6: 5; Heb., And answered that *mlak*, Gr., *angelos*, Lat., *angelus*, Ital., *angelo*, Douay, and E. V., the angel, and said to me: these (the) four *ru-achut* breaths [for, winds] of these heavens: Gr., those four *anemoi*, winds, *tou ouranou*, of the heaven: Lat., these are the four *venti*, winds, *caeli*, of heaven, the sky: Douay, these are the four winds of the heaven: Ital., these (are) the four *spiriti*, spirits—breaths—of the *cielo*, heaven, air, sky: E. V., These (are) the four spirits (margin, or, winds, citing Dan. 7: 2) of the heavens. In Dan. 7: 2, cited in the margin, the Heb. is . . (the) four *ru-achi*, breaths, of (the) heavens: Gr., the four *anemoi:* Lat., (the) four winds: Douay, the four winds of the heaven: Ital., and E. V., the four *winds* of the heaven. [The Ital., and E. V., giving *winds* here where the Heb., Gr., Lat., and Douay words are the same as in Zech. 6: 5, for which the Ital. there gives, the four *spiriti*, and the E. V., the four *spirits*.]

In Zech. 7: 12 we have, Heb., *u*, yea, *lb* of them made they (a) diamond against hearing that law and those words which sent Jehovah of armies by *ru-ach*, a breath, of him in hand [for, power] of those prophets those former: The Gr. is, *en*, through, *pneumati*, a breath, of him: Lat., in the power of his *spiritus:* Douay, in his spirit, by the hand of the former prophets: Ital., by his *Spirito*,

through the ministry of the prophets of the time past: E. V., in his Spirit by the former prophets.

Angelos is the Gr. word uniformly given for the Heb. word *mlak* all through the Old Testament. In a few instances the Gr. uses *presbeis*, envoy, for it. And the Gr. word is *angelos* in the New Testament. The Lat. gives, sometimes *angelus* (which is the Gr. word), and sometimes, messenger, for the same Gr. word *angelos;* and the Ital. gives, sometimes, *angelo*, (which is the Gr. word), and sometimes, messenger, for the same Gr. word *angelos.* Where the Lat. gives *angelus*, and the Ital., *angelo*, the Douay, and E. V., most often give, angel. Where the Lat., and Ital., give messenger for the same Gr. word *angelos*, the Douay, and E. V., give messenger. In the Old Testament, *messenger* is given more than seventy times where the Heb. is *mlak;* Gr., *angelos.* In the New Testament, Mat. 11: 10; the Gr. word is *angelos;* the Lat., *angelus;* the Ital., *angelo;* Rheims, *angel;* E. V., messenger: [so that John the Baptist was an angel; i. e., a messenger—one sent.]

Mark 1: 2; Gr., *angelos:* Lat., *angelus:* Rheims, angel: Ital., *angelo:* E. V., messenger.

Luke 7: 24, 27; Gr., *angelos* in each: (I give the nominative of the word:) In v. 24, the Lat., the Rheims, the Ital., and E. V., have, messengers. In v. 27, the Lat. has *angelus;* the Rheims, angel; the Ital., and the E. V., messenger.

Luke 9: 52; Gr., *angelos;* Lat., Rheims, Ital., and E. V., messengers.

Luke 14: 32; Gr., *presbeian*, an embassy. (We have seen that in the Old Testament it has given *presbeis* for the Heb. *mlak:*) Ital., a message: Lat., and Rheims, an embassy: E. V., an ambassage.

John 1: 6; Gr., *a man* sent from God; name to him John: [He is called *angelos* in Mat. 11: 10.]

In 2 Cor. 5: 20 the Gr. is, *huper*, in defence of, Christ, therefore, *presbeuomen*, we are ambassadors: [We have had in the Old Testament, *presbeis*, from *presbeuō*, whence *presbeuomen*, where the Heb. has *mlak*, messenger:] the Rheims, Ital., and E. V., here give ambassadors.

2 Cor. 8: 23 the Gr. is, *apostoloi*, sent forth, of churches: [so that the apostles were *angeloi*,—messengers:] the Lat. is, *apostoli* of churches: Rheims, the apostles of the churches: Ital., (are) *apostoli* of the churches: E. V., the messengers of the churches.

Gal. 4: 14; Gr., but as *angelon*, a messenger, of God ye received me, just as [ye received] *Christon Iesoun*, [in the accusative:

i. e., just as ye received Christ Jesus as *angelon*, a messenger, of God: so that Paul was an *angelos* of God just as Jesus was an *angelos* of God. But Paul was born into the world: and Jesus says, John 18: 37, that he was born into the world.] The Lat. in Gal. 4: 14, gives, as *angelum* of God ye received me, just as Christum Jesum [in the accusative:] Ital., but me ye received as an *angelo* of God, as Christ Jesus himself: Rheims, but received me as an angel of God, (even) as Christ Jesus: E. V., the same.

Ephes. 6: 20; Gr., *huper*, in defence of, which [the Gospel; equivalent to, in defence of Christ, in 2 Cor. 5: 20] *presbeuo*, [from which is *presbeis*, given several times in the Old Testament where the Heb. has *mlak*,] I am an ambassador: The Lat., Douay, Ital., and E. V., here give, ambassador.

In Philipp. 2: 25 the Gr. gives *apostolon*, one sent: [equivalent to *angelon*, a messenger:] Lat., *apostolum:* Douay, apostle: Ital., *apostolo:* E. V., messenger.

Colos. 2: 18; Gr., Let no one [nominative] you [accusative] condemn *thelōn*, [nominative, agreeing with no one,] accustomed, in baseness and superstition *tōn angelōn*, (*the* not to be rendered,) of messengers, (things) which not hath he seen going to, or, standing upon; to no purpose *phusioumenos*, [nominative,] breathing strongly [i. e., puffed with pride] by reason of the thought of the flesh of him: [i. e., the thought of himself:] Lat., Let no one you lead aside, or, separate, willing in (the) baseness and *religione*, religion, devotion, worship, *angelorum*, of messengers, (things) which not hath he seen, walking to no purpose *inflatus*, inblown, or puffed up, by the thought of his flesh: [i. e., of himself:] Douay, Let no man seduce you, willing in humility, and religion of angels, walking in the things which he hath not seen, in vain puffed up by the sense of his flesh: Ital., Let no one you condemn at his will, in humility, or, baseness, and service of (*the* not to be rendered) *angeli*, [i. e., who is in the service of *angeli*,] placing the foot on things which not hath he seen, being rashly puffed up by the mind of his flesh: [i. e, by his own mind:] E. V., Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. [The insertion of "your reward" makes an entire perversion of the sense of the verse, for which neither the Lat., nor the Douay, nor the Ital., furnishes any pretence: it attributes to the Colossian Christians the worshipping of angels. The Editor, in a note to this verse, says: "There was a party among

the ancients who addressed themselves to angels as mediators." It was, some centuries after Christ, made a part of the Papal system to worship dead saints, who, according to that system, were angels in what Orthodoxy calls heaven. How far that system is still followed in Romanism the reader can judge for himself.]

1 Tim. 3 : 16 ; Gr., And confessedly great is that of the piety [of piety] secret, or, mystery : God was rendered known *en*, through, by means of, (a) flesh [i. e., a man], *edikaiōthē*, made just, or, cleared from accusation, *en*, through, by means of, (a) *pneuma*, breath, [i. e., a breath of holiness,] beheld by *angelois*, messengers, [such as the apostles], heralded in nations, restored, or, renewed, in fame, or, glory : the Gr. word in Acts 7 : 52 is the participle of *prokat' angellō*, the before-hand angeling,—announcing—concerning the coming *tou dikaiou*, of that upright,—just : Lat., who fore-messengered : Douay, who foretold of the coming of the just one : Ital., that before announced the coming of the Just : E. V., which shewed before of the coming of the Just One. The prophets were *angeloi*,—angels,—messengers, as we shall see. And the Gr. verb *angellō*, in composition with a preposition, occurs in other places. Acts 5 : 40, where *par' angellō* is used in the preterite plural, they angeled,—messengered : Lat., they signified,—proclaimed : Douay, they charged : Ital., they commanded : E. V., they commanded.

Acts 16 : 17, Gr., the plural present of *kat' angellō*, angel,—messenger : Lat., announce : Douay, preach : Ital., announce : E. V., . . . which *shew* unto us the way of salvation. In 2 Thess. 3 : 4, and 6, the Gr. has the nominative plural present of its verb *par' angellō*,—we angel,—messenger—to you : In v. 4, the Lat. has, we foreshow : and in v. 6, we command, charge : In v. 4, the Douay has, we command : and in v. 6, we charge : In both verses the Ital. has, we order : In both verses the E. V., we command. In 1 Tim. 6 : 13, the Gr. has its verb *par' angellō*,—I angel,—messenger, to thee : Lat., I command, charge, thee : Douay, I charge thee : Ital., I thee charge, command : E. V., I give thee charge. In 1 Tim. 6 : 21, the Gr. is: *Hēn*, which, some *ep' angellōmenoi*, (participle of *ep' angellō*,) angeling,—messengering,—concerning the faith have missed aim, erred : Lat., which some spreading, concerning (the) faith have fallen out, or, failed : Douay, which some promising, have erred concerning the faith : Ital., Of which some making profession, have gone astray, or, blundered, from the faith : E. V., Which some professing, have erred concerning the faith. [The Ital. misses the sense ; and the E. V. follows the mistake. Paul's language is,

that some who angel,—messenger—have missed aim, erred, &c.] The Ital. in 1 Tim. 3: 16, (the Gr. of which is above given,) is: And without any contradiction, great is the secret, or, mystery, of the piety [of piety]; God is been manifested in flesh, [i. e., in a man, of course it must have been a breathing,—living—flesh, a living man]: is been justified [i. e., made just] in the *spirito*, breath, is appeared to the *angeli*,—messengers—is been preached to the .... &c., is been *elevato*, raised, in honor, or, glory: [i. e., raised from the dead in honor, or, glory:] The Lat. is: And manifestly great is of piety, or, devotion, (the) *sacramentum*, force, which was made apparent in (a) flesh, made just in *spiritus*,—breath, appeared, or, was forthcoming, *angelis*,—to messengers—announcers, was preached to nations, was believed in (the) world, was recovered in renown, or, glory: [i. e., from the grave in, &c.:] Rheims, And evidently great is the mystery of godliness which was manifested in the flesh, was justified in the spirit, appeared unto angels, hath been preached unto the Gentiles, is believed in the world, is taken up in glory. [The Rheims chose to give *is* before *believed*, and *is* before *taken up*, though the Lat. is the same passive mode of expression in these two last as in the two first, where the Rheims gives *was* manifested, *was* justified, and though the Rheims gives *hath been* preached where the Lat. is *was* preached:] The E. V., is: And, without controversy, great is the mystery of godliness: God was manifest in the flesh, [i. e., that godliness which only a breath—spirit—of holiness from God—the Holy Spirit,—the Holy Ghost, i. e., divine influence, can give,] justified in the Spirit, [an unintelligible phrase,] seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. [The E. V. gives, received up into glory, where even the Douay is only taken up in glory; and where even the Lat. gives, was recovered in renown, or, glory; and where even the Ital. gives, is been raised in honour, or, glory; and where the Gr. is: was restored, or, renewed, (i. e., from the grave) in fame, or, glory. What does Orthodoxy say of 'seen of angels,' in the E. V. verse, said of him who, as the E. V. says, was manifest in the flesh, and, of course, was on earth? If 'angels' means Orthodoxy's angels, and if Jesus was God from its heaven, where, it says, God is continually seen of angels, such an expression is wholly out of place. It is plain that the *angeloi* who beheld him were persons who were on earth with him, and became *angeloi*,—*apostoloi*,—messengers,—persons sent,—by him—to preach the Gospel. Neither the Lat., nor the Rheims,

gives *God* in the verse. It is plain it was Jesus who was made just, and was preached, &c. The word God has, no doubt, found its way into the text from some marginal note: and the introduction of it makes no difference in the sense, *that* being clearly as given by the Lat. and the Rheims. Milton, p. 149 of his chapter 5, disproving that the Christ was God, or one with the Father, citing Acts 20: 28, 'the Church of God, which he hath purchased with his own blood,' says: "that is, with his own Son, as it is elsewhere expressed; and no usage is more common than the substitution of the figurative term blood for offspring. But the Syriac version reads 'the Church of Christ,' nor can any certain dependence be placed on the authority of the Greek manuscripts;" he says: "It is more natural to suppose that *God* has crept in from the margin. The same must be said respecting Rom. 9: 5; 'who is over all, God blessed for ever.' For Hilary, and Cyprian, do not read the word God in this passage, nor do some of the other fathers, if we may believe the authority of Erasmus." And, citing this v. 1 Tim. 3: 16, 'God was manifest in the flesh,' he says: "Here again Erasmus asserts that neither Ambrose nor the Vetus Interpres read the word God in this verse, and that it does not appear in a considerable number of the early copies." A note here says: "The Vulgate manuscript and some other versions, read *ho*, which. The Colbertine manuscript reads *hos*, who." Milton, in further commenting on this verse, says: "'the mystery of godliness' was God the Father in Christ, as appears from Colos. 2: 2; 'the mystery of God and of the Father, and of Christ:' 2 Cor. 5: 18, 19; 'all things are of God, who hath reconciled us to himself *by* Jesus Christ . . . to wit, that God was *in* Christ, reconciling the world unto himself, not imputing their trespasses unto them.' Why therefore should God the Father not be in Christ through the medium of all those offices of reconciliation which the apostle enumerates in this passage of Timothy?" Milton's citations from these two verses in 2 Cor. are taken from the E. V., and pointed as therein pointed: The Gr. of the verses is: 'Indeed those all *ek*, from, that God who having reconciled us to himself *dia*, through, Jesus Christ, and given to us *tēn diakonian*, the service, office, function, or, ministry, *tēs katallagēs*, of that reconciliation: v. 19, Inasmuch as God was *en*, through, Christ (a) world reconciling to himself, not reckoning to them the faults of them, and having put in us the *logos*, word, of that reconciliation.' This *logos* was in the Christ also. Milton cites also Titus 2: 13, from the E.V., 'the glorious appearing of the

great God and our Saviour Jesus Christ,' and remarks: "Here also the glory of God the Father may be intended, with which Christ is to be invested on his second advent, as Ambrose understands the passage from the analogy of Scripture, Mat. 16 : 27 ; for the whole force of the proof depends upon the definitive article, which may be inserted or omitted before the two nouns in the Gr. without affecting the sense; or the article prefixed to one may be common to both." The Gr. of Titus 2 : 13 is: Waiting for *tēn*, that, happy hope, *kai*, even, the appearance *tēs*, of that, glory of the great God, *kai*, even, [the appearance] of the [the *first* article *of the* being common to both] *sōtēros*, recoverer, saviour, [instrumentally] of us Jesus Christ. [*sōtēr*, is defined, a saviour; one who recovers what has been lost.] In Mat. 16 : 27, cited above, the Gr. is: For is about *ho*, that, or, the, son of the man [of man] to come in the glory of the Father of him, in company with the *angelōn*—messengers—of him: [i. e., those who have preached him:] and then *apodōsei*, he will restore, give back, requite, to each according to the *praxin*, action, function, or, enterprise, of him, [i. e., as messengers of him: all who publicly profess Christ are *angeloi*—messengers—of him; some in greater, some in less degree.] And in support of his and Ambrose's reading of Titus 2 : 13, Milton cites several passages: I give one of them: Philipp. 1 : 2, where the E. V. is: . . . from God our Father and (from) the Lord Jesus Christ. And he then remarks: "And surely what is proposed to us as an object of belief, especially in a matter involving a primary article of faith, ought not to be an inference forced and extorted from passages relating to an entirely different subject, in which the readings are sometimes various, and the sense doubtful,—nor hunted out by careful research from among articles and particles,—nor elicited by dint of ingenuity, like the answers of an oracle, from sentences of dark or equivocal meaning—but should be susceptible of abundant proof from the clearest sources."

Milton then proceeds: "Another passage which is also produced is 1 John 3 : 16; 'Hereby perceive we the love of God, because he laid down his life for us;' " the verse proceeds in the E. V.; 'and we ought to lay down (our) lives for the brethren.' Milton then says: "Here however the Syriac version reads *illius* [of him] instead of *Dei*" [of God.] And he cites several passages, two are, Rom. 5 : 8, where it is said, E. V., Christ died for us; and John 3 : 16; see E. V.; "and by analogy from many other passages." In 1 John 3 : 16 the Lat. is: In this we have known (the)

love of God, forasmuch as he his *animam* for us put, or, lost, and we ought for (the) brethren *animas* to put, or, lose: Rheims, . . . the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren: The Ital. is: the love of God, that he put his *anima* for us; likewise we ought to put the *anime* for the brethren. [In the Lat., the Rheims, and the Ital., the words, of God, are not in Italics; but in the same character—letters—as the rest of the verse; so that the copies of the Gr. from which they rendered must have had, of God, in the same character, i. e., as being in the text: The Gr. of my copy is: In this we have known the love, [love, without our article], that he for us the *psuchēn* of him put, or, paid: and we ought for the brethren the *psuchas* to put, or, pay. The E. V., in this v. 1 John 3: 16, puts *of God* in Italics: Why did they put *of God* in the verse at all? And the reader observes that though the Gr. gives *psuchē* twice in the verse, once in the accusative singular, and once in the accusative plural; and the Lat. gives *anima* twice in the same way; and the Ital. gives *anima* twice in the same way; the Rheims gives *life* and *lives;* and the E. V. gives *life* and *lives.*

I cannot, consistently with the design of this work, occupy the space which would be necessary to give Milton's answers to all the passages relied on as evidence that Jesus was *God*, or one with the Father.

I have before said, that Graglia, in his Ital. Dictionary, gives but one definition for the Ital. *anima*, namely, *soul.* And on p. 359 I gave a few passages shewing that it means *breath.* And by looking through the preceding pages the reader will find many places where, for the Ital. *anima*, the E. V. gives *life;* and other places where the E. V. gives other words for the Ital. *anima*, namely, heart, mind, desire, lust, person; *your selves*, for the Ital. your *anime.* The word for it should always have been *breath.* We may make room to shew how Orthodox Dictionary-makers of our own times have contributed towards maintaining and spreading the received notions of the meaning of the E. V. words, soul, spirit, ghost. In Luke 9: 52 the Gr. is, *angelous:* Lat., Rheims, Ital., and E. V., messengers.

In John 17: 14 the Gr. is: I have given to them the *logos*, word, of, or, from, thee, and the world hath hated them, as, or, because, not they are of the world, just as I not am of the world. And in v. 18, the Gr. is: Just as me *apesteilas*, [from *apostellō*,] thou hast apostled,—sent—into the world, even so *apesteila*, I have

apostled,—sent—them into the world. [The Gr. *angelos* and the Gr. *apostolos*, as we have seen, mean the same, namely, one sent,—a messenger.]

In 2 Thes. 1 : 7 the Gr. is: And to you the *thlibomenois*, oppressed, tormented, afflicted, *anesin*, a letting loose, release, with us, on, or, at, the unveiling of the Lord Jesus from *ouranou* with *angelōn*, messengers of power, or, efficacy, of him: [i. e., who were apostled,—sent—by him on earth.]

In James 2 : 25 the Gr. is: the *angelous:* Lat., Rheims, Ital., and E. V., messengers. In John 1 : 5 the Gr. is: the *ep' angelia*, angeling,—messengering: Lat., the annunciation: Rheims, the declaration: Ital., and E. V., the message. And in Rev. 2 : 1, 8, 12, 18 ; 3 : 1, 7, 14, the Gr. word is *angelos:* the Lat., *angelus:* the Ital., *angelo:* the Rheims, and E. V., angel: the ministers of the seven churches being called *angeloi*, angels—messengers.

The Lat. most often gives *angelus*, and the Ital., *angelo*, and the Douay, Rheims, and E. V., angel, where the Heb., *mlak*,—Gr., *angelos*,—is said to be of, or sent by, Jehovah, but they sometimes give *messenger* in such places; and they most often give, messenger, for *mlak*,—Gr., *angelos*—in other places; but *mlak*,—*angelos*—of, or sent by, Jehovah, does not mean, sent from what Orthodoxy would have us understand by heaven. Moses was an *angelos*,—messenger,—one sent—by Jehovah; Exod. 4 : 28, E. V., And Moses told Aaron all the words of the Lord (Heb., of Jehovah) who had sent him; and Numb. 20 : 16, Heb. . . . to Jehovah, and he sent (a) *mlak*,—*u*, that, brought us, or, and he (the *angelos*) brought us, out from Egypt: Gr., (an) *angelos:* Lat., (an) *angelus*, who hath brought us out of Egypt: Douay, an angel, who hath brought us out of Egypt: Ital., the *angelo*, and us he (the *angelo*) hath brought forth from the country of Egypt: E. V., . . . and sent an angel, and hath brought us forth out of Egypt. [Moses was that *mlak*,—*angelos*,—angel,—messenger,—the one sent.] And read in E. V. Exod. 23 : 20, 21, 22, 23 : In v. 20, and 23, the Heb. word is *mlak:* the Gr., *angelos:* the Lat., *angelus:* the Ital., *angelo:* the Douay, and E. V., Angel. Moses was that *angelos*,—messenger.

The prophets were *mlakim*,—Gr., *angeloi*,—angels,—messengers, of, i. e., sent by, Jehovah: Ges., citing Haggai 1 : 13 ; *u*, then, spake Haggai, *mlak* of Jehovah: Gr., *angelos* of *kurios:* Here the Lat., the Douay, the Ital., and E.V., give *messenger* for the Gr., *angelos:* And in Mal. 3 : 1, cited by Ges., the Heb. is, Behold, I will

send (a) *mlak* of me, . . . *u*, even, (the) *mlak* of that covenant which you delight in: the Gr., here has *angelon* and *angelos*, for *mlak* and *mlak:* The Lat. has, first, *angelum*, and then, *angelus:* the Douay has *the angel* in both places: the Ital. has, first, my *angelo*, and then, the *angelo:* The E. V. has, first, my messenger, and then, the messenger. [These were two of the so-called minor prophets.]

And a priest is called *mlak* of Jehovah: Mal. 2: 7, cited by Ges.; Where the Heb. is: For lips of priest shall [for should, the Heb. has no subjunctive mood,] observe knowledge, *u*, yea, or, and, law they shall [for, should] seek for from mouth of him; for (a) *mlak* of Jehovah of armies he: The Gr. here has *angelos*,—angel—messenger—for *mlak:* the Lat. has *angelus:* Douay, for he is the *angel* of the Lord of hosts: Ital., for he (is) the *angelo* of the Lord of armies: E. V., for he (is) the *messenger* of the Lord of hosts. And Eccles. 5: 6; E. V., angel; margin, by Ed., priest,—divine messenger. In Isai. 42: 19 the Heb. has *mlak* of me: Gr., the rulers of them: Lat., and Douay, to whom I have sent my messengers: Ital., as the messenger (that) I have sent: E. V., as my messenger (that) I sent.

1 Kings 13: 1; Heb., And behold (a) man of God came from Judah by word of Jehovah unto *bit al*, house of God. [Here is a *mlak*,—Gr., *angelos*—from Jehovah. Jehu was a *mlak*,—Gr., *angelos*, see E. V., 1 Kings 16: 1, 12. Elijah was a *mlak*,—Gr., *angelos:* see E. V., 2 Kings 9: 36.]

In 2 Chron. 36: 15 the Heb. is: And sent Jehovah God of fathers of them to them by hand of *mlaki* of him: Gr., sending the *angelous*,—angels—messengers—of him: Lat., Douay, Ital, and E. V., by his messengers. 2 Chron. 36: 16; Heb., *u*,—but, they were, or, became, mocking at (the) *mlaki* of God, *u*, yea, or, and, contemning (the) words of them, *u*, yea, because of mockings at (the) prophets of him, until rose (the) hot of Jehovah against (the) people of him: the Gr. has the *angelous* for *mlaki* in this verse: The Lat., Douay, Ital., and E. V., have, the messengers.

In Ps. 78: 4, the Heb. word is *msphrim*, recounting, or, celebrating: Gr., *ap' angellontes*, angeling—messengering: Lat., recounting: Douay, declaring: Ital., we will relate: E. V., shewing.

1 Kings 19: 2, 5, 7; the Heb. word is *mlak* in each; in v. 2, sent *mlak:* The Gr. in verse 2 is, simply, *apesteilen*,—apostled,—sent—to Elijah: in v. 5, the Gr. is, and *some one* touched him: and in v. 7, *ho*, that, *angelos:* In v. 2, the Lat. and the Douay have, messenger: in v. 5 and 7, an angel of the Lord, and the angel of

the Lord: The Ital. in v. 2, has, a messenger: and in v. 5, an angel him touched; and in v. 7, the angel: E. V., the same.

The pillar of cloud was *angelos*—a messenger,—of God; Exod. 14: 19; Numb. 10: 34; the E. V. puts *and* between the clauses of Exod. 14: 19; the Heb. is *u*, even: the Gr., indeed.

And John was an *angelos*—a messenger, from God; John 1: 6; Mat. 11: 10; Gr., I send the *angelon* of me: Lat., my *angelum:* Rheims, my angel: Ital., my *angelo:* E. V., my messenger. And in Mark 1: 2, the Gr. word is *angelon:* the Lat., *angelum:* the Rheims, angel: the Ital., *angelo:* the E. V., messenger. And in Luke 7: 24 and 27, the Gr. word is *angelos:* In v. 24 the Lat. is, messengers: and in v. 27 is, my *angelum:* In v. 24 the Rheims is, messengers: and in v. 27 my angel: The Ital. in v. 24 has, messengers: and in v. 27 my messenger: E. V., the same.

In Luke 9: 52 the Gr. word is *angelous:* Lat., Rheims, Ital., and E. V., messengers.

And Jesus, who was of Nazareth, was *angelos*—a messenger—a sent—of,—by—God; Mal. 3: 1, before given; the '*mlak* of the covenant' was Jesus, who was to be sent. Mat. 10: 40; John 3: 34; 7: 29, and 33: In this last verse the Gr. is: as yet, or, still, (a) little time with you *eimi*,—I exist, *kai*, and, *hupagō*, I am brought under, or, carried down, *pros*, towards, or, for, *ton*, that, having sent me: the Lat. word used here for *hupagō* is *vado*, I march, move, wade, [the only definitions given]: Ital., I come: Rheims, and E. V., I go. Neither Donnegan, nor Schrevelius, nor the Hed. Lex., gives *go* for *hupagō:* and Schrevelius, after giving for *hupagō*, *subjicio*—to put under, lay under, *subdo*—to put under, lay down, *subduco*—to take away, [we have seen in the Old Testament what *take away*, in such connection, means,] gives *morior*—to die, *obeo mortem*, to go to death, citing Mat. 26: 24, and Mark 14: 21; in each of which the Gr. is *hupagei:* [from *hupagō:* it is compounded from *hupo*, under, and *ago*, to bring, carry:] In each of these two verses the Lat. uses its same verb *vado:* In each of them, the Douay, Ital., and E. V., have *goeth.* In Luke 12: 21, the Gr. is *eis*, also defined, as is *pros*, towards, for: the Rheims and E. V. there have, towards.

As to Jesus being *angelos*, a messenger, see also, John 6: 29; 13: 20; 17: 8, 18, 23, 25; Acts 20: 25; Luke 24: 19. In Luke 7: 26 the Gr. is: *prophētēn*, a prophet? Yes, I say to you, and *perissoteron prophetou*, a more excellent of prophet: [We have seen that the prophets are called *angeli:* and Jesus is said to have been the

greatest of the prophets, a greater than Moses:] The Lat., Rheims, and Ital. have, more than a prophet: [not the Greek:] the E. V. has, much more than a prophet. And Milton cites Luke 1: 68, 69, to shew that Jesus was a messenger. John, in 3: 31, says: Gr., *Ho*, who, from above being come, . . . *ho*, who, *ek*, from, or, out of, *tou ouranou*, the heaven—the heavens—being come. [This is taken from the Heb. phrase, from the heavens, used for, excellent,—pre-eminent.] Milton, p. 111, vol. 1, citing 1 John 4: 9, 'God sent his only begotten Son,' says: "he enjoys the title of only begotten by way of superiority, as distinguished from many others who are said to have been born of God [equivalent to, sons of God]; citing for this, John 1: 13; 1 John 3: 9; James 1: 18; 1 John 5: 1; Peter 1: 3. Milton cites from the E. V. The Gr. in 1 John 4: 9 is, . . . sent '*that*, or, the, son of him *that*, or, the, *monogenē*, only born, only produced, into this, or, the, world, in order that *zēsōmen*, we may live again, *dia*, through, him: In answer to Heb. 1: 8, 'unto the Son (or, 'of the Son' says Milton) he saith, thy throne, O God, is for ever and ever;' Milton says: "But in the next verse it follows, 'thou hast loved righteousness,' &c.; 'therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows,' where almost every word indicates the sense in which Christ is called God; and the words of Jehovah put into the mouth of the bridal virgins, Ps. 45, might have been more properly quoted for any other purpose than to prove that the Son is co-equal with the Father, since they are originally applied to Solomon, to whom, as properly as to Christ, the title of God might have been given on account of his kingly power, conformably to the language of Scripture." The Gr. of Heb. 1: 8, after giving, But *pros*, as to,—in respect to—the Son, gives the words of this v. and v. 9 as a quotation: they are the very same Gr. words given in Ps. 45: 7, 8 in the Gr. (6, 7 in E. V.), except that in v. 7, in Ps., *ton* is not used before *aiōna* nor *tou* before *aiōnos*, as in v. 8 of Heb. 1: *eis ton aiōna tou aiōnos* is, to the time of time. By fellows, in Heb. 1: 9, means, his fellow prophets, also called *angeli*. In Heb. 1: 1, the Gr. word is *prophētēs*, from *pro*, for, and *phēmi*, to speak: *pro* is sometimes, before, making, to forespeak; and no one could forespeak, i. e., prophesy, but with a *pneuma*, breath—spirit—from God,—a holy spirit,—holy ghost, by a divine *afflatus*, breath, i. e., by divine influence. In v. 4, 5, 6, the Gr. word is *angelos*, meaning the same as its word *prophētēs* in v. 1. In v. 7, the Gr. is: And indeed as to the *angelous* [as to *angelous* without our article] he

saith: Who making the *angelous* [*angelous*, without our article] angels,—messengers—of him *pneumata*, breaths, for, winds: The Gr. gives these words as a quotation: they are the very same Gr. words used in Ps. 104: 4; and are quoted from the Greek of that verse: these two verses have been given before.

As to the Heb. phrase, from, or, out of, the heavens, (used also in the Gr.,) to express excellence,—pre-eminence,—Jesus uses it in respect to himself; John 6; 38; 'For I have descended *ek tou ouranou*, out of, or, from, the heaven.' Often given thus in the singular in the Gr. of the Old Testament, where the Heb. always has *heavens*. And in other places Jesus uses the same or like language. And he is called *that*, or *the* [emphatic] Son of God, (as holy men are called in Scripture sons of God, and said to be born of God,) i. e., the pre-eminent Son of God. Other expressions shewing the pre-eminence of the Christ as *the* (emphatic) Son of God, are found, Phillipp. 2: 9; Gr., Wherefore, also God him *huperupsōse*, hath elevated above, exalted exceedingly, *kai*, yea, or, and *echarizato*, hath conferred, bestowed as a gift or reward, upon him, a name *to*, which, above every name. Colos. 3: 1; Gr., . . . *ta*, those (things) *anō*, in a higher region, or, above, seek, where the Christ is at right hand of God sitting, or, seated. Heb. 1: 3; Gr., *ekathisen*, is constituted, appointed, seated, on right hand of (*the*, not to be given) *megalōsunēs*, grandeur, magnificence, majesty, in sublimes, or, lofties. Heb. 2: 9; Gr., But briefly,—for a short time—beyond *angelous*, messengers, degraded we see Jesus *dia*, through, by reason of, the suffering *tou thanatou*, of that death, [the ignominious death of the cross,] in, or, with, glory and honour crowned, or, rewarded, that *chariti*, [dative of *charis*, without any preposition before it,] by, or, for, a gift, or, reward, of God, in behalf of every he might taste,—experience—death. Heb. 8: 1; Gr., . . . a such we have highpriest, *hos*, who, *ekathisen*, [the same word used in Heb. 1: 3,] is constituted, appointed, seated, on right hand of the *thronos*, chair of state, throne, of grandeur, magnificence, or, majesty, *en*, on, or, in, *tois ouranois*, the heavens. Heb. 9: 24; Gr., For not into hand-made holies is entered *ho*, that, or, the, Christ, antitypes of the true, but into *auton ton ouranon*, the same the heaven, or, the heaven itself, now to have been manifested to the face of God in behalf of us. 1 Pet. 3: 22; Gr., *Hos*, who, is on right hand of God, passed into *ouranon*, being arranged under, rendered subordinate, to him *angelōn*—messengers—and means, or, offices, and influences. In Mark 14: 62, the Gr. is: and ye shall behold the son of the man

seated, or, sitting, on the right hand of (*the* not to be rendered) potency, power, or, influence, and being come with the clouds *tou ouranou* of the heaven. All the foregoing, and other like expressions, are figurative, meaning, that the Christ, by his teachings and holy life, was the pre-eminent angel—messenger—of the *evangelion*, good angeling, glad tidings, Gospel; and thus of the power of God: the Gospel is said to be the power of God unto salvation; i. e., belief in the Gospel,—the good news of a Christ come. The expression 'at the right hand of the throne' of God, is taken, no doubt, from 1 Kings 2: 19, where it is said of Solomon, that he sat down on his throne, and caused a seat to be set for Bathsheba, and she sat on his right hand. This seat was assigned her as the place of honour. And, under *imin*, Ges. says: "Those on whom special honour is conferred are said to sit on the right hand of a king;" citing 1 Kings 2: 19; Ps. 45: 9; 110: 1.

As to the Gr. word *angelos*, I give, further, Jude v. 6; Gr., *te*, as, or, and, *angelous*—messengers—*tous*, those, not giving attention to, observing, or, spying, the of themselves [i. e., their own] object, or, office, but deserting their own habitation,—house, [i. e., their own people] *eis*, to, for, *krisin*, a decision, final issue, crisis, of a great day [i. e., a day when it should appear by actual trial whether the land they were sent to spy could be taken or not] in *desmois*, bonds, perpetual with, or, under, darkness, or, obscurity, *tetērēka*, he guarded (as prisoners, says Donnegan). In Gen. 40: 3, we have the Gr. word *desmōtērion*, defined, bonds; fetters, a prison, [i. e., a place where *desmoi*, bonds, fetters, are imposed.] In Numbers ch. 13, we are told, that Jehovah commanded Moses to send a man from each tribe, twelve in all, to search the land of Canaan; and, v. 17, Moses sent them to spy out the land. Ten of these *angeli*—messengers,—all but Caleb and Joshua, reported that the land could not be taken; that the people were strong, and their cities walled and great; and that they saw there the giants, the sons of Anak. Jude says these were put in perpetual bonds, &c. As to what became of them afterwards, it is said, Numb. 14: 37, Heb., they died of a plague before Jehovah. Read E. V. of verses Jude 5 and 7. Is it likely that in a verse between two such verses Jude would make a diversion to the angels of Orthodoxy in the Orthodox heaven? There is a passage somewhat similar in 2 Pet. 2: 4; Gr., If indeed God *angelōn*—messengers—failing in duty excused not, but *seirais*, in, or, with, cords of darkness, or, obscurity, *tartarōsas*, having hurled into tartarus, or, an abyss, handed over

them *eis*, to, or, for, *krisin*, a decision, final issue, crisis, *tetērēmenous* [participle of the same verb from which is *tetērēka* in Jude v. 6,] guarded (as prisoners). It is from these two verses, one in Jude and the other in 2 Peter, that Orthodoxy gets its fallen angels, who, it says, made war in its heaven. But Orthodoxy, instead of their being chained up, says that they, with Orthodoxy's Satan —Devil—are at large, prowling over the earth to get Orthodox souls, and take them to the Orthodox hell. I do not suppose that the reader of the preceding pages can be misled by these verses: yet I should not omit to say, that the canonicity of the Epistle of Jude, and of the 2d Epistle of Peter is not well established: and the Rev. John Macnaught, in his work on Inspiration, p. 111, says: "Down to the days of Eusebius, A.D. 320, and indeed much later, the gravest doubts were entertained as to the canonicity of the Epistle to the Hebrews, the Epistle of James, the second Epistle of Peter, the second and third Epistles of John, the Epistle of Jude, and the Revelation of John. So much, and far more, of confusion and uncertainty hangs over the history of the New Testament no less than the Old."

I give here an extract from Prof. Draper's work before mentioned: He says, p. 506, "From these remarks must be excepted the writings of Milton, which are no where stained by such a blemish. And yet posterity will perhaps with truth assert that Paradise Lost has wrought more intellectual evil than even its base contemporaries, since it has familiarized educated minds with images which, though in one sense sublime, in another are most unworthy, and has taught the public a dreadful materialization of the great and invisible God. A Manichean composition in reality, it was mistaken for a Christian poem." Manes, or, Manichaeus, was the founder of one of the many sects mentioned by Mosheim. He held, among other things, says that writer, (I quote from an epitome of Mosheim's Ecclesiastical History, published in Philadelphia, in 1812,) that there are two principles from which all things proceed, the one called *light*, the other *darkness*. That he who presides over the light is called God; and he that rules the land of darkness bears the title of Hyle, or, Demon. That a war was waged between the Prince of darkness and the Ruler of light. That in the first conflict the Ruler of the light had not the highest success; for the generals of the Prince of darkness seized upon a considerable portion of the celestial elements, and of the light itself, and mingled them in the mass of corrupt matter. That the second general of

the Ruler of light, whose name was the *Living Spirit*, made war with more success against the Prince of darkness, but could not entirely disengage the pure particles of the celestial matter from the corrupt mass through which they had been dispersed. That the Prince of darkness, after his defeat, produced the first parents of the human race. For more of Manichaeism I must refer to Mosheim.

The reader has observed the Gr. word *tartarōsas* [participle of *tartaroō*] in 2 Pet. 2 : 4. In order to shew what the Gr. noun *tartaros* means in the Bible, (the reader knows what Tartarus means in the mythology of Pagan Greece,) I give a few verses including two in which this word is found.

Job 40 : 15 ; Heb., Behold now *bemut*, the great beast (Ges. says, the hippopotamus, not the elephant as thought by Drusius and others) which, &c. : v. 16 ; Lo now might of him in loins of him, and power of him in *shriri*, firm parts of belly, of him (i. e., says Ges., the nerves, ligaments, muscles, citing this verse.) : v. 17 ; He bends tail of him like (a) cedar, (the) nerves, or, tendons, of testicles of him are woven together. The Gr. of v. 19 is : This is first of model of *kurios*, made to be struck upon by the *angelōn*,—(see E. V., v. 19,) angels—messengers—of him [i. e., by them who are sent to take or kill him] : v. 20, Gr., Coming but upon mountain, or, elevation, precipitous, he maketh joy to four-footed in *to tartarō*, in the tartarus,—the abyss,—the lower parts [i. e., in the plain below] : the Ital. of this verse is, For the mountains to him produce the pasture, all the beasts of the plain there jest : Douay, To him the mountains bring forth grass : there all the beasts of the field shall play : E. V., Surely the mountains bring him forth food, where all the beasts of the field shall play. The next verse where the Gr. word *tartaros* occurs is Job 41 : 23 ; the Heb. is, 41 : 23 ; He causeth to boil up like a pot (the) *depths*, the sea he setteth as a pot of ointment (i. e., for boiling it in, as said between brackets in Ges., under *mrqhe*, where this v. is cited) : the Gr. is, v. 23 : Indeed the *tartaron*, tartarus—depth—of the abyss as made prisoner of war, he counteth the abyss as a place for walking about : the Lat., and Douay, are v. 22 ; Douay, He shall make the deep sea to boil like a pot, and shall make it as when ointments boil : the Ital. is, v. 31, He causeth to boil the deep sea like a pot ; he renders the sea like to a composition of ointment : the E. V. is v. 31. These are all the places where the Gr. noun *tartaros* is found ; and 2 Pet. 2 : 4 is the only place where the Gr. verb *tartaroō* is found. The

Greek word *angelos* occurs again in Job 40: 6, where the Gr. is: Send but *angelous*, angels—messengers—in anger, every indeed overbearing reduce to submission: It is v. 11 in E. V., Cast abroad the rage of thy wrath: and behold every one (that is) proud, and abase him. In Ezek. 30: 9, the Heb. is, *mlakim* [of Jehovah:] the Gr., *angeloi:* Lat., Douay, Ital., and E. V., messengers.

We now return to the E. V. word *Spirit;* but shall give it little more space. The reader of the preceding pages is in no danger of being misled by it.

In Exod. 22: 18, we have, Heb. *mkshphe*, (a) practising sorcery —incantation, thou shalt not suffer to live: Gr., they who operate by the force of magical charms: Douay, wizards: Ital., the (*donna*, woman) enchanting: E. V., a witch.

Lev. 19: 31; Heb., . . . those *abt*, [plural of *aub*,] necromancers, ("correctly rendered, says Ges. under *aub*, by the Septuagint *engastrimuthoi*, ventriloquists; [i. e., belly breaths,—talkers from the lower belly;] because ventriloquists among the ancients commonly abused this art of inward speaking for magical purposes,") and those *idonim*, spirits [i. e., breaths] of divination, wizards: the Gr. here has *engastrimuthous*, [literally, in belly speakers,] ventriloquists, and enchanters,—those who cure by magical incantations: the Douay has, wizards and soothsayers: Ital., *spiriti* of Python, and conjurers: E. V., familiar spirits, and wizards. [Necromancy is from the two Greek words *nekros* and *manteia*, and is defined by Webster, "The art of revealing future events by means of a pretended communication with the dead; enchantment; conjuration."]

Judges 9: 23; Heb., And sent God *ru-ach roē*, a breath bad: Gr., *pneuma poneron:* Lat., *spiritum pessimum*, a breath very bad; Ital., a *spirito maligno*, a breath hurtful: (for *maligno* as a noun Graglia gives, the devil:) Douay, a very evil spirit: E. V., Then God sent an *evil spirit* between Abimelech and the men of Shechem; (margin, "i. e., a spirit of dissension. It was sent by God, inasmuch as it was occasioned without blame on his part, by the dealings of his providence."—Ed.) [A spirit of dissension is, a breath of dissension.]

1 Sam. 28: 8; Heb., And sought for himself Saul and put on garments other, and went he and two men with him, and they came to that woman of [for, by] night, and he said, divine now *l*, for, or, to, me by *aub* and cause to be brought up *l*, for, or, to, me whom I shall say to thee: the Gr. is, *manteusai*, divine,—inquire into futurity—now for, or, to, me *en*, through, by means of, the *engastrimu-*

thō, ventriloquist, and lead upwards, or, bring up, for, or, to, me whomsoever I may say to thee: In v. 9 the Heb. has the same words—those *abut* and those *idoni:* v. 10; Heb., And sware Saul to her by Jehovah saying, liveth Jehovah if happen to thee calamity on account of discourse, speech, or, word, this: v. 11; Heb., And said that woman, whom shall I bring up for, or, to, thee; and he said, Samuel bring up for, or, to, me: v. 12; Heb., And *tra*, [from *rae*,] looked at, viewed, beheld (with a purpose, says Ges.) that woman Samuel, [she pretended to see him,] and exclaimed,—cried out—in, or, with, voice great, and spake that woman to Samuel, saying, *lme*, for what [why] hast thou deceived me, *u*, and, or, indeed, or, for, thou Saul: [If the ventriloquist pretended not to have known Saul before this, it was of course a pretence; for in 1 Sam. 9: 2 we are told, E. V., 'from his shoulders and upward (he was) higher than any of the people:'] v. 13; Heb., And said to her this king, fear not, but what beheldest thou; and said that woman to Saul, a god beheld I coming up from, or, out of, this *arts*—ground: v. 14; Heb., And he said to her, what (the) form of him; and she said to him, (a) man old coming up, and he wrapped in an upper garment; [this shews that Saul had seen nothing;] and understood Saul that Samuel he, and he bowed down face to *arts*—ground, and prostrated himself: see Ges. under *qdd:* [of course he could see nothing; and the witch ventriloquist had it all her own way in the supposed conversation that followed: she had the voice of ventriloquism (which she could make appear to come from the ground) for Samuel, which Saul supposed to be Samuel's voice. The word in v. 13 is *aleim*, in the plural: it is always in the plural in the Heb., but is always rendered God: and Saul's question in v. 14 shews that the singular is meant here. After explaining this witch of Endor affair in one of my public readings, a professional brother who was present, an accomplished scholar, and a communing member of the church, asked me to walk with him to his house, saying, he would look at Jerome's version in Latin. I did so, and on looking at Jerome he found the word used by him was *intellexit*,—he understood. He then said I had taken a stumbling-block out of his way: that he had got along with this matter by supposing it might have been a special interposition of God. He asked me if I had ever seen or heard of the explanation I had given. I had not. He asked me what induced me to look at the Heb. of the verses. I told him, as was the case, by the disagreeing ways in which Orthodox marginal note makers to the Bible I use attempt accounts of it.

Of course the witch's exclamation, when she pretended to see an old man coming up, was a part of her jugglery. In v. 14 the E. V. has the ambiguous word *perceived:* I dare say some readers understand by this, *saw.* One of the marginal notes is by the Rev. John Brown, the other by the Editors of Brown's edition of the Bible, with notes by the Editors. Brown assumes it to be true that the witch actually saw somebody or something coming up. To the E. V. words in v. 12, 'And when the woman saw Samuel,' he says in his marginal note: "a devil in his likeness. Satan hath no power over the souls of the glorified saints. God would never give him any, to countenance consulting of devils. Samuel's soul had not to come out of the earth." "The woman's having a familiar spirit, and her exposing herself to danger, manifest it to have been no mere juggle." The witch's pretended alarm is thus gravely given as proof that it was no juggle; and that she saw a devil, one of Orthodoxy's devils. The Editors, in their marginal note, say: "that the appearance of the departed saint could not have been effected by the powers of the evil spirit or his minister, and that if real it must have taken place in consequence of the especial interposition of God. That the sorceress was unprepared for his actual appearance, and had intended at first only to practise on the king some such juggling trick as she was in the habit of employing to frighten the ignorant rustics, is obvious from the shriek of terror which his presence extorted from her." Thus these Editors say, that if the appearance was real, the witch saw Samuel; and they then, as does Brown, say, that the witch's exclamation called by them 'shriek of terror,' shews that she saw more than she was prepared for. Who but men blinded by a theory could from such an exclamation from a cunning ventriloquist necromancer, (pretending to communication with the dead, and having the power to support her pretension by making her ventriloquist voice appear to come from under the ground,) and under such circumstances, argue, and actually draw the preposterous conclusion, that she actually saw a devil, as Brown has it, or Samuel, as our Editors have it, saving their 'if real.' But Saul wanted to see into futurity as to himself; and it was the province of these pretended talkers with the dead, to get something from dead persons about futurity. The witch of course knew his object: and so by her ventriloquist voice she makes Samuel say to Saul, v. 19; Heb., . . . 'and to-morrow thou and sons of thee with me:' To this our Editors say: this "seems properly to denote not so much, thou shalt be with me in paradise, as, thou shalt be as I

am now in hades—the region of the dead."—Ed. As to our Editors' notion 'the especial interposition of God,' I refer the reader to Exod. 22 : 18, before given ; and to 1 Sam. 28 : 6 ; Heb., And asked Saul at Jehovah and not answered him Jehovah; and to 1 Chron. 10 : 13 ; Heb., And did Saul on account of the perfidy of him which he did treacherously to Jehovah over and above (the) word of Jehovah, which he kept not, but even to *shaul*, ask, at *aub* to inquire of her. In the light of these verses how idle is the conceit of our Editors of an 'especial interposition of God.' Whence does the E. V. get its phrase 'familiar spirit,' adopted by Brown also? Neither the Lat., nor the Douay, nor the Ital., has such a phrase. Had they any knowledge of what the Gr. word was, or the Heb. word? If they had, their use of the phrase 'familiar spirit' is a deception. Where was the scene of this necromancy of the witch? Samuel was buried in Ramah. Did they go to his grave? From what other place could he be brought to the witch's sight? Did they not find her in her own house, and was not the scene there?

I give here a verse where the E. V. uses the word spirit; Ps. 104 : 30; the Heb. word is *ru-ach;* the Gr., *pneuma ;* the Lat., *spiritus ;* the Douay, *spirit ;* the Ital., *spirito ;* E. V., Thou sendest forth thy *spirit*, they are created; the Psalter version is, When thou lettest thy breath go forth, they shall be made.

We have seen, that for the Heb. word *ru-ach*, breath, in the Old Testament, the Gr. word is generally *pneuma*, now and then *pnoe ;* and the Lat. word is, generally, *spiritus*, and the Ital., generally, *spirito ;* and the Douay, and E. V., generally, *spirit :* but we have seen *breath* frequently given in the Old Testament for these Heb. and Gr. words, and for the Lat. spiritus, Ital. spirito. I now state the remarkable fact, that the Rheims of the New Testament avoids even once giving *breath* for the Gr. *pneuma*, Lat., *spiritus*, Ital., *spirito*, in the New Testament; but always gives spirit; and the E. V. of the New Testament follows the Rheims in this respect, not once giving *breath* for these words, but always spirit. In James 2 : 26, where the E. V. is : For as the body without the *spirit* is dead : for *spirit* here, the margin gives, or, *breath.* In Acts 17 : 25, the Gr. is *pnoe ;* the Lat., *inspiratio*, inspiration—inbreathing ; Ital., the *fiato*, breath ; the Rheims, and E. V., breath. The Gr. *pnoē* and *pneuma*, as we have seen, mean the same, namely, breath.

In further examining the E. V. word spirit in the New Testament, I shall carry it and the Rheims and E. V. word ghost along together.

We have seen already that the word ghost, as well as the Douay, Rheims, and E. V. words, soul, spirit, means *breath.* I give passages from the New Testament to shew the meaning of ghost.

Mat. 27 : 50 ; Gr., he let go the *pneuma*—breath : Lat., he let go *spiritum*,—the breath : Ital., *rendè lo spirito*—rendered the breath ; Graglia, under *spirito*, gives, "*rendè lo spirito*, to die." Rheims, yielded up the ghost : E. V., the same.

Mark 15 : 37 ; Gr., *exepneuse*, [from *ek*, wholly out, and *pneo*, to breathe,] he breathed wholly out : Lat., *exspiravit*—he wholly out spired—breathed : we say *exspired—expired :* Ital., *rendè lo spirito :* Rheims, gave up the ghost : E. V., the same.

Mark 15 : 39 ; Gr., *exepneusen :* Lat., *exspiravit :* Ital., *rendè lo spirito :* Rheims, had given up the ghost : E. V., gave up the ghost.

Luke 23 : 46 ; Gr., . . . into hands of thee *parathēsomai*, I confide, commit the care of, lay by, put in reserve, the *pneuma*, breath, of me, and these saying *exepneusen :* Lat., into thy hands *commendo*, I commit, put in trust, my *spiritus.* And these saying, *exspiravit :* Ital., I *rimetto*, intrust, replace, my *spirito* in thy hands, and this being said, *rendè lo spirito :* Rheims, into thy hands I commend my spirit. And saying this, he have up the ghost : E. V., the same.

John 19 : 30 ; Gr. *paredōke to pneuma*, he resigned, or, surrendered, the breath : Lat., *tradidit spiritum*, he yielded, or, delivered up, the breath : Ital., *rendè lo spirito :* Rheims, he gave up the ghost : E. V., the same.

Acts 5 : 5 ; Gr., *exepsuxe*, [from *ek*, wholly out, and *psuchō*, to breathe,] wholly out breathed : Lat., *exspiravit :* Ital., *spirò*, [from the Ital. *spirare*, to breathe,] he exspired,—died : Rheims, gave up the ghost : E. V., the same.

Acts 5 : 10 ; Gr., *exepsuxen :* Lat., *exspiravit :* Ital., *spirò :* Rheims, gave up the ghost : E. V., yielded up the ghost. Acts 12 : 23 ; Gr., *exepsuxen :* Lat., *exspiravit :* Ital., *mori*, he died : Rheims, he gave up the ghost : E. V., the same.

The Rheims New Testament has 'the Holy Ghost' 76 times ; and in each of those places the E. V. has 'the Holy Ghost :' the Rheims and the E.V. give '*the* Holy Ghost' in each of those places. In two of those places, namely, Rom. 5 : 5, and 1 Cor. 6 : 19, the Rheims has *who :* thus, Rom. 5 : 5, by the Holy Ghost who is given to us ; 1 Cor. 6 : 19, . . . your members are the temple of the Holy Ghost, who is in you, whom you have from God : the E. V. has,

Rom. 5 : 5, by the Holy Ghost which is given unto us; and 1 Cor. 6 : 19, 'your body is the temple of the Holy Ghost (which is) in you, which ye have of God.' It is a wonder the E. V. did not follow the Rheims in these verses: Perhaps it was because the Ital. gives *which* in both verses.

The two Gr. words in each of these 76 places are *pneuma hagion*, breath holy: the two Lat. words in each are *spiritus sanctus*, breath holy: the two Ital. words in each are *spirito santo*, breath holy. In Mat. 1 : 18 the Gr. is, *ek*, proceeding from, (a) *pneuma* holy. In Mat. 1 : 20, the Gr. is, *ek* (a) *pneuma* holy. In Mat. 3 : 11; he will baptize you *en*, in, or, by means of, (a) *pneuma* holy. In Mat. 12 : 32; but the blasphemy *tou*, of that, *pneuma*, [i. e., by way of eminence, of the *pneuma* holy.] In Mark 1 : 8; but he will baptize you *en* (a) *pneuma* holy. Mark 3 : 19, But whoever shall blaspheme *eis*, to, or, at, that *pneuma* which holy. Mark 12 : 36; For David himself said *en*, in, through, or, by means of, that *pneuma* which holy. Mark 13 : 11; for not are you *hoi*, those, speaking, but that *pneuma* which holy: [i. e., they spoke with the breath holy, or, of holiness, which had been given to them.] Luke 1 : 15; and of (a) *pneuma* holy he shall be filled yet, or, even, from, &c. Luke 1 : 17; and he shall go before him *en* (a) *pneuma* and potency of Elias. Luke 1 : 35; (a) *pneuma* holy shall occur, or, come, to thee. Luke 1 : 41; was filled of [for, with] (a) *pneuma* holy. Luke 1 : 67; was filled of (a) *pneuma* holy. Luke 2 : 25; and (a) *pneuma* holy was *epi*, in, or, upon, him: Rheims, in him: E. V., upon him. Luke 2 : 26; And it was,—existed—to him discharging, or, being in discharge of, public duties by means of that *pneuma* which holy, not to see, &c. Luke 2 : 27; And he went *hupo*, by means of, under the influence of, that *pneuma* into the temple. Luke 3 : 16; he you will baptize *en* (a) *pneuma* holy. Luke 3 : 22; And alighted, or, came down, that *pneuma* which holy in a bodily appearance. Luke 4 : 1; But Jesus of (a) *pneuma* holy full. Luke 12 : 10; but to, or, at, of that holy *pneuma* blasphemy. Luke 12 : 12; For that holy *pneuma* [which is in us, has been given to us] will instruct us. John 1 : 19, *ho*, who, baptizing *en* (a) *pneuma* holy. John 14 : 17; That *pneuma* of the truth [of truth] *ho*, which, the world cannot take, or, receive: here the Rheims gives, whom: and the E. V. gives, whom. [The *pneuma*, breath, of truth is the same as the *pneuma* holy.] John 20 : 20; take, or, receive, (a) *pneuma* holy. Acts 1 : 2; Until *hēs*, which, day giving commission to, or, charging, *dia*, through, by means of, (a) *pneuma* holy, the apostles

whom he had chosen, *anelēphthē*, he was put back, or, taken back, or, received again. Acts 1: 5; but you shall be baptized *en* (a) *pneuma* holy. Acts 1: 8; But you shall receive (a) potency, that, or, of that, holy *pneuma* coming upon you. Acts 1: 16; *hēn*, which, forespoke that *pneuma* which holy *dia*, through, by means of, mouth of David. [And all the prophets forespoke through the same *pneuma*, the breath of God, i. e., by divine influence.] Acts 2: 4; And they were filled all of (a) *pneuma* holy. Acts 2: 33; the *epangelian*,—angeling—proclamation—declaration, solemn promise, of that *pneuma* which holy receiving from the Father, *exechee*, he hath poured out abundantly, given profusely, lavished, spilled, this *ho*, which, now you see and hear. Acts 2: 38; receive the gift of that holy *pneuma*. Acts 4: 8; Then Peter being filled of *pneuma* holy. Acts 4: 31; and were filled all of *pneuma* holy, and spake the *logos*, word, of God. Acts 5: 3; why hath filled *ho*, that, Satanas [Heb. *stn*, adversary, i. e., sin] the *kardia* of thee to belie thee [i. e., that thou belie] *to pneuma to hagion*, that *pneuma* which holy. Acts 6: 3; full of *pneuma* holy and of wisdom. Acts 6: 5; a man full of faith and of *pneuma* holy. Acts 7: 51; you always oppose that *pneuma* which holy. Acts 7: 55; full of *pneuma* holy. Acts 8: 17; they took, or, received, *pneuma*, breath, or, a breath, holy. Acts 8: 18; that *pneuma* which holy. Acts 8: 19; may take, or, receive, *pneuma* holy. Acts 9: 17; be filled of *pneuma* holy. Acts 9: 31; and with the *paraklēsei*, encouragement, or, consolation, of that holy *pneuma* were filled. Acts 10: 38; Jesus *ton*, that, or, which, from Nazareth, as, or, just as, anointed him God with *pneuma* holy and potency. Acts 10: 44; befell that *pneuma* which holy, in, or, upon, all *tous*, those, hearing the *logos*—word. Acts 10: 45; that *kai*, also, or, even, in, or, upon, *ta*, those, nations, or, Gentiles, the *dōrea*, gift, of that holy *pneuma* was poured out abundantly, given profusely, lavished, or, spilled: the Rheims gives *grace* here, instead of *gift:* they mean the same. Acts 11: 15; But *en*, on, or, at, the to begin me to speak, befell that *pneuma* which holy in, or, upon, them just as *kai*, also, or, even, in, or, upon, us in origin, or, beginning. Acts 11: 12; but said to me that *pneuma*, [i. e., the breath holy which was in him; as if he should say, conscience said to me, or, holiness said to me.] Acts 11: 16; you but shall be baptized *en pneuma* holy. Acts 11: 24; For he was (a) man good, *kai*, and, or, yea, full of *pneuma* holy and of faith. Acts 13: 2; they but ministering to, or, serving, the *kurios* and fasting, said that *pneuma* which holy, [i. e., that *pneuma*

with which they had been filled.] Acts 13 : 4; These indeed therefore being sent forth, or, having gone forth, *hupo*, by reason of, under the influence of, that *pneuma* which holy. Acts 13 : 9; Paul, filled of *pneuma* holy. Acts 13 : 52; . . . were filled of joy and of *pneuma* holy. Acts 15 : 8; giving to them that *pneuma* which holy, just as *kai*, also, or, even, to us. Acts 15 : 28; For it seemed to that, or, the, holy *pneuma* and us [i. e., to that holy breath which had been given to them]. Acts 16 : 6; . . . being checked, or, hindered, *hupo*, by reason of, or, under the influence of, that holy *pneuma* [which was in them] to speak the *logos*, word, in Asia. [How speak the *logos* but by that *pneuma*, breath, holy?] Acts 19 : 2; Whether *pneuma* holy ye received having believed? These but said to him : indeed not at all if *pneuma* holy be have we heard : Margin to E. V., "Meaning, perhaps, not to denote absolute ignorance of the existence of a Holy Ghost, but merely to express ignorance of the fact, that his [instead of its] miraculous influences had been communicated to the Christians."—Ed. The Rheims here gives 'a Holy Ghost : E. V., any Holy Ghost.' Acts 19 : 6; And laying on them Paul the hands, came that *pneuma* which holy in, or, upon them; and they spoke *glōssais*, in, or, with, tongues and prophesied. [How speak but with breath?] Acts 20 : 23; Except as that *pneuma* which holy, by city [i. e., in every city] appealeth earnestly, or, witnesseth, saying *hoti*, that, bonds me, and pressures [metaphor., oppressions, tortures, afflictions, says Donnegan] await. [The *pneuma* holy, here, means, either his own consciousness, or conscience, or the breath,—word—of holy men.] Acts 20 : 28; *en*, in, or, with respect to, *ho*, which, you that *pneuma* which holy hath set *episkopous*, overseers : (In Eccles. writers, bishops, says Donnegan) : the Rheims here gives, bishops. Acts 21 : 11; . . . Thus speaketh that *pneuma* which holy. Acts 28 : 25; . . . . speaking Paul word one : *hoti*, that, beautifully that *pneuma* which holy spake *dia*, through, Esaias that prophet to the fathers of us. Rom. 5 : 5; because the love of God is poured forth abundantly, given profusely, lavished, spilled, in the hearts of us *dia*, through, by means of, *pneuma* holy *tou*, which, being given to us : Rheims, *who :* Ital., and E. V., *which.* Rom. 9 : 1; Truth I speak *en*, as regards, in respect to, Christ, I deceive not, my conscience being a joint witness *moi*, to me, or, with me, *en*, through, *pneuma* holy. Rom. 14 : 17; . . . but justice [for, justness], peace of mind, and joy *en*, through, by means of, *pneuma* holy : the Rheims gives, justice : the E. V., righteousness. 1 Cor. 6 : 19; Whether not

know ye, *hoti*, that, the *sōma*, body [for, living person] of you, (a) temple *tou*, of that, in you holy *pneuma* is, *hou*, which, ye have from God, and not ye are of yourselves? Rheims, *the* temple of *the* Holy Ghost, *who* is in you, *whom* ye have from God; and you are not your own: Ital., *which* (is) in you, and *which* ye have from God: see E. V. 1 Cor. 6 : 20; . . . praise now God *en*, through, or, by means of, the *sōma*, body—living person—of you, and *en*, through, by means of, that *pneuma* in you [i. e., that *pneuma* holy in you] which is of [i. e., proceeding from] God. 1 Cor. 12 : 3; . . . that no one *en*, through, by means of, *pneuma* of [proceeding from] God speaking, saith *anathema*, a public scandal, Jesus, and no one is able to say *kurion* Jesus, but *en*, through, by means of, *pneuma* holy. 2 Cor. 6 : 6; . . . *en*, through, by means of, purity, . . . *en pneuma* holy: v. 7, *en*, through, by means of, word of truth, *en* (a) potency of God. [Word of truth is equivalent to, *pneuma*, breath, holy; word of truth (God's truth is here meant) cannot be spoken but by *pneuma* holy.] 2 Cor. 13 : 14; and the *koinōnia*, mutual participation of that holy *pneuma* by, or, with, all you. 1 Thess. 1 : 4, 5, 6; Gr., Knowing brethren beloved *hupo*, through, or, under, God the *eklogē*, selection, or, option, of you: Lat., Knowing, brethren, beloved by God, your choice: Douay, Knowing, brethren beloved of God, your election: Ital., Knowing, brethren beloved of God, the your election: E. V., Knowing, brethren beloved, your election of God: (Margin, "Or, beloved of God, your election," citing Titus 3 : 4, 5; which verses shew, that what is called election is by a renovation, renewal, of *pneuma*, breath, holy; Titus 3 : 5, is given hereafter.) Verse 5, For the *euangelion*, good angeling, —good tidings—of [proceeding from] us [for, me, Paul] has not been to you *en*, through, word only, but *kai*, also, *en* potency, *kai*, and, or, even, *en pneuma*, breath, holy, and *en*, through, entire faith great: v. 6, And you imitators of us became and of *kurios*, accepting the *logos*, word, in pressure, or, affliction, great with joy of [proceeding from] *pneuma*, breath, holy. 2 Tim. 1 : 14; Gr., *ten*, that, excellent deposite, guard by means of *pneuma* holy *tou*, which, dwelling in us, or, by which we are occupied: My copy of the Gr. gives the whole verse without a comma: the Lat. is, The good deposit keep safe by *spiritus* holy, which lives in us: the Ital. is, Keep guard of the good deposit, through the *Spirito* Holy, which dwells in us: the Rheims is: Keep the good thing committed to thy trust by the Holy Ghost, who dwelleth in us: E. V., That good thing which was committed unto thee keep by the Holy Ghost

which dwelleth in us. Titus 3 : 5 ; *dia*, through, by means of, *palingenesias*, a renewal of existence,—renovation, [literally, a new birth,] and a renovation, renewal, of *pneuma* holy. Heb. 2 : 4 ; God conjointly bearing testimony by tokens and signs, or, appearances contrary to the ordinary laws of nature, and by various potencies, and by partitions of *pneuma* holy, according to the of himself will : the Lat. has, by distributions of *spiritus* holy : the Rheims, by distributions of the Holy Ghost : Ital., with distribution of the *Spirito Santo :* E.V., with gifts of the Holy Ghost. [We here learn that God distributes breath of holiness—breath holy.] Heb. 3 : 7 ; Wherefore, as saith that *pneuma* which holy. Heb. 6 : 4 ; For unable, or, impossible, those once having been enlightened, namely, having tasted that gift which *epouraniou*, celestial, from the heavens, [equivalent to the word *excellent* in 2 Tim. 1 : 14 ; before given,] *kai*, even, participating in, or, partakers of, having become of *pneuma* holy, v. 6, *kai*, yea, having tasted good word of God, potencies indeed of time, or, age, about to come, &c. Heb. 9 : 8 ; That *pneuma* which holy this making evident, or, explaining. Heb. 10 : 14, 15 ; v. 14, For, by, or, with, one offering, or, sacrifice, he has made perfect on to the end, or, perpetually, *tous*, those, rendered holy ; v. 15 ; indeed witnesseth in, or, to, us that *pneuma* which holy. 1 Pet. 1 : 10 ; concerning *hēs*, which, *sōtērias*, recovery,—restoration—have searched after and sought anxiously, prophets *hoi*, which, or, who, concerning *tēs*, that, to you gift [of the breath holy] having prophesied : v. 11 ; Searching into what or what time manifested, or, explained, that in them *pneuma*, breath, of, or, concerning, Christ, forewitnessing *ta*, those, for Christ sufferings, and *tas*, those, after these [things] glories : v. 12 ; *Hois*, by whom, [i. e., by the prophets], it was unveiled,—disclosed,—revealed, that not to, or, for, themselves, to, or, for, us but, they messengered these [things] *ha*, which, now *anēngelē*, are angeled,—messengered—to you *dia*, through, *tōn*, those, *euangelisamenōn*—good angeling—you *en*, through, by means of, *pneuma* holy sent from *ouranou*, the heavens ; *eis*, unto, or, with respect to, *ha*, which [things] desire eagerly, or, love, angeloi, messengers, to stand to examine narrowly. Jude, v. 20 ; You but, beloved, upon that most holy of you faith building yourselves, *en*, in, or, through, *pneuma*, breath, holy praying.

In forty-six of the places where the Rheims and the E. V. give, the Holy Ghost, the Gr. particle, either as article or demonstrative pronoun, is not used ; but only, *pneuma*, breath, or a breath, if a

breath be thought to express best the sense. What should be said of this persistent use of our article *the?* In the rest of the 76 places where the Rheims and the E. V. give, the Holy Ghost, the Gr. particle is the demonstrative pronoun, equivalent to the Heb. *he* emphatic,—that *pneuma*, breath, which holy.

In Mat. 12: 31 the Gr. is, . . . but the blasphemy of that *pneuma*, &c., [i. e., by way of eminence, the *pneuma* holy]: the Lat. here has, of *Spiritus:* Rheims, the blasphemy of the *Spirit:* Ital., the blasphemy (against) the *Spirito:* E.V., the blasphemy (against) the (Holy) Ghost. [Why did E. V. insert *Holy?* Why did it not say, blasphemy (against) the Ghost?

We have in several places, in the Rheims and E. V., the Spirit of God; as in 1 Cor. 2: 11; 7: 40; 12: 3; 2 Cor. 3: 3; Ephes. 4: 30; and other places. In Rom. 15: 19, the E. V. is, by the power of the Spirit of God: the Rheims here is, in the power of the Holy Ghost.

To shew what the phrase, the Spirit of God, means, we have only to turn to 1 Cor. 2: 12, where the Gr. is, *to pneuma tou theou*, that breath which of God: the Rheims here is, the Spirit that is of God: Ital., the Spirito the which (is) from God: E. V., the Spirit which is of God: [i. e., proceeding from God.] Here the Gr. demonstrative pronoun *to . . . . tou*, that . . . . which, is properly rendered by the Rheims, and the Ital., and so by the E. V. The *pneuma*, breath, Rheims, and E. V., Spirit, of God, always means, proceeding from God; *of*, as we have before seen, in such connection, means, proceeding from: hence it means, the breath holy, the *spiritus*, breath, holy: Rheims, and E. V., the ghost—breath—holy. And 1 Cor. 6: 19, Gr. of that holy *pneuma* in you which ye have from God: Rheims, of the Holy Ghost, who is in you, whom you have from God: Ital., of the *Spirito* Holy which (is) in you, the which ye have from God: E. V., of the Holy Ghost (which is), in you, which ye have of God.

In 46 of the 76 places in the New Testament where the Rheims and the E. V. have, *the* Holy Ghost, the Gr. particle is not used before *pneuma*. In the rest of the 76 places the Gr. particle is the same as in 1 Cor. 2: 12, and 6: 19, namely, that *pneuma* which from God, in the first; and that holy *pneuma* which ye have from God, in the second. Why did not the Rheims, and the E. V., in the rest of the 76 places, give *the* Ghost which is Holy? They give, *the* Holy Ghost, both where the Gr. particle is not used, and where it is used; in which latter cases it means, that *pneuma* which (is)

holy; as in 1 Cor. 2 : 12, that *pneuma* which from God, and in 1 Cor. 6 : 19; that holy *pneuma* in you which you have from God. And this Gr. particle *ho*, *hē*, *to*, in different cases and numbers, is used as the demonstrative pronoun in numberless passages in the New Testament, and is repeatedly rendered as such by the Rheims, the Ital., and the E. V. I cite but a few passages. Acts 10 : 44; Gr., upon all *tous*, those, hearing: Ital., upon all *those* that heard: Rheims, on all *them* that heard: E. V., on all *them* which heard. Acts 20 : 28; Gr., in *hō*, which: Ital., in the *which:* E. V., over the *which:* Rheims, *wherein*. Rom. 5 : 5; Gr., *tou*, which: Ital., *which:* E. V., *which:* Rheims, *who*. 1 Cor. 2 : 12; 6 : 19; before given. 2 Tim. 1 : 14; Gr., *tou*, which: Ital., and E. V., which: Rheims, who. 1 Pet. 1 : 10; Gr., *hēs*, which: Rheims, Ital., and E. V., which. 1 Pet. 1 : 11; Gr., *ta*, those, sufferings: Rheims, those sufferings: Ital., and E. V., *the*.

And we often have, the spirit, alone, meaning, *that* [by way of eminence) spirit, meaning, the spirit—breath—holy, or, of holiness: as in Rom. 15 : 30, where the Gr. is, *dia*, through, that *kurios* of us Jesus Christ, and *dia*, through the love of [proceeding from] that *pneuma*, breath, [namely, breath holy]: the Rheims here is, through our Lord Jesus Christ, and by the Charity of the Holy Ghost: Ital. *per*, through, our Lord Jesus Christ, and *per* the charity of the *Spirito:* E. V., for the Lord Jesus Christ's sake, and for the love of the Spirit. We thus see, that the Rheims, and E. V., the Spirit, the Holy Spirit, the Holy Ghost, all mean the same thing, namely, that breath holy which is from God. The *pneuma* holy, Rheims, and E. V., Holy Ghost, is the gift of God, Acts 8 : 19, 20; the Gr. is, v. 19, may receive *pneuma*, breath, or, a breath, holy; v. 20, Gr. *tēn*, that, gift of [proceeding from] God. In 2 Cor. 6 : 6, 7, we have, Gr., *en*, through, by means of, *pneuma* holy; v. 7, *en*, *logō*, word, of truth. [*Pneuma*, breath, holy, and word of truth, mean the same.] In John 14 : 17 we have, Gr., That, or, the, *pneuma*, breath, of the truth [of truth]. And sometimes we have, simply, the truth of God; as in Rom. 1 : 25, Gr, *ten*, that, or, the, truth of [proceeding from] God. And sometimes we have, simply, that, or, the, truth. In Rom. 1 : 3, 4, we have, Gr., Concerning that Son of him, born of seed of David according to flesh, v. 4, That *horisthentos*, defined, or, confirmed, Son of God *en*, through, by means of, potency, *kata*, by, through, or, in, *pneuma* of sanctity,—holiness, *exanastaseōs nekrōn*—by a resurrection from among dead, [same as *anastaseōs ek nekrōn*], Jesus Christ that *kurios* of us:

Rheims, v. 4, according to the spirit of sanctification: Ital., according to the *Spirito* of the holiness: E. V., according to the Spirit of holiness. And sometimes we have, simply, holiness; as in 1 Thes. 3: 13; Ephes. 4: 24. All these expressions are equivalents. And they are equivalent to the expression so often used in the Heb., The word of the Lord came to such a one; as in 1 Kings 16: 1; 17: 8; 18: 1; and many other places, which is equivalent to the Heb. *ru-ach qdsh*, a breath of holiness, or, a breath holy, [*qdsh* is both a substantive and an adjective] was poured out, expended profusely, upon such a one.

In Ephes. 4: 23, 24, we have, Gr., v. 23, Be renovated, renewed, made new, indeed, in the *pneuma*, breath, of the *noos*, thought, sentiment, disposition of mind, of you, v. 24, And put on that new man, which under God produced, or, created, *en*, through, by means of, justice, practice of rectitude, [justice, means justness,] and holiness of the truth [of truth]: Rheims, and holiness of truth: Ital., and holiness of truth: E. V., and true holiness: Margin, "Or, holiness of truth," citing John 17: 17, where the Gr. is, Sanctify—make holy—them *en*, through, that truth of [proceeding from] thee: that word which thine, truth is: Rheims, Sanctify them in truth. Thy word is truth: E. V., Sanctify them through thy truth: thy word is truth.

Gal. 4: 19; Gr., until be formed Christ in you. Gal. 6: 15; Gr., For in Christ Jesus neither circumcision . . , but (a) new *ktisis*, creation.

2 Thes. 2: 13; Gr., . . . that *eileto*, [from *aireō*] hath taken, won over, or, made manifest, you God from foundation *eis*, to, into, or, for, *sōtērian*, recovery, restoration, *en*, through, sanctification of *pneuma*, breath, and belief of truth. 1 Tim. 4: 4, 5; Gr., v. 4, For every created thing of God good . . . : v. 5, For it is sanctified,—made holy—*dia*, through, word of God and of prayer. [We have *pneuma*, breath, of prayer.] Titus 3: 5, 6; Gr., v. 5, not *ek*, on account of, works those *en*, through, justice [justness] *hōu*, which, have done we, but in, or, through, that of himself compassion he hath brought back safe us, *dia*, through, by means of, a bath or washing, of *palingenesias*, an again birth, and of *anakainōseōs*, renovation, of *pneuma* holy: [i. e., by giving breath holy instead of breath of sinfulness in which we are first born:] Rheims, and renovation of the Holy Ghost: Ital., through the renewal of the *Spirito* Holy: E. V., by the washing of regeneration and renewing of the Holy Ghost: v. 6, *Hou*, which, he hath poured out upon us abund-

antly *dia*, through, by means of, Jesus Christ, that recoverer, restorer, of us. Heb. 6 : 4 ; Gr., . . . participators in, or, partakers of, breath holy. Heb. 12 : 9 ; Gr., . . . not much rather shall we yield obedience to the Father *tōn*, of those, *pneumatōn*, breaths, or, to the Father of breaths, not rendering the Gr. *tōn :* [if *tōn* be the Gr. article here, we have seen that it is not to be rendered before a noun used abstractly :] The Rheims, and E. V., here are, the Father of spirits. James 1 : 18 ; Gr., Being willed, or, resolved, he begat us by word of truth, for the to be us [that we should be] first fruits some of those of himself creatures. [Word of truth, in this verse, is equivalent to *pneuma*, breath, holy, in Titus 3 : 5.] 1 Pet. 1 : 1, 2 ; Gr., Peter apostle of Jesus Christ, to chosen, selected, (hence excellent, says Donnegan,) newly arrived in foreign countries. [Paul addresses his epistles to the saints ; see his Epistle to the Colossians, and other of his epistles. Peter means the same by, chosen, selected. Election, in the Bible, always means those who have become saints : all the epistles are addressed to brethren in Christ :] v. 2, *kata*, by, on, at, or, through, prescience of God Father *en*, through, sanctification of *pneuma*, breath, to, or, into, obedience, and [through] besprinkling of blood of Jesus Christ : Rheims, v. 1, elect : v. 2, According to the foreknowledge of God the Father, unto the sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ : Ital., v. 2, chosen, or, elected, according to the preordination of God Father, into sanctification of *Spirito*, to obedience, and to be sprinkled with the blood of Jesus Christ : E. V., v. 2, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. [The mode of election preordained by God was, through sanctification of *pneuma*, breath, to obedience and through the blood of Christ, i. e., belief in the efficacy of his sacrifice, i. e., as is said in 2 Thes. 2 : 13, before given, through sanctification of *pneuma*, breath, and belief of truth. The Greek, like the Heb., was written without stops. The Rheims, by, *the Spirit*, would have us understand the same as it would have us understand by its phrase, Holy Ghost ; and by its words, elect unto the sanctification of the Spirit, would have us understand that the Holy Ghost is a person, the third person of its Trinity ; and that men are elected by this so-called person to be sanctified. And I presume the Ital., and the E. V., by the way in which they point the verse, and by their capital S in spirit, would have us understand the same thing ; whereas it is plain from the Greek, that the mode

of election preordained was, through sanctification of *pneuma*, breath, to obedience, and through, &c., as before given: and it cannot be otherwise consistently with the other texts before cited; and with the numerous other passages concerning faith.]

The *pneuma holy* is said to be poured out: persons are said to be filled of pneuma holy and wisdom: God is said to pour out abundantly of his *pneuma*, breath, i. e., divine influence. The reader can refer to the many other like expressions. And yet Orthodoxy says, this *pneuma* holy is a person. I heard a Princeton Seminary graduate and D. D. say from the pulpit: the Holy Ghost is an independent person. So Orthodoxy would have one independent person pour out another independent person. What will not men say in their attempts to maintain a theory to which they are wedded; and especially Ecclesiast cs, who by education and the pursuit of their calling are committed to it!

Throughout the Scriptures God is called the Creator; the Saviour, Redeemer, (which mean the same); and, the Sanctifier: the same one God in three different offices, or characters. Where, as in some passages, the Christ is called the Saviour, it means, instrumentally, as is shewn by many passages; for example, 'God through Christ reconciling a world to himself;' and, 'recovery through faith *tēs*, which, *en*, in, or, as to, Christ Jesus, 2 Tim. 3 : 15. And the Rector of the church I now attend, only a few Sabbaths since, said from the pulpit, that the word *persons*, in the phrase, three persons and one God, was used from want of a better term: that the meaning was, God in three different manifestations. Shortly after that, a very intelligent mechanician of this city told me he had sometimes attended the Episcopal church, but that they had too many Gods for him. I gave him the above explanation by the Rector. He then said, That will do.

In 1 John 5: 6, 7, 8, we have, Gr., v. 6, This is who coming [for, having come, or, being come] *dia*, by means of, water and blood, Jesus that *Christos*—anointed; not by means of the water [water] only, but by means of the water and the blood; [water and blood, without our article]; and that *pneuma*, breath, [i. e., by way of eminence, breath holy,] is that testifying; for that *pneuma* is the truth [is truth]: v. 7, *Hoti*, that, or, for, three are *hoi*, those, testifying *en*, through, or, in, *tō ouranō*, the heaven,—heavens, the Father, *the logos*, word, and *to*, that, holy *pneuma*, breath: and these three one are [i. e., are the same]: v. 8, And three are *hoi*, those, testifying *en*, through, or, in, the earth, that *pneuma*, breath,

[i. e., the breath holy in the Christ,] and that water, and that blood: and *hoi*, these, three *eis*, as to, with respect to, *to*, that, one are. [There is really nothing in v. 7 to sustain what is called the Trinity. It is said, by the word of God the worlds were made; and we have seen, that the *pneuma* holy proceeds from God: but the reader should be informed that this verse is generally admitted to be spurious. In a note to page 9 of the Preface to 'The Apocryphal New Testament,' it is said: "This verse, Mr. Casley says, is now generally given up; being in no Greek manuscript save one at Berlin." "It is scarcely necessary to tell the reader, that, in 1516 and 1519, Erasmus published his first and second editions of the Greek Testament, both which omitted this verse. That, having promised to insert them in his text if they were found in a single Greek manuscript, he was soon informed of the existence of such a manuscript in England, and consequently inserted 1 John, 5: 7, in his third edition, 1522. That this manuscript, after a profound sleep of centuries, has at last been found in the library of Trinity College, Dublin." "Sir Isaac Newton wrote a Dissertation upon this passage, wherein he gave a clear, exact, and comprehensive view of the whole question, and wherein he says, that when the adversaries of Erasmus had got the Trinity into his edition, they threw by their manuscript as an almanac out of date." A further note says, that "Bishop Horsley in his edition of Sir Isaac Newton's works has not included several manuscripts on theological subjects." "It is to be regretted that the productions of his luminous mind should be suppressed by a censorship, however respectable."

So, the Gospel is called the Gospel of God, i. e., the glad tidings proceeding from God: and it is called the Gospel of Christ, i. e., the glad tidings of, concerning, a Christ provided and sacrificed for sin.

Further as to the word *spirit*. We have seen that it is the Lat. noun *spiritus*, from the Lat. verb *spiro*, to breathe. We have several compounds of this Lat. verb with Lat. prepositions: as *conspiro*, compounded of *con*, with, together, and *spiro*, to breathe, to breathe together, conspire, i. e., agree: *aspiro*, compounded from *ad* to, towards, after, for, and *spiro*, to breathe, *aspire*, to breathe after, i. e., desire eagerly, to pant after: *respiro*, to breathe back, take breath, fetch breath, *respire*, to take breath; the Lat. *respiro* is defined also, to be refreshed; we have had it used in the Heb. to express being refreshed: *perspiro*, defined, to breathe through, from *per*, through, and *spiro*, to breathe, *perspire*, defined by Webster, to evacuate fluid matter through the pores: *exspiro*, com-

pounded of *ex*, out of, and *spiro*, to breathe, defined by Ainsworth, to breathe forth, breathe his last, give up the ghost, expire, die: *inspiro*, compounded of the Lat. *in*, in, into, and *spiro*, to breathe, defined, to inspire, breathe into: our verb *inspire* is used both as intransitive, defined by Webster, to draw air into the lungs; and as transitive, defined by him, to breathe into: it is used as transitive, for example, where, in the Church Service, God is asked to cleanse the thoughts of our hearts by the inspiration, i. e., into-breathing, of his Holy Spirit: the Gr. would be, of *pneuma* holy of, or, from him, for, divine influence. These compound Lat. verbs are so many proofs, if any further proof were necessary, that the Lat. noun *spiritus*, from the Lat. verb *spiro*, to breathe; Ital., *spirito*, from the Ital. verb *spirare*, to breathe, (which Ital. verb and noun are the Lat. verb and noun Italianized), for which the Douay, the Rheims, and E. V., so often give *spirit*, means, breath. Our word inspiration is used by thousands without any sense or impression of the meaning of it. In 2 Tim. 3: 16, we have, Gr., All Scripture, *Theopneustos*, [compounded from *Theos*, God, and *pneō*, to breathe,] God-breathed: [i. e., divinely inspired—inbreathed, for, given by divine influence:] Lat., divinely *inspirata*, in-breathed: Rheims, inspired of God: Ital., (is) divinely *inspirata*, inbreathed: E. V., (is) given by inspiration of God.

In Mat. 14: 26, the E. V. is, . . . It is a spirit: the Gr. is, *phantasma*, a phantasm, an illusive appearance: Lat., *phantasma*, defined, an illusion: Rheims, an apparition: Ital., *fantasima*, (the same Lat. word,) defined by Graglia, phantom, vision, spirit: *spirit* is due to his Orthodoxy: even the Ital. does not use *spirito* here. In Mark 6: 9; the word in the Gr., Lat., Rheims, Ital., and E. V., respectively, is the same. In Luke 24: 37, the Gr. word is *pneuma*, a breath: Lat., *spiritus*, breath, vapour [both given as definitions of *spiritus*]: Rheims, a spirit: Ital., a *spirito* [one of Graglia's definitions of which is, ghost]: E. V., a spirit: [of course it means the same as the word used in Mat. and Mark. I don't find the like expression in John.] In Job 4: 15, we have, Heb., And *ruach*, (a) breath, or, wind, *ol*, upon, or, over, face of me came, stood on end hairs of flesh of me: Gr., And *pneuma* (a) breath, or, wind, *epi*, upon, or, over, face of me came, *ephrixan*, [from *phrissō*, defined, to have the surface ruffled by the first effects of a breeze; to bristle; to stand erect,] bristled, hairs of me and fleshs: the Lat. here has, *spiritus*, a breath, wind, *transiret*, passed over: Ital., And a *spirito* is passed before to me: Douay, And when a spirit passed

before me: E. V., Then a spirit passed before my face. [Neither the Heb. *ol*, nor the Gr. *epi* has the sense of *before.*]

In John 4: 24, we have, Gr., *Pneuma*, (a) breath, *ho*, that, God: [a breath is equivalent to, a word: and John tells us, chap. 1: 1, Gr., and God was *ho*, that, *logos*, word; or, transposing the sentence, that word was God: and we have, 2 Cor. 6: 7, and 2 Tim. 2: 15; E. V., the word of truth: and in John 14: 17; 15: 26; 16: 13; we have, Gr., that *pneuma*, breath, of (*the* not to be rendered) truth: and in Gen. 1: 3, we have, Heb., and spake Gods—God, &c.: Gr., *eipen*, spake, God: and, Heb. 11: 3; Gr., *Pistei nooumen katērtisthai tous aiōnas rēmati Theou*,—By faith we are given to understand to have been put in proper order, set to rights, renewed, or, reconciled, these times, or, ages, by (a) word of God.]

It is worth a remark, that all the attempts of Orthodoxy to find the immortal soul (the immortal spirit is the same in Orthodoxy) in the Bible are made on the E. V. word *soul.* Even Mr. Barnes does not attempt to sustain the dogma by any use or application in the E. V. of its word *spirit.*

A few evenings since, I took up a newspaper published in French, and found this language, "le souffle du patriotisme," the breath of the patriotism (of patriotism). We say, the spirit of patriotism, i. e., the breath of patriotism. I have observed in several prints the phrase, "breathing the spirit of," &c. And I see in the heading to the Book of Lev., 'breathing the spirit of servile restriction and constraint.' What can be breathed but breath? Spirit is breath, and writers who understand such to be the meaning of the word *spirit* would use it in such connection to avoid the repetition of the word breath. In John 7: 39, we have, Gr., This but *eipe*, [the same Gr. word used in Gen. 1: 3,] he spake, *peri*, in relation to, concerning, that *pneuma*, breath, *hou*, which, were about to take, or, receive, *hoi*, those, believing, having believed, in, or, on, him: for not yet *ēn*, [marked as 2d aorist active of *iēmi*,] he sent forth, (a) *pneuma*, breath, holy, for Jesus not yet was celebrated, or, honoured: [that is, by his death. The *pneuma* holy, here, means the *pneuma* holy in John 20: 22; where the Gr. is, And this speaking, he on-breathed, or, into-breathed, and said to them the disciples: Take, or, receive, (a) *pneuma* holy:] the Lat. has, for not yet was *spiritus* (given); because Jesus not yet was *glorificatus*, [there is no such Lat. word: the Lat. has the verb *glorior*, to glory, extol.] Rheims, . . . for as yet the spirit was not (given), because Jesus was not yet glorified: Ital., . . . because the

Spirito Holy not *fosse*, might, also (been sent), for Jesus not was also been honoured, or, extolled: E. V., . . . for the Holy Ghost was not yet (given), because that Jesus was not yet glorified. [What do the Lat., and the Rheims, and E. V., mean by "not yet (given)?" We have seen, that the Old Testament is full of the *pneuma* holy; and also the New Testament, before this verse occurs. It is plain that the Gr. *ēn*, in the verse has been mistaken for *ēn*, third person singular imperfect of *eimi*, to be. We have, the breath holy, or of holiness, expressed in various ways in the Old Testament; several of which have been given in the preceding pages. I here add an expression signifying the same thing: 1 Kings 8: 15; E. V., God, which spake with his mouth unto David: 1 Kings 13: 21; E. V., thou hast disobeyed the mouth of the Lord: v. 26; E. V., who was disobedient unto the word of the Lord: 2 Chron. 6: 4; E. V., which he [God] spake with his mouth to my father David: v. 15; E. V., that which thou [God] spakest with thy mouth. We see, also, by 1 Kings 13: 2, 6, above given, that the *word* of the Lord is equivalent to the mouth, breath, of the Lord, and so, equivalent to *ru-ach* holy,—Gr., *pneuma* holy,—Douay, and E. V., Holy Ghost,—Holy Spirit.]

In John 14: 17, we have, Gr., *To*, that, *pneuma*, breath, of (*the* not to be rendered) truth, *ho*, which . . . , because it observeth not *auto*, it, not at all recognizeth, or, discerneth, *auto*, it: you, but, recognize, or, discern, *auto*, it, for with you it remaineth fixed, and in you shall be: The Lat. has *quem . . . eum . . . eum . . . eum;* which, or, whom, . . . it . . . it . . . it, or, him: Ital., *il quale*, the which, and *lo . . . lo . . . lo;* [*lo* is both *it*, and him:] the Rheims preferred to give, whom . . . him . . . him . . . him . . . he: and the E. V. follows the Rheims. In John 15: 26, the Gr. is, When but, be come *ho*, that, advocate, or, consoler, *hon*, which, I shall send [i. e., by his sacrificial death] to you from the Father, *to*, that, *pneuma* of (*the* not to be rendered) truth, *ho*, which, [it is *ho* in John 14: 17 also,] from the Father emanateth, *ekeinos*, it, shall, or, will, bear testimony concerning me. Ital., *il quale*, the which . . . *il qual*, which, proceedeth from my Father, *esso*, it, will, or shall, &c.: Rheims, *whom* I will . . . *who* proceedeth from the Father, *he* shall, &c.: E. V., *whom* I will . . . *which* proceedeth from the Father, *he* shall, &c. John 16: 13; Gr., When but be come it, *to*, that, *pneuma* of (*the* not to be rendered) truth, *hodēgēsei*, it will guide, or, direct, you into all the truth: for not *lalēsei*, will it speak, from itself, but whatever *akousē*, it may learn, or, apprehend, it will speak,

[i. e., you, with the *pneuma* holy, will, or, shall speak], and *ta*, those [things] coming *anangelei*, will angel,—messenger—to you. [There is no particle before either of the verbs; but simply the verb in its proper tense, number, and person.] The Lat. has *ille*, that, *spiritus* of truth; and the verbs only are given, in their proper tenses, &c.: The Ital. has, *colui*, that, (that is) the *Spirito* of truth, and has *egli*, it, before two of the verbs, and then, only, the verbs in their proper tense, &c.: the Rheims has *he* six times: the E. V., the same. [As to the expression found in several places in the E. V.: the spirit speaketh, or, saith; Gr., that *pneuma;* (i. e., the breath,—spirit—holy;) we have in Habak. 2: 3, E. V., 'the vision shall speak:' the breath speaketh, or, saith, is much less figurative.

I said I would inform the reader who Geddes was. I give a brief account of him and his work, collected from different notices of him. Rev. Alex. Geddes, LL. D., an eminent Scottish Roman Catholic divine, distinguished as a learned writer. The distinction, LL. D., was conferred on him by a Protestant University; the only instance of the kind. He was born in 1737. Finding that the Latin Vulgate was in many instances inaccurate, he resolved to translate the Bible directly from the originals. Everything that hard toil could do to make this great undertaking as complete as possible was done. In 1799 he gave to the world his first volume; and in 1800, the second, which brought the work to the end of Ruth; and also a volume of critical remarks. He died in 1802, while engaged in translating the Psalms. His version of the Psalms, which he completed as far as the 118th, was published in 1807. [This I have not seen. His version shewed, (as all will see who will, as he did, fully prepare themselves to read the Scriptures in the originals,) that the current so-called theology was radically wrong:] and he became an object of equal alarm and hostility to his own church and all the Protestant denominations. The former, indeed, set the example of the persecution, to which he was for a considerable period subjected: and after he published, a majority of the Catholic Bishops in England forbade the use of his work in their sees; while the apostolic vicar of the London district interdicted him from officiating as priest. Accusations of infidelity, and of a desire to destroy the authority of Scripture, were heaped upon him from all quarters. To dissipate these charges, he published an 'Address,' in which he proclaimed himself 'a sincere though unworthy disciple of Christ,' and denounced those as the real enemies of religion 'who seek to support her on rotten props, which moulder away at

the first touch of reason, and leave the fabric in the dust.' We remark: The persecution and proscription of Geddes, and of his work, the fruit of so much toil, and of a thorough mastery of the Hebrew, was but a continuance of the old system of proscription, by the Latin—Romish—Ecclesiastics, of the Greek and the Hebrew. Professor Draper, in his work on The Intellectual Development of Europe, notices this system of proscription as early as 1470, when the Greek and Hebrew threatened to take from the Latin language the sacred character with which Romanism had clothed it. I can only extract a sentence or two: page 469, the Professor says 'with a quick, a jealous suspicion, the ecclesiastic soon learned to detect a heretic from his knowledge of the Greek and Hebrew:' p. 470, 'they [the Romish clergy] were giving proof that they could not trust their own strength. They could not conceal their dread at the incoming of the Greek; they could not speak without horror of the influence of the Hebrew.' And, p. 484, 'the study of the Greek and Hebrew, recognized by all parties to be dangerous to the Latin system.' I need hardly say to the reader, that it is the Latin, and the Italianized Latin system that is still prevalent. Under this Latin—Romish—system it came to this pass, that no man must attempt to resort to the languages in which the Scriptures were written; that Latin so-called Christianity must be received implicitly as sacred, as the infallible word of God: and I have no doubt that most persons who read the E. V. (it is called the authorized version) read it under the impression that every word of it was inspired—inbreathed—by God.

After I had given my whole course of public readings, a gentleman who had heard most of them happened to see Geddes's work, his two first vols. and his vol. of Critical Remarks, and Prospectus, &c., in a book-store in New York; and, thinking I would like to have them, he brought them to me, three large folio vols., and his Prospectus, &c., a smaller folio vol.; a very expensive work, not likely to have obtained more than a very limited circulation. I at first told the gentleman I did not desire to have them; but it occurred to me to look at a few passages; I turned to some, and found that he rendered Gen. 1: 2, thus: "a vehement wind," E. V., 'the Spirit of God.' Gen. 2: 7, "man became a living person," E. V., 'man became a living soul.' The reader has seen that Geddes's rendering of Gen. 2: 7 gives the true sense; and that it is the corporeal living man that is called an *en-phsh*,—breath, E. V., soul, as every breathing creature is called in the Bible. Ps. 104: 4,

which I found in his vol. of Critical Remarks: it is given also in his letter to the Lord Bishop of London, (published with his Prospectus,) p. 53, "who maketh the winds his messengers." These renderings, by which I found myself supported by so accomplished a Hebrew scholar, induced me to say to the gentleman, he might leave the books. I give what Geddes says of Ps. 104: 4, at p. 53 of his letter: "Another instance I shall give from the Psalms. Ps. 104: 4, is thus rendered by our last translators: 'Who maketh his angels spirits, and his ministers a flaming fire.' That a servile translator from the Vulgate [the Latin] should be guilty of so egregious a mistake is not, perhaps, to be wondered at. He had before him an ambiguous text; [the Lat. text] and might think it incumbent on him to be as obscure and unintelligible as *his* original; [the Latin;] but that one who translates immediately from the Hebrew, and is but moderately acquainted with its genius, should so miserably degrade this sublime passage is surprising indeed. 'Who maketh the winds his messengers, and his ministers the flashing lightning.' A bold and sublime idea, and worthy an Oriental bard." [David.] A note here says: "Bishop Hare has well rendered this verse in Latin, 'faciens angelos suos, ventos,—making his angels—messengers, (the) winds, 'ministros suos, ignem flammantem,' his ministers, (a, or, the,) fire flaming: but Green, who took Bishop Hare for his model, has ill translated into English the first line, 'Who maketh his angels winds.'" Green's mistake is in not putting a comma after his word angels, as Bishop Hare does.

Further, as to the word HELL.

I have given before, p. 123, all the places where the Heb. *shaul*, —Gr., *hades*, occurs in the Pentateuch: and other passages containing it occur in the preceding pages. In 1 Sam. 2: 6, the Heb. is *shaul;* the Gr., *hades;* the Lat., *inferus;* the Douay, hell; the Ital., the *sepolcro;* the E. V., the grave. 2 Sam. 2: 32, Heb., *qbr*, grave: Gr., *taphos*, grave: Ital., the *sepoltura*, grave: Douay, and E. V., the sepulchre. 2 Sam. 3: 32; Heb., *qbr:* Gr., *taphos*, grave: Ital., the *sepoltura:* Douay, and E. V., the grave. 2 Sam. 22: 6; Heb., of *shaul:* Gr., of death: Ital., of the *sepolcro:* Lat., of *infernus:* Douay, and E. V., of hell. 1 Kings 2: 9; Heb., *shaul:* Gr., *hades:* Ital., *sepolcro:* Lat., *inferus:* Douay, hell: E. V., the grave. 1 Kings 13: 22; Heb., *qbr:* Gr., *taphos:* Ital., *sepoltura:* Lat., and Douay, sepulchre: E. V., grave. 1 Kings 13: 31; Heb., *qbr:* Gr.,

taphos: Lat., Douay, Ital., and E. V., sepulchre. 1 Kings 14 : 13; Heb., *qbr:* Lat., Douay, and Ital., sepulchre: E. V., grave. [I omit many passages where the Heb. is *qbr;* the Gr., *taphos;* for which the Douay, and E. V., give, sometimes, sepulchre, and sometimes, grave. I give enough of such passages to shew, that the Heb. *shaul*,—Gr., *hades*, mean the same as the Heb. *qbr*,—Gr., *taphos.*] 2 Kings 22 : 20; Heb., *qbr:* Gr., *taphos:* Lat., and Douay, sepulchre: Ital., *sepoltura*, grave: E. V., grave. Job 5 : 26; Heb., *qbr:* Gr., *taphos:* Lat., sepulchre: Ital., the *sepolcro:* Douay, the grave: E. V., (thy) grave. Job 7 : 9; Heb., *shaul:* Gr., *hades:* Lat., *inferus:* Douay, hell: Ital., the *sepolcro:* E. V., the grave. Job 10 : 19; Heb., *qbr:* Gr., *mnēma*, tomb: Lat., *tumulus*, a heap of earth, tomb, grave, sepulchre: Douay, grave: Ital., *sepoltura:* E. V., grave. Job 10 : 21; Heb., to land *hshk*, of darkness *u*, yea, or, and, of shade of death: *hshk*, darkness, is used, says Ges., for *hades*, [the grave,] citing Ps. 88 : 12; Read in E. V., v. 10, 11, 12: in v. 11 the Heb. is, *qbr:* Gr., *taphos:* Lat., Douay, and Ital., the sepulchre: E. V., the grave; and in v. 12, in *hshk*, darkness: the verses shew plainly that darkness is used as equivalent to, the grave. Job 17 : 1; Heb., . . . *qbrim li*, the graves for me (i. e., the burial-place waits for me, says Ges., citing this v.) Job 14 : 13; Heb., in *shaul:* Gr., in *hades:* Lat., in *infernus:* Douay, in hell: Ital., *sotterra*, under ground: E. V., in the grave. [*Sotterra* is the Ital. word used in Deut. 32 : 22, see p. 123.] Job 17 : 13; Heb., Though *aque*, I be strong, or, endure, *shaul* house of me, in *hshk*, darkness, is spread out bed of me: Gr., Though I hold out, or, endure, *hades* of me the house, *de*, indeed, in darkness is spread of me the bed: Ital., Although I amuse myself with hope, the *sepolcro* (will be) the my house, I shall make the my bed in the darkness: Lat., though I bear with, withstand, *infernus* my house is, *et*, even, in darkness I have spread my bed: Douay, If I wait hell is my house, and I have made my bed in darkness: E. V., If I wait, the grave (is) mine house; I have made my bed in the darkness. Job 17 : 16: Heb., *bdi*, [of which the meaning is very uncertain, as we shall see; it may be,] whenever, or, in multitude, *shal*, the grave, they shall descend it, *am*, lo, together *ol*, upon, dust come down: Gr., Whether, or, can it be that, with me into *hades* they shall descend? Whether, or, can it be that, upon dust we shall go down? Lat., Into the deepest *infernus* shall go down all mine; thinkest thou, at least *there* there will be rest to me? Douay, All that I have shall go down into the deepest *pit:* thinkest thou

that *there* at least I shall have rest? [Here the Douay gives *pit* for the Lat. *infernus*, the Lat. word for which it generally gives hell:] the Ital. is, (The my hopes) shall go down into the bottom of the *sepolcro;* because the rest, or, repose, (of all) equally (is) in the dust: E. V., They shall go down to the bars of the pit, when (our) rest together (is) in the dust. [I don't know whence this was got.] Job 21: 13; Heb., *shaul:* Gr., *hades:* Lat., *infernus:* Douay, hell: Ital., the *sepolcro:* E. V., the grave. Job 21: 26; Heb., Together upon dust, or, earth, they shall lie down, and a thrown up, [i. e., a heap of dust, or, earth,] shall cover upon them. The Gr. verb here is, *koimaō*, to lie down to rest. Job 21: 32; Heb., *qbrut*, [plural of *qbr*,] graves: Gr., plural of *taphos:* Lat., sepulchres: Ital., sepulchres: Douay, and E. V., graves. Job 24: 19; Heb., *shaul:* [The verse is omitted in my copy of the Gr.] Lat., *inferus:* Douay, hell: Ital., the *sepolcro:* E. V., the grave. Job 28: 3; Heb., stone of darkness *u*, yea, or, and, shade of death: [i. e., the stone, or, stones, of the tomb:] Job 30: 23; Heb., For I know, death will bring back, cause to return, me, *u*, yea, house appointed for every living thing. Job 30: 24; Heb., Surely prayers avail nothing, he [God] or, it [death] stretching out hand, *am*, though, in calamity of him, or, it, nevertheless they cry for help: Ges., under *boi*, citing this verse, translates it thus: "Prayers avail nothing when God stretches out the hand, nor in his destruction, (i. e., says he, sent by God,) does outcry profit them." There is no word for grave in the Heb., or Gr., or Lat., or Douay; the Ital. is, Yet, or, however, not will he stretch out the hand to the *avello*, grave, (those that there are within) cry they, when he destroyeth? E. V., Howbeit he will not stretch out (his) hand to the grave, though they cry in his destruction: Margin, "Or, seeing that in its destruction, the destruction of the grave, i. e., death, there is deliverance." Ed. Job 33: 22; Heb., to *shht*, [defined,] pit, sepulchre, grave, *en-phsh* of him, *u*, yea, life of him to (the) dead: the Gr. gives *thanatos*, death, for *shht*, and *hades* for, the dead: Lat., Hath drawn near to corruption *anima* of him, *et*, even, life of him to mortals, or, deadlies: Douay, His soul hath drawn near to corruption, and his life to the destroyers: Ital., *E*, yea, his *anima* cometh near to the *fossa*, trench, grave, *e*, yea, or, and, his life to the (bad) mortals: E. V., Yea, his soul draweth near to the grave, and his life to the destroyers. In v. 24, 28, 30, the Heb. word is the same, *shht*. Job 38: 17, the Heb. has, gates of death, . . . gates of shade of death; the Gr. has, gates of death . . . gates of *hades;* Lat., gates of death,

. . . doors dark: Douay, the gates of death, . . . the darksome doors: Ital., the gates, or, doors, of the death, . . . the gates, or, doors, of the *ombra*, shade, of the death: [Graglia's Ital. Dictionary defines *ombra*, shadow, shade, ghost, spirit: this is the way Romanism makes shades, ghosts, spirits:] E. V., the gates of death, . . . the doors of the shadow of death. Ps. 6: 5; Heb., *shaul:* Gr., *hades:* Lat., *infernus:* Douay, hell: Ital., the *sepolcro:* E. V., the grave. Ps. 7: 15; E. V., in the dust. Ps. 9: 15; E. V., in the pit. Ps. 9: 17; Heb., *shaul:* Gr., *hades:* Lat., *infernus:* Douay, hell: Ital., *inferno:* E. V., hell. Ps. 16: 10; Heb., *shaul:* Gr., *hades:* Lat., *infernus:* Douay, hell: Ital., the *sepolcro:* E. V., hell. Ps. 18: 5; Heb., *shaul:* Gr., *hades:* Lat., *infernus:* Douay, hell: Ital., *sepolcro:* E. V., hell. Ps. 22: 29; E. V., . . . all they that go down to the dust. Ps. 28: 1; E. V., that go down into the pit. Ps. 30: 3; Heb., *shaul* . . . *bur*, (defined) pit, sepulchre: Gr., *hades* . . . *lakkos*, pit: Lat., *infernus* . . . *lacus*, ditch: Douay, hell . . . pit: Ital., *sepolcro* . . . *fossa*, (defined) ditch, trench, grave: E. V., grave . . . pit. Ps. 30: 9; Heb., *shht*, pit . . . *ophr*, dust: Gr., *diapthoran*, destruction, for *shht:* Lat., and Douay, corruption: Ital., *fossa*. Ps. 31: 17; Heb., *shaul:* Gr., *hades:* Lat., *infernus:* Douay, hell: Ital., *sepolcro:* E. V., grave. Ps. 49: 14; Heb., *shaul*, twice: Gr., *hades*, twice: Lat., *infernus*, twice: Douay, hell, twice: Ital., first, *sotterra*, under ground, and then, *sepolcro:* E.V., grave, twice. Ps. 49: 15; Heb., *shaul:* Gr., *hades:* Lat., *inferus:* Douay, hell: Ital., *sepolcro:* E. V., grave. Ps. 55: 15; Heb., Let be death upon them, let them go down into *shaul hiim*, living, or, alive: Gr., into *hades* living: Lat., into *infernus viventes*, living: Douay, into hell alive: Ital., *sotterra* all alive: E. V., quick into hell: Margin, "Or, the grave," citing Ps. 9: 17; see it given before: Ges., under *ird*, gives, let them go down alive into *hades*. Ps. 63: 9; Heb., shall go into lower parts of this earth: Gr., those lowest of, &c.: Lat., the *inferiora*, lower, of, &c.: Douay, the lower parts of the earth: Ital., the more low parts of the earth: E. V., the lower parts of the earth. Ps. 69: 15; E. V., pit. Ps. 86: 13; Heb., . . . *en-phsh* of me [i. e., me] from of *shaul* lower part: [i. e., from the bottom of the grave:] Gr., the *psuchē* of me from, or, out of *hades* lowest: Lat., my *anima* from, or, out of, *inferno* lower: Douay, my soul out of the lower hell: Ital., my *anima* from the bottom of the *sepolcro:* E. V., my soul from the lowest hell: Margin, or, grave. Ps. 88: 3; Heb., *shaul:* Gr., *hades:* Lat., *infernus:* Douay, hell: Ital., *sepolcro:* E. V., grave.

Ps. 88 : 4 ; Heb., *bur :* Gr., *lakkos :* Lat., *lacus :* Douay, pit : Ital., *fossa*, ditch, trench, grave : E. V., pit : v. 5 ; Heb., *qbr :* Gr., *taphos :* Lat., *sepulcrum*, grave, tomb, sepulchre : Douay, sepulchre : Ital., *sepoltura :* E. V., grave : v. 6 ; Heb., They laid me in *bur*, pit, lowest, in darkness, in shades : Gr., in *lakkos* lowest, in darkness, *kai*, yea, in shade of death : Lat., They have laid me in *lacu inferiori*, in pit lower, in darks, *et*, even, in *umbra*, shade, of death : Douay, They have laid me in the lower pit : in the dark places, and in the shadow of death : Ital., Thou hast laid me in *fossa*, grave, lowest, in *tenebre*, darkness, in (places) deep : E. V., Thou hast laid me in the lowest pit, in darkness, in the deeps. Ps. 88 : 11 ; Heb., . . in *qbr* . . . in *abdun*, destruction, abyss, (nearly synonymous with *shaul*, says Ges.) : Gr., in *taphos* . . . in (*the* not to be rendered) *apōleia*, (defined) loss, destruction, perdition, death : Lat., in *sepulcro* . . . in *perditione*, loss, abolishment : Douay, in the sepulchre . . . in destruction : Ital., in the *sepolcro* . . . in (the place of) the *perdizione*, (defined by Graglia) perdition, damnation, destruction, ruin : E. V., in the grave . . . in destruction. Ps. 89 : 48 ; Heb., *shaul :* Gr., *hades :* Lat., *inferus* : Douay, hell : Ital., *sepolcro :* E. V., grave. Ps. 94 : 17 ; Heb., *dume*, place of silence (poetically used of *hades*, says Ges., citing this verse, and Ps. 115 : 17) : the Gr. in Ps. 94 : 17, gives *hades* for the Heb. *dume* : the Lat. gives *infernus :* the Douay, hell : Ital., in the silence : E. V., in silence. Ps. 115 : 17 ; Heb., Not those dead praise Jehovah, *u*, yea, not any that go down to *dume*, place of silence : Gr., for *dume*, gives, *hades :* Lat., into *infernus :* Douay, to hell : Ital., into the place of silence : E. V., into silence. Ps. 116 : 3 ; Heb., Have surrounded me cords of death, *u*, yea, limits, or, borders of *shaul* came to, or, befell, me : Gr., of death . . . of *hades :* Lat., of death . . . of *infernus :* Douay, The sorrows of death have compassed me : and the perils of hell have found me : Ital., , . . of the death . . . of the *sepolcro :* E. V., of death . . . of hell. Ps. 118 : 18 ; E. V., but he hath not given me over unto death. Ps. 139 : 8 ; Heb., *shaul :* Gr., *hades :* Lat., *infernus :* Douay, into hell : Ital., in the places low *sotterra*, under ground : E. V., in hell. Ps. 141 : 7 ; Heb., *shaul :* Gr., *hades :* Lat., *infernus :* Douay, hell : Ital., *sepolcro :* E. V., grave. Ps. 143 : 3 ; Heb., . . . in darkness as dead of time long past. Ps. 143 : 7 ; Heb. *bur*, pit. Prov. 1 : 12 ; Heb., *shaul* . . . *bur :* . . . Gr., *hades* for *shaul :* Lat., *infernus :* Douay, hell . . . pit : Ital., the *sepolcro* . . . the *fossa* : E. V., the grave . . . the pit. Prov. 2 : 18 ; Heb., to death, *u*, yea, to *rphaim* (a gentile noun, Rephaites, an ancient

nation of the Canaanites, famous on account of their gigantic stature, says Ges.): Gr., to death . . . to *hades*, for *rphaim:* Lat., to death . . . to *inferus:* Douay, unto death . . . to hell: Ital., to the death, *e*, yea, the her pathways to the giants: E. V., unto death . . unto the dead. Prov. 5: 5; Heb., Footsteps of her, of death; of *shaul*, steps of her take hold: Gr., with death into the *hades:* Lat., into death, *et*, even, to *inferus:* Douay, into death, and her steps go in as far as hell: Ital., to the death . . . to the *inferno*, the lying below: [equivalent to the Ital. *sotterra*, under ground:] E. V., Her feet go down to death; her steps take hold on hell. Prov. 7: 27; Heb., Paths of *shaul* house of her, going down to the inclosures of death (i. e., of *hades*, says Ges., under *hdr:*) Gr., of *hades* . . . of the death [of death:] Lat., of *inferus* . . . of death: Douay, to hell . . . . of death: Ital., of the *inferno*, . . . to the more internal places of death: E. V., to hell, . . to the chambers of death. Prov. 9: 18; Heb., of *shaul:* Gr., of *hades:* Lat., of *infernus:* Douay, of hell: Ital., of the *inferno:* E. V., of hell. Prov. 15: 11; Heb., *shaul u*, yea, or, and, *abdun* [see before:] Gr., *Hades kai*, yea, or, and, *apōleia* [see before:] Lat., *Infernus, et*, even, *perditio*, loss, abolishment: Douay, Hell and destruction: Ital., The *inferno e*, yea, the place of the *perdizione* [see before:] E. V., Hell and destruction. Prov. 15: 24; Heb., . . may escape, go away, be removed, from *shaul* beneath; Gr., out of the *hades*, *sōthē*, he may be brought back safe, or, be saved: Lat., out of, or, from, *infernus* the utmost: Douay, from the lowest hell: Ital., to draw himself, or, be drawn, from the *inferno* (which is) at bottom [equivalent to its phrase before given, from the bottom of the *sepolcro:*] E. V., that he may depart from hell beneath. Prov. 23: 14; Heb., from *shaul:* Gr., from death: Lat., from *infernus:* Douay, from hell: Ital., from the *inferno:* E. V., from hell. Prov. 27: 20; Heb., *shaul u*, yea, or, and, *abde*, place of destruction, abyss, (used of *hades*, says Ges., citing this verse:) Gr., *Hades kai*, even, or, and, *apōleia* [see before:] Lat., *Infernus et perditio:* Douay, Hell and destruction are never filled: Ital., The *sepolcro e*, yea, or, and, the place of the perdizione [see before:] E. V., Hell and destruction are never full. Prov. 30: 15, 16; Heb., v. 15, not satisfied, four not say enough, v. 16, *shaul*, &c.: omitted in my copy of the Gr.: Lat., v. 16, *Infernus:* Douay, hell: Ital., The *sepolcro:* E.V., The grave. Eccles. 6: 4; Heb., For in *ebl*, breath, he came, and to darkness goeth, and in darkness name of him shall be covered over. Eccles. 8: 10; Heb., of wicked *qbrim*, the graves: Gr., in, or, to, *taphous*, graves;

Lat., and Douay, I saw the wicked buried: Ital., and then I have seen [I saw,] that the wicked (which before were) buried: E. V., And so I saw the wicked buried. Eccles. 9: 10; Heb., . . . in *shaul* where thou goest there [i. e., whither thou goest:] Gr., in *hades*, where thou goest there: Lat., *inferus:* Douay, in hell: Ital., *sotterra*, under ground, where thou goest, not there (is), &c.: E.V., in the grave. Eccles. 12: 5; Heb., . . . for goeth that, or, this, man to house *olm*, hiding, him: Gr., for goeth *ho*, that, or, this, man to house of space of time of him [i. e., to which space of time brings him:] Lat., and Douay, into the house of his eternity: Ital., to his house perpetual: E. V., to his long home.

Song of Sol. 8: 6; Heb., as death, . . . as *shaul:* Gr., as death, as *hades:* Lat., as death, . . . as *infernus:* Douay, as death, . . . as hell: Ital., as the death, . . . as the *inferno:* E. V., as death, . . as the grave. Isai. 5: 14; Heb., *shaul* the *en-phsh* of her: Gr., *ho*, that, or, the, *hades* the *psuchē* of him: Lat., *infernus* his *anima:* Douay, Therefore hath hell enlarged her soul: Ital., Therefore the *sepolcro* hath enlarged itself: E. V., Therefore hell hath enlarged herself. Isai. 8: 22: Heb., . . . to darkness thrust forth: Ital., . . . and he shall be shoved into the darkness: E. V., . . . and (they shall be) driven to darkness. Isai. 14: 9; Heb., *shaul:* Gr., the *hades:* Lat., *infernus* underneath: Douay, Hell below: Ital., The *inferno* of beneath: E. V., Hell from beneath. Isai. 14: 11; Heb., *shaul:* Gr., *hades:* Lat., *inferus:* Douay, hell: Ital., into the *inferno:* E. V., to the grave. Isai. 14; 15; Heb., to *shaul*, to (the) hinder parts of pit: Gr., unto *hades*, *kai*, yea, to the foundations of the earth, or, ground: Lat., to *infernus* in depth of pit: Douay, to hell, into the depth of the pit: Ital., into, or, to, the *inferno*, into, or, to, the bottom of the *fossa*, trench, grave: E. V., to hell, to the sides of the pit. Isai. 14: 19; Heb., *qbr* of thee . . . to stones of pit: Gr., to *hades*, for, stones of pit: Lat., sepulchre . . . to foundation of pit: Douay, grave, . . . to the bottom of the pit: Ital., grave, . . . to the stones of the *fossa:* E. V., grave, . . . to the stones of the pit. Isai. 28: 15; Heb., For you have said, you have cut (a) covenant with death, *u*, yea, with *shaul* you have made: [cut a covenant, is a phrase, from slaying and dividing the victim, as was customary in making a covenant; says Ges.]: Gr., *hades*, first, . . . *kai*, yea, death: Lat., death, . . . *infernus:* Douay, with death, . . . with hell: Ital., with death, . . . with the *sepolcro:* E. V., with death, . . . with hell. Isai. 28: 18; Heb., with death, . . . with *shaul:* Gr., death, . . the *hades:* Lat., death, . . *infernus* · Douay,

with death, . . . with hell: Ital., with death, . . . with *sepolcro:* E. V., with death, . . . with hell. Isai. 38: 10; Heb., of *shaul:* Gr., of *hades:* Lat., of *inferus:* Douay, of hell: Ital., of the *sepolcro:* E. V., of the grave. Isai. 38: 17; Heb., *en-phsh* of me from pit of nothingness: Gr., the *psuchē* of me, that it be not lost, destroyed totally: Lat., my *anima*, that it be not annihilated, quite spent, or, quite gone: Douay, my soul that it should not perish: Ital., my *anima*, to draw her [it] forth from the *fossa*, grave, of the corruption: E. V., . . . to my soul (delivered it) from the pit of corruption. Isai. 38: 18; Heb., *shaul*, . . . *mut*, death, . . . *bur*, pit: the Gr. gives *hades* both for *shaul* and for *bur:* Lat., *infernus*, . . . *mors*, . . . *lacus:* Douay, hell, . . . death, . . the pit: Ital., the *sepolcro*, . . . the death, . . . the *fossa:* E. V., the grave, . . . death, . . . the pit. Isai. 53: 9; Heb., *qbr:* Gr., *taphos:* Lat., *sepultura*, burial: Douay, burial; Ital., and E. V., grave. Isai. 57: 1, 2; v. 1, Heb., Those just are lost, destroyed, perish, and not (a) man putteth upon heart, &c.; v. 2, They shall enter into safety, or, go in peace, they shall be at rest upon beds of them [their graves] who walk in strait way: (see Ges., *nkh*): the Gr. gives, v. 1, ye see that the just is lost, destroyed totally, perisheth, &c.; in v. 2, it gives, grave, for the Heb. beds: Lat., v. 1, The just is lost, annihilated, quite spent, &c.; v. 2, *requiescat*, let him lie at rest in his bed that hath walked in his directness: Douay, v. 1, The just perisheth, &c.; v. 2, . . . let him rest in his bed that hath walked in his uprightness: Ital., The just dieth, &c.: v. 2, Who walketh in his integrity shall go into peace, they shall repose, or, rest, upon their beds: E. V., v. 1, The righteous perisheth, &c.: v. 2, He shall enter into peace (margin, or, go in peace): they shall rest in their beds, (each one) walking (in) his uprightness. Isai. 57: 9; Heb., *shaul:* Gr., *hades:* Lat., *inferus:* Douay, hell: Ital., the *inferno:* E. V., hell. Jer. 8: 1; Heb., *qbri*, graves, of them: Gr., the *taphōn* of them: Lat., their sepulchres: Douay, their graves: Ital., their *sepolcre:* E. V., their graves. Jer. 20: 17; Heb., *qbr* of me: Gr., *taphos* of me: Ital., *sepolcro:* Lat., Douay, and E. V., grave. Jer. 22: 19; Heb., Burial of (an) ass he shall be buried, drawn along on the ground and thrown far off from the gates of Jerusalem [i. e., he shall have no burial, than which nothing was more ignominious among the Hebrews.] Jer. 26: 23; Heb., *qbri*, graves. Lam. 3: 6; Heb., Into darkness he has caused me to return as (the) dead of time long past. Ezek. 26: 11; Heb., . . . to (the) *arts*, ground, or, earth, shall go down. Ezek. 28: 8; Heb., *shht*, pit.

Ezek. 31 : 14; Heb., . . . for all of them are given, or, delivered, to death, to of earth, or, ground, lower parts among (the) sons of *adm*, Adam, or, men, to them that are gone down to *bur*. Ezek. 31 : 15; Heb., *shale:* Gr., *hades:* Lat., *inferus:* Douay, hell: Ital., the *inferno:* E.V., the grave. Ezek. 31 : 16; Heb., when I brought him down to *shale* with them that go down to *bur*, and shall be revenged (and so given by Ges., under *nhm*, citing this verse) by earth's, or, ground's, lower parts all the trees *oden*, of eden,—pleasure, choice and good of Lebanon, every drinking water: ['trees of pleasure' means, I presume, distinguished personages, who had gone to the grave before him:] the Gr. of the verse has *hades*, . . . pit; the Lat., *infernus*, . . . pit; the Douay, hell, . . pit; Ital., the *inferno*, . . the *fossa*, grave; E. V., hell, . . . pit: [the lower parts of the earth, or, ground, in the v. means the same as hell . . . pit.] Ezek. 31: 17; Heb., *shale:* Gr., *hades:* Lat., *infernus:* Douay, hell: Ital., the *inferno:* E.V., hell. Ezek. 31 : 18; Heb., to earth's, or, ground's, lower parts. Ezek. 32 : 18, the same. Ezek. 32 : 21; Heb., *shaul:* Gr., in deep of pit: Ital., from midst the *sepolcro:* Lat., from midst of *infernus:* Douay, from the midst of hell: E.V., out of the midst of hell. Ezek. 32 : 22; Heb., *qbrt*, graves: v. 23; Heb., *qbrt . . . bur . . . qbr:* v. 24; Heb., *qbr* . . to earth's lower parts . . to *bur:* v. 25; Heb., *qbr . . bur:* v. 27; Heb., *shaul:* Gr., *hades:* Lat., *infernus:* Ital., the *inferno:* E.V., hell: v. 29; Heb., and all princes of her who were put in graves of them with slain of sword, with uncircumcised shall lie down *u*, yea, with them that go down to pit: The Gr. gives, were put to bed with: Lat., had slept with: Douay, are joined with: Ital., 'are been put among' the slain with the sword: E. V., 'laid by' (them that were) slain by the sword: v. 30; Heb., . . . with them that go down to the *bur*, pit. Ezek. 37 : 11; Heb., and *abde*, is lost, (the) hope of us; we are lost: (see Ges., under *gzr*, citing this v.:) Gr., *apolōlen*, is lost, the hope of us; we have breathed our last: [*apolōlen* is from *apollumi*, the verb we have so often had; defined, to be lost, destroyed totally, to perish:] Lat., *periit*, is annihilated, perished, quite spent, quite gone, cut off, our hope; and we are *abscissi*, cut off, put an end to: Douay, our hope is lost, and we are cut off: Ital., our hope is perished, *e*, yea, or, and, as to us, we are exterminated: E. V., and our hope is lost; we are cut off for our parts. Ezek. 37 : 12; Heb., . . lo I open [for, will open; present for future; often so used] *qbrut*, (the) graves, of you, and cause to come up you from, or, out to, (the) *qbrut* of you: Gr., I open, &c.: Lat., Douay, Ital., and

E. V., I will open, &c. Hosea, 13 : 14; Heb., *shaul . . . mut . . . mut . . . shaul:* Gr., *hades . . .* death . . . death . . . *hades:* Lat., *mors . . mors . . mors . . mors . . infernus:* Douay, death . . death . . death . . death . . hell: Ital., *sepolcro . .* death . . death . . *sepolcro:* E. V., grave . . death . . death . . grave. Amos 9 : 2; Heb., *shaul:* Gr., *hades:* Lat., *infernus:* Douay, hell: Ital., the places more low *sotterra*, under ground: E. V., hell. Obad. 1 : 3; Heb., Who shall bring down me to *arts*, earth, or, ground? [i. e., to the grave.] Jonah 2 : 2; Heb., from belly of *shaul:* Gr., from belly of *hades:* Lat., from belly of *infernus:* Ital., from the belly of the *sepolcro:* Douay, out of the belly of hell: E. V., the same. Jonah 2 : 6; Heb., *u*, but, thou hast brought up from *shht*, pit, sepulchre, grave, (the) life of me Jehovah God of me: Ital., from the *fossa*, ditch, trench, grave: Gr., from loss: Lat., Douay, and E. V., from corruption: Margin, or, the pit. Nahum 1 : 14; Heb., *qbr:* Gr., *taphē:* Lat., *sepulcrum:* Ital., *sepolcro:* Douay, and E. V., grave. Habak. 2 : 5; Heb., *u*, yea, *aph*, even, or, besides . . . who maketh wide as, or, like, *shaul en-phsh*, (the) breath [for, desire] of him, *u*, yea, he as, or, like, death, *u*, that, or, and, cannot be satisfied; *u*, but, *iasph*, scrapeth together, to him all nations, *u*, yea, grasps with the hand of him all people: [a personification of death:] Gr., *hos*, who, hath made wide as *hades* the *psuchē* of him, *kai*, even, or, yea, *houtos*, this (man), as, or, like, death not to be satiated, &c. Lat., who hath made wide as *infernus* his *anima; et*, even, he as death, and not is satisfied: Ital., who hath enlarged his *anima* after the manner of, or, like, the *sepolcro*, *e*, yea, (is been) like death, and not is satiated: Douay, who enlargeth his *desire* like hell: and is himself like death, and he is never satisfied: but will gather together unto him all nations, and heap together unto him all people: E. V., who enlargeth his *desire* as hell, and (is) as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people. Zeph. 1 : 2; Heb., *asph asph*, I will scrape together I will scrape together [for, I will surely scrape together] all from upon face of this *admē*, earth, or, land, saith Jehovah: v. 3; Heb., *asph*, I will scrape together man and beast, *asph*, I will scrape together, the birds, or, fowl, of these heavens, . . . and *ekrti*, [from the verb *krt* so often before given,] I will cut off, destroy, extirpate, cause to perish, these men from upon face of this *admē*, saith Jehovah.

Mat. 5 : 22; Gr., . . . liable shall be to the penalty of the *gehenna* of the fire; Lat., obnoxious shall be to (the) *gehenna* of (the)

fire: Ital., shall be subject to the *geenna* of the fire: Rheims, and E. V., shall be in danger of hell fire. Mat. 5: 29; Gr., *gehenna:* Lat., *gehenna:* Ital., the *geenna:* Rheims, and E. V., hell. Mat. 5: 30, same. Mat. 7: 13, 14; Gr. . . . spacious *he*, that, way *he*, which, leading to (*the* not to be rendered) *apōleian*, loss, perdition, destruction, &c.: v. 14, As narrow *he*, that, gate, and compressed *he*, that, road *he*, which, leading to the life [to life.] Mat. 8: 12; E. V., But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth: [a figurative expression found in the poetry of Job and David, Oriental bards, Job 16: 9; Ps. 112: 10; E.V.] The wicked shall gnash with his teeth, and melt away: the desire of the wicked shall perish: see E. V. Mat. 8: 21; E.V., suffer me first to go and bury my father. v. 22; E. V., let the dead bury their dead. Mat. 10: 28; Gr., *gehenna:* Lat., *gehenna:* Ital., the *geenna:* Rheims, into hell: E.V., in hell. Mat. 11: 23; Gr., And thou Capernaum, *he*, which, even to the *ouranos* having been exalted, even to *hades* shall be brought down: Lat., . . . shalt thou be exalted even to *cælum?* Even unto *infernus* thou shalt descend: Rheims, shalt thou be exalted up to heaven? thou shalt go down even unto hell: Ital., which art been exalted even to the *cielo*, shall be brought down even to the *inferno:* E. V., heaven, . . . hell. Mat. 12: 40; Gr., For just as was Jonas in the belly of the whale three days and three nights: thus shall be that son of the man in the heart of the earth three days and three nights. Jonah 2: 3, is, belly of hell: Margin, or, grave, citing this verse, Mat. 12: 40; showing that, heart of the earth, and grave, mean the same; and citing Ps. 16: 10, where the Douay and E. V. word is hell; showing that, hell, and heart of the earth, and grave, mean the same. Mat. 16: 16, 18; Gr., Answering but Simon Peter, he said: Thou art that Christ, that son of that God which living: v. 18; [Jesus saith:] As thou art Peter, [meaning, probably, as sure as thou art Peter,] upon this rock [foundation, i. e., upon what Peter had said of him in v. 16,] I will build of me the church: and gates, or, doors, of *hades* not shall maintain superiority over her, or, it [i. e., the grave shall not retain the members of it:] Lat., gates, or, doors, of *inferus* shall not prevail against her, or it: Rheims, the gates of hell shall not prevail against it: E. V., the same: Ital., the gates, or, doors, of the *inferno.* Mat. 18: 8; Gr., . . . good for thee it is to enter into the life halt, or, maimed, than two hands or two feet having, to be laid down in that fire which permanent, eternal: [i. e., the fire of the grave: it is put in oppo-

sition to *life*, because there will never be any deliverance from it of those who die in their sins. The cities of Sodom and Gomorrah are said to suffer the vengeance of eternal fire.] In v. 9, the Gr. is, to enter into the life, or, . . . into the *gehenna* of the fire: Rheims, and E. V., into hell fire. Mat. 19: 28, 29; Gr., . . . you *hoi*, who, having followed me . . . v. 29, . . . (a) life eternal shall receive as a portion. Mat. 23: 15; Gr., (a) son of *gehenna:* Lat., and Ital., the same: Rheims, and E. V., the child of hell. We have in the Old Testament, 1 Sam. 20: 31; Heb., . . . for (a) son of death he: Gr., the same: Lat., the same: Douay, for he is the son of death: Ital., for it is necessary that he die: E. V., for he shall surely die. Mat. 23: 33; Gr., serpents, offspring, or, progeny, of vipers, how can ye flee, or, escape, *apo*, from, from out of, *tēs kriseōs*, that final issue, of the *gehenna?* [This may mean, either, how can you expect to be raised to life from, or, out of the grave, or, how can you expect that the grave will not be your final doom?] Lat., from the *judicium*, judgment, decree, of *gehenna?* Rheims, from the judgment of hell? Ital., how will ye fly away from the *giudicio*, judgment, sentence, of the *geenna?* E.V., 'how can ye escape the *damnation* of hell?' If the Lat. word *damnatio* had been used here, this would be, the condemnation of the grave, i. e., condemnation to the grave as a finality. I may as well here dispose of the E. V. word *damnation*. It has come to pass that in Orthodoxy it is used to signify, continuous eternal conscious punishment, 'continuous infliction,' as we have seen it expressed by Whately. Now our word *damnation* is the Lat. word *damnatio:* the *n* is added to give it an English termination. The only definitions given of the Latin *damnatio* are, 'condemnation, or, condemning;' which all understand to be, an act performed, finished, done. There is no Lat. noun *condamnatio*, or, *condemnatio*. There are the Lat. verbs, *damno* and *condemno*, each defined, to condemn. We thus see, that condemnation and damnation mean the same. The Lat. verb *condemno*, is used in Mat. 12: 7, 37; 20: 18. In Mark 3: 29, the Gr. is: . . . but liable to a penalty is of an eternal *krisis*, decision, final issue: Lat., but obnoxious will be of (an) eternal *delictum*, offence: Rheims, but shall be guilty of an everlasting sin: Ital., but shall be subject to eternal *giudicio*, judgment, sentence, decree: E. V., but is in danger of eternal damnation: [i. e., in Orthodoxy, eternal conscious punishment.] Mark 10: 33; Gr., shall sentence, or, condemn, him to death: the Lat. verb used here is *damno*, condemn: Rheims, Ital., and E. V., condemn. [Why did not the

E. V. give, damn him to death? *damn* is just as proper for the Lat. *damno* as damnation is for the Lat. *damnatio.*] Mark 12 : 40; Gr., . . . *houtoi*, these, shall receive more eminently, or, more eminent, [I think the first gives the meaning best; i. e., these especially], *krima*, sentence, condemnation: Lat., more swift, or, speedy, *judicium*, judgment: Rheims, shall receive greater judgment: Ital., elder condemnation: E. V., greater damnation. In Luke 6 : 37; 11 : 31, 32, the Lat. has its verb *condemno.* In Luke 23 : 40, the Lat. is *damnatio:* E. V., condemnation. [Why did not E. V. give *damnation* here?] In Luke 24: 20, the Lat. is, delivered him to (the) *damnatio* [for which the E. V. gives so often *damnation*] condemnation, of death: Ital., to be judged, or, sentenced to death: Rheims, and E. V., to be condemned to death. [Why did not the Rheims, and E. V., give here, to damnation of death? This simple verse should put to shame all Ecclesiastics who use the word damnation in the sense in which Orthodoxy has come to apply it, namely, the sense of eternal conscious punishment. It is Jesus who is here spoken of.] In John 3 : 17, 18, the Lat. verb is *judico*, to give sentence, condemn: and in v. 19, its word is *judicium*, judgment: E. V., condemnation. John 5 : 28, 29; Gr., Do not wonder at this: for shall come (an) hour in *he*, which, *hoi*, those, in *tois*, those, *mnēmeiois*, secure places where precious things are stored up and preserved, shall hear the word, or, voice, of him, v. 29, And shall be caused to go out of, or, emanate from, *hoi*, those, the good having done, *eis*, in, (a) resurrection of life: those but the bad having done in (a) resurrection of *krisis*, final issue: Lat., of *judicium*, judgment, doom: Rheims, unto the resurrection of judgment: Ital., in resurrection of condemnation: E. V., unto the resurrection of damnation. [This verse cannot, and was not intended by the Christ to shew that the wicked will be raised: it would overturn the uniform, and unbroken testimony of Scripture to the contrary. The word *mnēmeiois* used by him disproves any such intention. Again: It will not be known to whom the grave is the final issue, the condemnation, but by their not rising: hence, it is not the wicked who will rise, but their condemnation, final issue: and the text in the Gr. is in entire accordance with the Christ's *usus loquendi*—mode of speaking.] In John 8 : 10; the Lat. verb is *condemno.* Rom. 1 : 32; Gr., Who that *dikaiōma*, sentence, decree, of God, knowing that *hoi*, those, the such doing befitting death are. [This can have no other meaning than death eternal; for all die.] Rom. 3 : 8; Gr., *hōn*, of whom, the *krima*, sentence, con-

demnation, just, or, right, is: Lat., *damnatio:* Ital., condemnation: Rheims, and E. V., whose damnation is just. Rom. 8: 1; Gr., no hence now *katakrima*, sentence of death, condemnation, *tois*, to those, in Christ Jesus: Lat., of *damnatio:* Rheims, Ital., and E.V., no condemnation. Rom. 9: 22; Gr., vessels of wrath fitted *eis*, for, *apōleian*, loss, perdition, destruction, death. [These definitions shew what death is to the wicked.] The Lat. is, fitted for *interitum*, extinction, destruction, death: Ital., fitted to *perdizione*, perdition, destruction: Rheims, for destruction: E. V., to destruction. Rom. 14: 23; Gr., *katakekritai*, is passed sentence against, condemned: Lat. is *damnatus*, condemned: Rheims, is condemned: Ital. is condemned: E. V., is damned: Margin, judged, or, condemned. 1 Cor. 11: 29; Gr., *krima*, sentence, condemnation: Lat., *judicium*, judgment: Rheims, judgment: Ital., judgment: E. V., damnation. 1 Cor. 11: 32; Lat., not *damnemur*, [from *damno*] not we be condemned: Rheims, Ital., and E.V., condemned. 1 Cor. 11: 34; Gr., *krima*, sentence, condemnation: Lat., *judicium:* Douay, judgment: Ital., judgment: E. V., condemnation. 2 Cor. 3: 9; Lat., *damnatio:* Rheims, Ital., and E.V., condemnation. In 2 Cor. 7: 3, the Lat. verb is *condemno.* 2 Thess. 2: 12; Gr., that *krithōsi*, [from *krinō*,] may be discriminated, judged, accused, passed sentence upon, all *hoi*, those, &c.: Lat., *judicentur*, [from *judico*,] may be condemned, given sentence, all, &c.: Rheims, may be judged: Ital., may be judged: E. V., might be damned. 1 Tim. 5: 12; Gr., Having *krima*, sentence, condemnation: Lat., Having *damnatio:* Ital., Having condemnation: Rheims, Having damnation: E. V., Having damnation. [This can only mean, have sentence of death, condemnation of death. It cannot mean, Having eternal conscious misery. That *damnatio*, condemnation, means an act finished. See E. V., Mark 14: 64.] James 3: 1; Gr., Not many [i. e., variant] teachers be ye, brothers of me, knowing *hoti*, that, better, or, superior, *krima*, judgment, we shall receive: [i. e., by not being variant, but agreeing teachers:] Lat., *majus judicium*, more weighty consideration, we shall draw, or, get: citing Mat. 23: 8, where the Gr. is, for one is of you the guide, the Christ: but all you brethren are. [And, as brethren in Christ, must all teach the same things]: Rheims, the greater judgment: Ital., greater condemnation: E. V., the greater condemnation. [The Ital. is clearly wrong; and the E. V. follows the mistake.] 2 Pet. 2: 3; Gr., *krima*, sentence, condemnation, . . *apōleia*, loss, perdition, destruction: Lat., *judicium*, judgment, doom, . . . *perditio*, loss, abolish-

ment, loss past recovery: Rheims, judgment, . . . perdition: Ital., judgment, . . . *perdizion*, perdition, destruction: E. V., judgment, . . . damnation. 2 Pet. 2: 6; Lat., *damnavit* [from *damno*,] Rheims, Ital., and E. V., condemned. 1 John 3: 20; For if *katagi-nōskē*, accuse, reproach the *kardia*, heart, mind, reason, soul, of us: [An expression similar to the breath holy forbade: the breath holy saith.] The Lat. yerb is *reprehendo*, reprove, blame, us: Rheims, if our heart reprehend us: Ital., if our *cuore*, heart, mind, soul, (us) condemn: E. V., For if our heart condemn us: [The Gr. is not, reproach us; but if *kardia* of us reproach: the Ital., inserts *us* in Italics.] Jude, v. 4; Gr., *krima*, sentence, condemnation: Lat., *judicium*, judgment: Rheims, judgment: Ital. and E. V., condemnation. Jude v. 15; Gr., To effect *krisin*, final issue, judgment, against all, &c.: Lat., To do *judicium* against all: Ital., to do judgment against all, &c.: Rheims, To execute judgment upon all . . . the ungodly: E. V., the same. [On the theory of Orthodoxy this cannot be done; for there is no end to eternity; and consequently, on that theory, judgment can never be executed.]

I proceed now with G R A V E.

Mat. 27: 52, 53; And the *mnēmeia*, [the same noun used in John 5: 28, given before,] secure places where precious things are stored up and preserved, were opened; and many *sōmata* of those lain down to rest, or, that had died, holies were awakened, or, arose: v. 53; And coming out of the *mnēmeiōn* [the same noun used in v. 52] after the awakening, or, erection, of him, &c. Mat. 27: 60; the same Gr. noun, *mnēmeiōn*, is used twice in this verse. E. V., tomb, sepulchre. In Mat. 28: 8, the same Gr. noun is used. In Mark 6: 29, the same Gr. noun is used: E.V., tomb. Mark 9: 43; Gr., into the *gehenna*, into that fire which unextinguishable: Lat., *gehenna:* Ital., *geenna:* Rheims, and E. V., hell. Mark 9: 45; the same. Mark 9: 47; Gr., into the *gehenna* of the fire: Lat., *gehenna:* Ital., into the *geenna* of the fire: Rheims, into the hell of fire: E. V., into hell fire. Mark 15: 46; Gr., and laid him in a *mnēmion*, . . . a stone upon the door of the *mnēmion*. In Mark 16: 2, 5, 8, the same Gr. word is used. Luke 10: 15; Gr., *hades:* Lat., *infernus:* Ital., the *inferno:* Rheims, and E. V., hell. Luke 11: 44; Gr. . . . for ye are as those *mnēmeia* which invisible, and those men which walking about above know not. Luke 11: 47; Gr., the *mnēmeia* of the prophets: v. 48, the same. Luke 12: 5;

Gr., into the *gehenna:* Lat., *gehenna:* Ital., into the *geenna:* Rheims, and E. V., into hell. Luke 16 : 23; Gr., And in the *hades:* Lat., And *sepultus est in inferno*, and was buried in *infernus:* Rheims, and he was buried in hell: Ital., v. 22, 23; . . . and was buried. And being in the pains of the *inferno*, he lifted up the eyes, and, &c.: E. V., v. 22, 23; . . . and was buried; And in hell he lifted up his eyes, being in torments, and, &c. [The Lat. and Rheims so point as to make, was buried in *infernus*,—Rheims, he was buried in hell.] Luke 16 : 30; Gr.. . . . but if some one from dead should go to them: v. 31; Gr., . . . though some one from among dead should arise. ['From dead,' in these verses, means the same as from *hades*, the grave, Lat., *infernus*, Rheims, and E. V., hell.] Luke 23 : 55; 24 : 1, 2. In each of these the Greek word is *mnēmeion.* John 11 : 17; Gr., *mnēmion:* E. V., grave; v. 31, the same: v. 38, the same. John 12 : 17; Gr., out of the *mnēmeion:* Lat., out of *monumento*, (the) sepulchre: Ital., out of the *monumento:* Rheims, out of the grave: E. V., out of his grave. Acts 2 : 27; Gr., in *hades:* Lat., in *infernus:* Ital., in the places *sotterra*, under ground: Rheims, and E. V., in hell. Acts 2 : 29; Gr., *mnēmeion:* E. V., sepulchre. Acts 2 : 31; Gr., in *hades:* Lat., in *infernus:* Ital., in the places *sotterra:* Rheims, and E. V., in hell. Acts 4 : 2; Gr., from among dead. [Signifying the same as from *hades*, the grave.] Acts 8 : 2; Gr., But *sunekómisan*, together took care of, attended to, carried, or, took away, *ton*, that, Stephen, men cautious, or, provident: Lat., But took care of, or, attended to, Stephen men cautious, or, provident: Rheims, And devout men took order for Stephen's (funeral): Ital., And some men religious carried (to *seppelir*, bury, hide,) Stephen: E. V., And devout men carried Stephen (to his burial): [equivalent to, carried him to *hades*, Rheims, and E. V., to hell.] Acts 13 : 29, Gr., *mnēmeion.* Rom. 10 : 7; Gr., the *abussos*—the bottomless, bottomless pit, abyss, . . . from among dead, [meaning the same as *abussos*, which has been before used for the grave. The grave, Rheims, and E. V., hell, is called a bottomless pit, because, as elsewhere said, it cannot be satiated.] Rom. 11 : 15; Gr., life from among dead: [i. e., from *hades*, the grave.] 1 Cor. 15 : 55; Gr., O death . . . *O hades:* Lat., *O mors . . O mors:* Rheims, O death, . . . O death: Ital., O death, . . *O inferno:* E.V., O death, . . . O grave. Ephes. 4 : 8; Gr., Because he, or, it, [the gift mentioned in v. 7] speaketh, or, saith "*Anabas*, [second aorist of *anabainō*,] came forth, or, ascended, into elevation, [i. e., from the grave,] he hath made prisoner captivity, and gave *dōmata*,

gifts, presents, to the men" [to men:] Lat., Coming up into the high, captive he led captivity; he gave gifts to men: Rheims, [also given as a quotation,] Ascending on high he led captivity captive: Ital., Through, or, by, the which thing he saith: Being raised on high, he hath led into captivity multitude of prisons, he hath, &c.: E. V., Wherefore he saith, when he ascended up on high, he led captivity captive, &c. [It is plain that the meaning is, Ascended, Come forth, from the grave, which was the captivity of him; and his ascension from it is called, making it prisoner: and what is it but his resurrection that can with emphasis be said to give gifts, presents, to men? and the next verse shews that ascension from the grave is meant: v. 9; Gr., That but, he ascended, or, came forth, what is it if not, or, unless, *hoti*, because, or, that, *kai*, also, he went down, or, descended, first into the lower parts of the earth? [i. e., into the grave:] Lat., That but he came up, or, ascended, what is it if not, or, unless, because he went down, or, descended, first into *inferiores*, [comparative of *inferus*, for which the Rheims, and E. V., so often give, hell,] the inferior, lower parts, of earth? Ital., Now that: He is raised, or, ascended, what thing is it (other), if not that first also he was descended into the parts more low of the earth? Rheims, Now that he ascended, what is it, but because he also descended first into the lower parts of the earth? see E. V. We then have, v. 10; Gr., *Ho*, who, went down, or, descended, the same is *kai*, also, *ho*, who, came up, or, ascended, *huperanō*, overhead, of all the heavens, [i. e., pre-eminent; his resurrection was proof of his pre-eminence,] in order that he might fulfil those all: [i. e., all those things which had been promised through him.] Ephes. 5: 14; Gr., Because it [the light] speaketh, or, saith: [We have had, the *pneuma* holy (Rheims, and E.V., the Holy Ghost) speaketh, or, saith: then follows in quotation marks:] "*Egeirai*, awake, *ho*, who, at rest, or, sleeping, *kai*, and, or, yea, *anasta*, stand up, or, arise, *ek tōn nekrōn*, from among the dead, and *epiphausei*, shall enlighten, (metaphor., render happy, says Donnegan,) thee the Christ: Lat., from (the) *mortuis*, [plural,] deads: Ital., from *morti*, [plural,] deads, and Christ to thee shall shine: Rheims, Wherefore he saith: "Rise thou that sleepest, and arise from the dead: and Christ shall enlighten thee:" E. V., Wherefore he saith: Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. In 1 Sam. 2: 9, we have, E. V., and the wicked shall be silent in darkness: Heb. in darkness *idmu*, shall cease. In Isai. 26: 19; we have, E. V., Awake and sing, ye that

dwell in dust, for . . . and the earth shall cast out the dead: ['that dwell in dust' is equivalent to 'the dead.' But observe what sad work the article *the* before dead, in the E. V., makes of this verse. They that dwell in dust are called upon to awake and sing; and then 'the dead' at the close of the verse, if (as by inserting *the* in other places Orthodoxy would make it mean) it means all the dead, the wicked dead are to awake and sing.] The Heb. of Isai. 26 : 19 is: Shall live, dead of thee; become withered of me shall arise, they shall be caused to awake, and shall shout for joy, dwelling [who dwelt] in dust; for dew of herbs, (metaphor. of prosperity, says Ges.) dew of thee; *u*, but, earth, or, dust, of wicked *tphil*, shall be spit out, or, cast down: [see *tphl*, and *nphl*:] Ges., under *aure*, gives, "for the dew of herbs is thy dew," i. e., says he, "the dew of God shall refresh those that rise from the dead, like the dew refreshes plants:" Gr., Shall arise, or, stand up, *hoi nekroi*, dead, [without the article,] *kai*, yea, shall be awakened *hoi*, those, in the *mnēmeiois*, secure places, &c., [given before,] and shall rejoice *hoi*, those, [i. e., some that are] in the earth, or, dust: for *he*, that, dew *he*, which, of thee (a) remedy to, or, for, them is; but the earth, or, dust, of the wicked shall perish, or, fall: Lat., and Douay, Thy dead (the Douay adds, men) shall live, my slain shall rise again; awake, and give praise, ye that dwell in dust, for, dew of light thy dew, and land of giants thou shalt pull down into ruin: Ital., The thy dead shall return to life, the my body dead (also it, and) they shall arise. Awake, and rejoice, ye that dwell in the dust; for, (what is) the dew to the herbs, (such shall be) the thy dew, and the earth shall cast forth the dead: see E. V., taken from the Ital. Col. 1 : 18; Gr., And he is the head of the body of the church: *hos*, who, is (a) beginning, (a) first born, *ek tōn nekrōn*, from among the dead. 1 Thess. 5 : 5; Gr., . . . we are not sons of night, not at all of darkness. James 3 : 6 has been given before, under *gehenna*. 2 Pet. 2 : 17; Gr., . . . *hois*, to whom, that darkness of the darkness [of darkness] for ever is kept. Jude v. 13; Gr., stars *planētai*, like planets, or, wandering about, *hois*, to whom, that darkness of the darkness forever is kept. Rev. 1 : 18; Gr., And *ho*, who, living: and I was dead, and lo living *eimi*, I exist, to the times of the times, or, the ages of the ages: *amēn*, verily: and I hold the keys, or, doors, of the *hadēs kai*, yea, or, and, of the death: Rheims, and E. V., and have the keys of hell and of death. Rev. 6 : 8; Gr., . . . and lo a horse pale, and *ho*, who, seated upon him, (a) name to him the death: and the *haidēs* followed in company with him: and was

given to them *exousia*, privilege, to kill *en* through, by means of, sword and *en* famine and *en* death. Rev. 9 : 2 ; Gr , And he opened the well of the *abussos*, abyss, [used as before seen, for the grave.] Rev. 11 : 9 ; Gr., And shall look at, behold, *ek*, from among, the peoples . . the corpses of them, . . *kai*, yea, or, and, the corpses of them they shall not let go to be put in graves. Rev. 17 : 8 ; 20 : 1, 3 ; Gr., *abussos*. Rev. 20 : 10 ; Gr., And *ho*, that, *diabolos*, accuser, [sin] *ho*, which, or, who, [personified,] leading astray them [led them astray] was thrown, overthrown, or, laid down, into that swamp of that fire and sulphur, where that wild beast and that false prophet : and *basanisthēsontai*, they shall be put to the proof, &c. Rev. 20 : 13 ; Gr., And gave, or, yielded, the sea *tous*, those, in it dead, and the death and the *hades* gave, or, yielded, *tous*, those, in them dead : Lat., death and *infernus :* Ital., death and the *inferno :* Rheims, death and hell : E. V., death and hell : (Margin, or, the grave : citing 1 Cor. 15 : 55.) The Gr., *those* in it dead ; *those* in them dead ; does not mean all the dead ; it means, simply, dead in it, . . . dead in them, i. e., of, or, from among, dead in it . . in them. To make it mean all the dead would contradict all Scripture. And if we render the Gr. *tous*, here, *the*, we have seen numberless instances where this Gr. particle is not rendered, because preceding a noun used in an abstract sense. We say, New Jersey sent her men to the field. This does not mean all her men ; but of, or, from among, her men. And if we should say sent those men of her to the field, the expression would still more plainly shew, that *some* of her men was meant. The Gr. words, *thanatos*, and *hades*, used in this verse, Rev. 20 : 13, are the same two Gr. words used in 1 Cor. 15 : 55 ; and the two Ital. words are the same in both these verses. In 1 Cor. 15 : 55, the Lat. uses, death, and death ; in Rev. 20 : 13, it uses, death, and *infernus :* the Rheims, in 1 Cor. 15 : 55, uses death, and death : in Rev. 20 : 13, it uses, death and hell : in 1 Cor. 15 : 55, the E. V. uses, death, and grave : in Rev. 20 : 13, death and hell. Rev. 20 : 14 ; Gr., And the death and the *hades* were thrown, overthrown, or laid down, into that swamp of the fire : this is *ho*, that, *deuteros*, last. [Of two, the second is called *last :* see Donnegan, *deuteros ;* where *ēlthe deuteros* is rendered, he came last. When three things are spoken of *deuteros* would be *second :* but a third death is not spoken of. Orthodoxy's *hades* (so often rendered *hell* by the Rheims, and E. V.) is its lake of fire ; so that it would have its lake of fire cast into its lake of fire. The meaning of the Scripture language is, that death and the grave

(there would be no grave if no death) shall be put an end to; and this is shewn by Rev. 21: 4; Gr., . . . and the death not shall be any more, or, no longer, no more, shall be. And in 1 Cor. 15: 26, we have, Gr., (A) last, or, latest, enemy *katargeitai*, shall be left unemployed, the death: Lat., But last enemy shall be broken up, death: Rheims, And the enemy death shall be destroyed last: Ital., The enemy (that) shall be destroyed the last (is) death: E. V., The last enemy (that) shall be destroyed (is) death: Margin, "It might have been well to omit the two supplementary words given in italics."—Ed.

In Ps. 89: 47, the Psalter version is: and shall he deliver his soul from the hand of *hell?* The E. V. is, v. 48, shall he deliver his soul from the hand of *the grave?* And Whately, p. 194, has, "hell, i. e., the grave."

I have given more space than was necessary to the Douay, Rheims, and E. V. word *hell.* But inasmuch as to shew that it means the grave really covers the whole ground we are exploring; and lest it might be supposed that some passage could be found which gives it some other meaning, I have given every passage where it occurs. It covers the whole ground, because, there being no such place as the Orthodox hell, there can be nothing to go there. The meaning of the word *soul* has brought us to the same result: and so will that of every other of the words we have proposed to examine. The Scripture is, as it necessarily must be, perfectly harmonious in all its parts. Truth is single: every truth fits every other truth. This reminds me of an incident which occurred a few years ago, which the reader will, I think, excuse me for giving. A very religiously disposed gentleman, from a distance, spent a night with me. In the course of the evening he introduced a conversation on the Bible by remarking: I read my Bible, and read it, and read it; but I find it a tissue of contradictions. I told him, *that* was because he began with a wrong understanding of a word used in his Bible. He had accepted the dogma, the immortal soul; and it was no wonder that with *that* fixed in his mind he should find his Bible a tissue of contradictions. He had got about as much of Greek in his boyhood as other boys get. I went into my study and got the Septuagint and a Greek Lexicon. I found he could yet handle the Lex. I selected a few passages; and he, with the aid of the Lexicon, studied out the meaning of them. He at once expressed his amazement; and the conversation was continued to a late hour. He was at my house again not long since; and he then

told me, with an expression of great satisfaction, that he had got entirely rid of the old system. And now I find myself led to give incidents of like character, besides those mentioned in a former part of this work. A gentleman with whom I have lately become acquainted told me that he was at one time a full member, and a class leader in a Methodist church; but that, having become satisfied that the immortal soul dogma could not be sustained, he expressed that opinion to the class. That in consequence he was told he had better leave the church; and that he did so. Another gentleman, one of my own profession, who was a communing member of a New School Presbyterian Church, has told me, that after much persuasion by his pastor he took a Bible-class. That therefore he gave more of his time to the study of the Bible; and that thereby he became satisfied that the system he had embraced was wrong: and that he gave up his class. And, as was natural, this gentleman was well-nigh led entirely astray. I now venture to give two incidents showing the surprise which even scholars express on hearing any one say what such and such a passage is in the Hebrew or the Greek. Meeting a clergyman, on a short journey, some three years since, the subject of the Bible was introduced. I found him thoroughly versed in the E. V. I gave him a number of passages from the originals: and after only about one hour's conversation, he said to me: You are a man of millions; and a lawyer too! This gentleman called on me afterwards to get the Hebrew of certain passages: and after I had rendered them from the Heb., and he had taken the renderings in writing, he said to me: I would willingly give $50,000 for your knowledge of the Hebrew and the Greek. The other incident is this: After a short journey in a stage with a professional brother, a communing member of a Baptist Church, and a Sunday-school teacher, and as we were about to alight at a public house in which we spent two evenings together, he said to me: You are a man of millions: nobody studies the Bible as you have studied it. In the evenings we spent there together the conversation on the Bible was continued. I gave him many passages; among them Job 14: 14. The effect produced on his mind will appear from what he said to me the morning we were to leave. It was this: If you desired a place of emolument, and I had the giving of it, I would put you at the head of the Theological Seminary at Princeton, to teach the Professors how to read the Bible. I was struck with the expression used by each of these gentlemen without knowing that any other had used it: You are

a man of millions. I feel at liberty to give these two last incidents, for the reason that they accord with and support what has been before given from Prof. Wilson, p. 69 of this work.

As to the Douay, Rheims, and E. V. words, SATAN,—DEVIL.

Some passages have been before given, shewing the meaning of the Hebrew words, and of the Gr. words used for them. See p. 145, under Ps. 71 :/3 ; p. 152, under Ps. 109 : 20 ; p. 226, under Wisd. 2 : 24 ; p. 240, under Ecclesias. 21 : 27 ; and p. 244, under the same, 5/: 6. There are two words in the Heb. signifying the same thing, namely *tsr*, and *stn*, each defined, an adversary, an enemy. We all understand, that sin, that is, the principle of evil, our sin-disposed nature, is our great adversary,—enemy : and Orthodox Ecclesiastics use the phrase 'sin is the great adversary of souls.' This principle of evil,—sin—is often personified in Scripture : and what is there that is not personified in Scripture ? Even the words in John 8 : 34 ; Gr., I say to you, *hoti*, that, who doing the sin [doing sin], (a) servant is of the sin [of sin.] Orthodox Ecclesiastics use the phrase 'serve the devil.'

In Numb. 22 : 22, the Heb. word is *stn ;* thus : (a) *mlak*, messenger, of Jehovah in way of him for (a) *stn* to him : Gr., *diabalein*, to accuse, or, deceive, him : [from the verb *diaballō*, whence the Gr. noun *diabolos*, an accuser, for which the Rheims, and the E. V., so often give *devil* in the New Testament :] the Lat. gives, simply, stood in the way against : Douay, the same : Ital., for to contradict him : E. V., for an adversary against him.

Numb. 22 : 32 ; Heb., . . . for (a) *stn :* Gr., for *diabolēn*, a reproach : Lat., that *adversarer*, I might thwart, thee : Douay, Ital., and E. V., to withstand thee. 1 Sam. 1 : 6 ; Heb., *tsr :* Ital., and E. V., adversary. 1 Sam. 29 : 4 ; Heb., . . . that not he be to us (a) *stn* in (the) battle : Gr., *epiboulos*, (a) plotter : Lat., Douay, and E. V., lest he be an adversary to us. 2 Sam. 19 : 22 ; Heb., *stn :* Gr., *epiboulos :* Lat., *satan :* Douay, a satan : Ital., in place of Satan : E. V., adversaries. [We thus see, that *stn* grew up in Rome, from a small *s* in the Latin to a big *S* in the Italian.] 1 Kings 5 : 4 ; The Heb. is v. 18, . . . not (a) *stn* and not *phgo ro*, (an) incident *of evil :* [de evil, d'evil, devil :] Gr., v. 4, not is *epiboulos*, and not is a miss *poneron*, bad : Lat. v. 4, and not is *satan*, nor occurrence *malus*, bad : Douay, and there is no adversary nor evil occurrence : [Here even the Douay gives *adversary* for the Latin *satan :*] Ital.,

v. 4, I not have *avversario* any nor unfortunate accident: E. V., (so that there is) neither adversary nor evil occurrent. [Graglia's Ital. Dict. gives the noun *avversario* twice; defining one, adversary, and the other, the devil!] 1 Kings 11: 23; Heb., And set up God to him (a) *stn*, Arzun, son of Alido: Lat., and Douay, an adversary: Ital., an (other) *avversario*, Rezon, son of Eliada: E. V., the same. 1 Kings 11: 25; Heb., And he became (a) *stn* to Israel all (the) days of Solomon: Lat., and Douay, (an) adversary: Ital., *avversario:* E. V., an adversary. [The two foregoing verses are omitted in my copy of the Greek.] 1 Chron. 21: 1; Heb., *u*, but, arose (a) *stn* upon, or, unto, Israel: Gr., *kai*, but, (a) *diabolos*, an accuser, calumniator: Lat., But (a) Satan, &c.: Douay, And Satan rose up against Israel: Ital., Now Satan was raised against Israel: E. V., And Satan stood up against Israel.

In Job 1: 6, 7 twice, 8, 9, 12 twice; 2: 1, 2 twice, 3, 4, 6, 7, the Heb. is, *he stn*, that adversary, [a personification of sin: 2: 7 is the last appearance of this *dramatis persona* in this dramatic poem.] Ps. 109: 4; Heb., Instead of *ahebt*, breathing after, [for earnestly desiring] me, *istnu*, they became *stns* of me: Gr., Instead of the to wait on me, *endieballon*, they calumniated, me, [for the Heb. they became *stns* of me:] Lat., and Douay, they detracted me: Ital., In place of the love I have to them borne, to me they are been *avversari:* E. V., For my love they are my adversaries. [How many Orthodox Satans are there? I thought there was but one; that Satan was Orthodoxy's Head-Devil.] Ps. 109: 6; Heb., Cause to visit upon him *rsho*, an unrighteous, *u*, even *stn*, (an) adversary, let stand on right hand of him: Gr., *diabolos*, (an) accuser, calumniator: Lat., *diabolus:* [There is no such Lat. word, and, accordingly, it is not given in the Lat. Dict.: it is the Gr. word *diabolos.*] Douay, Set thou the sinner over him: and may the devil stand at his right hand: Ital., Appoint us *il maligno*, the devil, over him; *e*, yea, cause that Satan stand at his right hand: [Graglia gives *maligno* as a noun, and defines it, the devil; and as an adjective, defining it, malicious, hurtful; even the E. V. takes it here for the adjective:] E. V., Set thou a wicked (man) over him: and let Satan stand at his right hand: the margin, for Satan, gives, "Or, an adversary," citing Mat. 5: 25; where the Gr., has *antidikos*, adversary, twice; the Lat., *adversarius*, twice; the Ital., *avversario*, twice; the Rheims, and E. V., adversary, twice: so that the margin shows that the Ital., and E. V., *Satan* means, an adversary. Ps. 109: 29; The Heb. here has, *stn*ing me; the Gr., *hoi*, those,

endiaballontes, calumniating, me: Lat., and Douay, who detract me: Ital., Let my adversaries: E.V., the same. Zech. 3 : 1; Heb., and *he*, that, *stn*, adversary, standing on right hand of him for (a) *stn* to him: Gr., and *ho*, that, *diabolos* stood on right hand of him to be adverse to him: Lat., and (a) satan . . . that he might oppose, or, thwart, him: Douay, and satan stood . . . to be his adversary: Ital., and Satan stood . . . for to be against him, as party adverse: E. V., and Satan (margin, an adversary, citing Job 1 : 6; 1 Pet. 5 : 8,) standing at his right hand to resist him: (margin, to be his adversary;) Zech. 3 : 2; Heb., And said Jehovah to *he*, that, *stn:* will reprove, or, rebuke, Jehovah thee, that, *stn*, *u*, yea, will reprove, or, rebuke, Jehovah thee, *he*, that, hath approved on, or in Jerusalem, &c. The Gr. gives *diabolon* and *diabole* in this verse: the Lat., *satan* and satan: Douay, *satan* and O satan: Ital., Satan and O Satan: E. V., the same.

Isai. 59 : 18; Heb., *k*, as, upon works *k*, so, upon will he repay anger to *tsri*, (the) adversaries, of him, recompense to the enemies of him, to (the) sea shores recompense he will repay. The Gr. word for *tsr* here is *hupenantios*, enemy, antagonist: it gives for the whole Heb. verse: As of givings back in return a giving back in return disgrace to the enemies: Lat. Like as to retaliation as if to (a) repayment of indignation, or, anger, to his *enemies* [Heb. *tsri*], *et*, even, or, and, vicissitude to his enemies; to (the) islands *vicem* he will repay: Douay, As unto revenge, as it were to repay wrath to his adversaries, and a reward to his enemies: he will repay the like to the islands: Ital., As for (to do) retributions, so, for to render anger to his *enemies*, [Heb. *tsri*,] retribution to his *avversari;* for to render the recompense to the islands: E. V., According to (their) deeds, (margin, recompenses,) accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. Isai. 64 : 2; Heb., v. 1, *tsri:* Gr., v. 2, *hupenantious:* Lat., v. 2, enemies: Douay, v. 2, enemies: Ital., v. 2, enemies: E. V., v. 2, enemies. Jer. 50 : 7; Heb. *tsri:* E. V., adversaries. Nahum 1 : 2; Heb., *tsri:* Gr., *hupenantious:* Lat., enemies: Douay, adversaries: Ital., *avversari:* E. V., adversaries. There is the vowel sound of *a* in *r*, so that the sound of the two Heb. letters *ts* and *r* is *tsar:* and this is the true sound of the *Zar* of Russia. He might as well be called Satan, the Devil, as to make the Orthodox Satan, Devil, out of the Heb. letters *stn*. These passages, with those that have been given in preceding pages, will do for Orthodoxy's Head-Devil. But the reader may think that the

lesser Orthodox devils ought to be disposed of. We will, therefore, now dispose of them.

In Exod. 20: 4, we have, Heb., Not shalt thou make (or, as Ges. says, make not) to thee *phsl*, (a) carved: Gr., (an) idol: Lat., (a) graven, or, carved: Douay, a graven (thing): Ital., sculpture any: E. V., any graven image. Exod. 34: 15, 16, 17; E. V., v. 15, . . . they go a whoring after their gods, and do sacrifice unto their gods: v. 16, . . . and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods: v. 17, Thou shalt make thee no molten gods. Lev. 17: 7; Heb., And not shall they slay in sacrifice more, victims to *shorim*, hairies, which they have gone a whoring after them: Gr., *tois mataiois*, to those lying [things]: Lat., *daemonibus*, to daemons: [The Lat. *daemon*, which is the Gr. *daimōn*, is defined, a daemon, good or bad, a good or bad genius; *Lares*, (household gods.) We thus learn, that the Gr. lying [things,] called, in the Gr. of Exod. 20: 4, idols, there called by the Lat., graven; by the Douay, graven (thing), is here called *daemon;* and this is the Lat. word for which the Douay and E. V. of the Old Testament so often give *devil;* and for which, as we shall see, the Rheims, and E. V. of the New Testament so often give, devil.] The Ital. in Lev. 17: 7 is, And they shall not sacrifice more the their sacrifices to *demonii* [the same Lat. word,] demons: Douay, And they shall no more sacrifice their victims to devils: E. V., And they shall no more offer their sacrifices unto devils: Margin, "Literally, to he-goats. Many of the heathen deities—as Pan with his attendant Fauns and Satyrs—being represented as bearing this form either wholly or in part: and the goat being in Egypt, where various kinds of animals were wont to be worshipped, an especial object of adoration."—Ed. [Thus at the very first occurrence of the word *devil* in the Douay, and E.V., we learn what it means. The Hebrews, in their bondage in Egypt, followed the idolatry of Egypt. They were now forbidden such practice. The Douay and E. V. devils were imported from Egypt. The Egyptians imported them from pagans farther east. Devils means, simply, [things] of evil: the Gr. gives, lying [things.] Lev. 19: 4; Heb., Not shall ye face to, or, turn towards, *he alilm*, [an adjective,] those of nought, [i. e., those things of nought, meaning, idols:] Gr., Lat., Ital., and E. V., idols. Lev. 26: 1; Heb., *alili:* Gr., *cheiropoiēta*, hand-made [things]: Lat., Douay, Ital., and E.V., idols. At p. 387, 388, of this book, it is shewn, that sickness, disease, is expressed in the Heb. and the Gr., by bad breath. We

shall see in the Rheims and E. V. of the New Testament, evil spirit, and devil, given for disease, sickness. In Exod. 15 : 26, we have, Heb., . . . any *he mhle* of those diseases which I put upon Egypt I will not put upon thee; for I Jehovah healing thee: Douay, none of the evils that I laid upon Egypt will I, &c. Deut. 7 : 15; Heb., And will turn aside Jehovah from thee every *hli*, disease, or, evil; and any *mdui*, of (the) diseases, of Egypt those bad which thou hast known he will not put upon thee: Gr., every bodily indisposition; and all diseases of Egypt those *poneras*, bad: Ital., . . . every sickness; and will not put upon thee any of those wicked infirmities of Egypt, &c.: E. V., . . . all sickness, and will put none of the *evil diseases* of Egypt, &c. [We thus see, that diseases are called evils; and we shall see, that the Rheims and E. V. of the New Testament, call diseases devils. The meaning is, simply (things) of evil.] In Deut. 22 : 19, we have, Heb., a name *ro*, bad, or, a name of evil, [if *ro* here be the noun:] Gr., a name *poneron*, bad: Lat., and Douay, a very ill name: Ital., a *mala fama*, a bad, or, ill, fame: E. V., an evil name. Deut. 28 : 59, 60, 61; E. V., great plagues . . sore sicknesses . . all the diseases of Egypt . . . every sickness . . . every plague; 29 : 22 . . . plagues . . . sicknesses: the Ital. *malore*, a noun, is defined, evil, disease. Lev. 20 : 5; E. V., . . all that go a whoring after him, to commit whoredom with Molech. Deut. 32 : 16, 17; Heb., They excited jealousy, or, anger, of him by strange [things, meaning, their gods;] by [things] abominable they irritated him; v. 17; They sacrificed to *shdim*, idols, not God, gods they had not known, new [gods] admitting; not *shorum*, (the) hairies, (he-goats, as we have seen,) of the fathers of them: Ges., under *shd*, [of which *shdim* is the plural,] citing this verse, gives for *shdim*, Gr., *daimonia;* Lat., *daemonia:* the Gr. of v. 17 is, they sacrificed *daimoniois*, to divinities, gods, goddesses, tutelary genii, causing the good or ill fortune of men, fortune, fate, chance: [The Gr. *daimonion* and *daimōn* are defined the same: sometimes one is used, and sometimes the other:] the Lat. word in v. 17 is *daemoniis*, [from the Lat. *daemonium*, defined, a good genius,] to good genii: Ital., They have sacrificed to demonii, demons, [plural of *demonio*, for which Graglia's Italian Dict. gives, devil, demon: it is the Gr. word *daimōn*, for which the Lat. gives *daemon:*] Douay, They sacrificed to devils: E.V., They sacrificed unto devils. Judges 9 : 23; Heb., *u*, And, or, then, sent God *ru-ach roe*, (a) breath bad [for, a bad temper, or, feeling,] between Abimelech and between *boli*, (the) lords, of Shechem; and

acted perfidiously *boli* of Shechem by, or, to, Abimelech: Gr., *pneuma poneron*, a breath bad: Lat., a *spiritus*, breath, very bad: Ital. a *spirito maligno*, a breath malicious, or, hurtful: Douay, a very evil spirit: E. V., an evil spirit: Margin, "i. e., a spirit of dissension. It was sent by God, inasmuch as it was occasioned without blame on his part, by the dealings of his providence."—Ed. [A *spirit* of dissension is a *breath* of dissension. We shall find in the Rheims, and E. V., of the New Testament, these same words *evil spirit* and their word *devil* used as meaning the same thing.] Judges 11: 29; Heb., *u*, Then, or, And, was, existed, *ol*, upon, in, Jephtha (a) *ru-ach*, breath, of [i. e., proceeding from, caused by] Jehovah: Gr., (a) *pneuma:* Lat., a *Spiritus:* Ital., And the *Spirito* of the Lord was, existed, upon Jephtha: Douay, Therefore the Spirit of the Lord came upon, &c.: E. V., Then the Spirit of the Lord came upon, &c.: Margin, "He was endued with superhuman courage, skill, and warlike qualifications."—Ed. 1 Sam. 18: 10; Heb., And it was, occurred, the morrow, *u*, that, went through, or, was poured out, *ru-ach roe*, a breath bad, of [from] God in, or, into, Saul: the verse is omitted in my copy of the Gr.: Lat., (a) *spiritus*, breath, of God bad invaded Saul: Douay, the evil spirit from God came upon Saul: Ital., the *spirito* wicked (sent) from God: E. V., same as the Douay. [Was this an Orthodox devil?] 1 Sam. 19: 9; Heb., And was (a) *ru-ach* of Jehovah bad to, or, into, Saul: Gr., (a) *pneuma* of God *poneron*, bad: Lat., a *spiritus* of the Lord bad: Ital., the *spirito* wicked (sent) from the Lord was upon Saul: Douay, And the evil spirit from the Lord came upon Saul: E. V., And the evil spirit from the Lord was upon Saul. 1 Sam. 23: 9; Heb., And knew David, that upon him Saul devising *he roe*, which bad: Lat., *malum*, mischievous, hurtful: Ital., *male*, evil, mischief: Douay, evil: E. V., mischief. 1 Sam. 31: 9; Heb., . . . house of idols of them: Gr., Lat., Douay, Ital., and E. V., of idols. 1 Kings 11: 33; E. V., Because they have forsaken me, and have worshipped Ashteroth, the goddess of . . . Chemosh, the god of, &c. 1 Kings 15: 13; E. V., . . . because she made an idol. [Why did not the Douay, and E. V., use here their word devil, used by them before, and say, because she made a devil?] 2 Kings 1: 2; E. V., . . . Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease: the Heb. word is *hli* defined, disease, an evil: [i. e., a thing of evil, d'evil, devil, and we shall find that in the New Test., the Rheims, and E. V., give *devils* for diseases.] 2 Kings 8: 9; E. V., . . . Shall I recover of this disease: The Heb. word

here is the same, *hli*. 2 Kings 21 : 11 ; E. V., . . . and hath made Judah also to sin with his idols. [So that idols were (things) of sin, the *stn*—adversary, (things) of evil—d'evil, devils.] 2 Kings 23 : 5 ; E.V., And he put down the idolatrous priests, &c. 1 Chron. 16 : 26 ; Heb., For all (the) gods *he omem*, of these peoples, *alilim*, [things] of nought ; *u*, but, Jehovah the heavens made : the Gr., Lat., Douay, Ital., and E. V., here give idols. 2 Chron. 11 : 15 ; Heb., And he constituted to himself priests for (the) high places and for (the) *shorim*, hairies, [i. e., for the he-goats, as we have seen,] and for the calves which he had made : Gr., . . . for those idols *kai*, even, for those lying [things,] and for those calves *ha*, which, &c. : Lat., *daemoniorum*, of the good genii and of the calves which he had made : Ital., for the *demoni* and for the calves which, &c. : Douay, and for the devils, and for the calves, which he had made : E. V., the same. [So that they made their own devils :] Margin, "i. e., Most probably for the Baalim and Ashtaroth, the idols of the surrounding heathen, whom Jeroboam it would appear permitted and encouraged those who pleased to worship, being willing that they should adopt any religion they preferred if they did not repair to serve Jehovah at Jerusalem."—Ed. 2 Chron. 15 : 8 ; E.V., . . . abominable idols. 2 Chron. 16 : 12 ; Heb., And was diseased Asa . . . in feet of him, until upwards, (or, unto a high degree, says Ges., under *lmole*, citing this v. and others) (the) *hli*, disease, evil, of him ; *u*, but, even in (the) *hli* of him he sought not Jehovah. 2 Chron. 30 : 20 ; Heb., And heard Jehovah Hezekiah, and healed those people. 2 Chron. 34 : 24 ; Heb., Thus saith Jehovah, behold, I will bring *roe* bad, or, evil, . . . upon the inhabitants, &c., [i. e., not all evil, but, *of evil*, d'evil.] 2 Chron. 36 : 5 ; Heb., . . . and he did which *roe*, of evil, in (the) eyes of Jehovah God of him. Ps. 21 : 11 ; Heb., For they have turned upon thee *roe*, of evil : Ital., For they have projected *del male*, of the evil, &c., [i. e., of evil : evil, in the Ital. 'of the evil' here, is used in the abstract, not of any particular evil ; hence its article is not to be rendered, and its *del male* is to be rendered, *of evil*, d'evil, devil.] The E.V. is, For they intended evil against thee. Ps. 96 : 5 ; Heb., For all the gods *he*, of these, peoples, *alilim*, [things] of nought *u*, but, Jehovah the heavens made : the Gr. here gives *daimonia* for the Heb. *alilim ;* and the Lat. gives *daemonia;* and the Douay, devils : the Ital. gives (are) idols : E. V., (are) idols. [In 1 Chron. 16 : 26 before given, in a verse precisely the same, the Gr., Lat., Douay, Ital., and E.V., give, *idols*, where the Heb. has the same word *alilim* used in this v.

Ps. 96 : 5, for which the Gr. here gives *daimonia ;* the Lat., *daemonia*, and the Douay, *devils.* Shewing, as has been before shown, that the Douay, Rheims, and E. V. word *devil*, in this connection, means *idol*, thing of evil. In another connection we shall see that their word devil means disease.] In Ps. 97 : 7, the Heb. words are, first, *phsl*, carved [things], and then, *alilim;* and for this same word used in Ps. 96 : 5, the Gr. here gives, idols ; the Lat., images ; the Douay, the Ital., and E. V., idols. Ps. 103 : 3 ; Heb., . . . *he*, that, or, who, healeth all (the) diseases of thee. Ps. 106 : 36 ; Heb., *u*, yea, they served *otsbi*, (the) images of idols, of them : Gr., the carved [things] of them : Douay, Ital., and E. V., And served their idols. Ps. 106 : 37 ; Heb., *u*, yea, they sacrificed sons of them and daughters of them to *shdim*, idols : Gr., to the *daimoniois* of them : Lat., *daemoniis*, [see before] : Ital., to *demoni*, [see before] : Douay, to devils : E. V., unto devils. Ps. 106 : 38 ; Heb., *u*, yea, they poured out blood innocent, blood of sons of them and of daughters of them whom they sacrificed to images of idols of Canaan : Gr., to the carved [things] of Canaan : Lat., the same : Douay, Ital., and E. V., to the idols of Canaan. [The Douay, and E. V., devils, in v. 37, means the same as their word idols, in v. 36 and 38 : idols were (things) of evil.] Ps. 115 : 4 ; Heb., *otsbi :* Gr., Lat., Douay, Ital., and E. V., idols. Ps. 135 : 15 ; Heb., *otsbi :* Gr., Lat., Douay, Ital., and E. V., idols. Isai. 2 : 8 ; Heb., And is filled (the) *arts*, land, of them of *alili*, the works of hands of them : Gr., of disgusting [things], for *alili :* Lat., with idols : Ital., is filled of idols : Douay, and E.V., is full of idols : [*alili* is the Heb. word in several passages before given where the Douay, and E. V., give, devils. Why not give devils here ?] Isai. 10 : 10 ; Heb., According as, or, like as, found hand of me *l*, to, or, into, or, in, (the) kingdoms of those *alil*, (things) of nought, [*alil* is the same as *alili*, for which the Douay, and E. V., have before given, devils : They give here, idols : In v. 11, the Heb. words are *alili* and *otsbi :* the Douay, and E. V., give, idols, for both.] Isai. 19 : 3 ; Heb., . . . and they shall inquire at, or, turning to, *he alili*, those (things) of nought, of them, and at those *athim*, whisperers, and at those *abut*, ventriloquists, and at those *idonim*, foreseers [i. e., pretended foreseers :] The Gr. has, for *alili*, the gods, of them, [the Gr. has before given *daimonioi*, for *alili*, shewing, *daimonioi* means gods and goddesses, genii,] and then gives, images,—statues, and then, those out of the ground speaking, or, uttering sounds, and then, ventriloquists : Douay, . . . and they shall consult their idols, and their diviners, and their

wizards, and soothsayers: Ital., the idols, the *magi*,—magicians, and the *spiriti*, breaths, of Python, and the *indovini*, conjurers, guessers: E. V., . . . and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards. Isai. 48: 5; Heb., . . . lest thou shouldst say (the) *otsb* of me hath done them, and (the) carved of me, and of the molten image *tsum*, (the) precepts. Isai. 57: 5; Heb., *he*, those, panting after gods,—idols—under every green tree: Gr., *hoi*, those, beseeching idols: Lat., Who direct your grief on gods: Douay, Who seek your comfort in idols: Ital., (you) that heat yourselves, &c.: E. V., Inflaming yourselves with idols, &c. Isai. 65: 11; Heb., . . that set in order to *gd*, Fortune,—the divinity Fortune,—chance—(a) table, and fill to *mni*, fate, or, fortune, *mmsk*, wine mixed with spices: (See Ges., citing this v., and Prov. 23: 30): Gr., . . . preparing to the *daimoniō* (a) table, and filling to the chance, or, the fortune [to chance, or, fortune] *kerasma*, mixed wine and water: Lat., and set to Fortune a table, and pour out in offering upon it: Douay, that set a table for fortune, and offer libations upon it: Ital., That prepare the table to the (planet) Gad, and make at full cup offerings from to pour out to Meni: E. V., that prepare a table for that troop,—margin, or, Gad,—and that furnish the drink-offering unto that number,—margin, or, Meni. [We see that the margins, Gad, and Meni, are taken from the Ital.; and so, we see that men who have no knowledge either of the Heb. or the Gr. assume to make marginal notes. And if James's Ecclesiastics had had any competent knowledge either of the Hebrew or the Greek, such a verse as they here give, and many other verses which they give, could never have appeared in an English Bible. They seem to have taken the Ital. *Gad* to mean a troop; and the Ital. *Meni* to mean number. It may be that the Ital. chose to give the Heb. word *gd*, without translating it, writing it Gad; and to give the Heb. word *mni* without translating it, writing it *meni;* whether from ignorance of the meaning of the Heb. words, I can't say. It is plain, that neither James's Ecclesiastics nor the maker of the marginal notes, knew what the Heb. words were, or what they meant. The Gr. word in the verse is *daimonion*, for which the Douay, and E. V., have before given, the devil. There are two Greek words, *daimonion* and *daimōn;* the first is defined by Donnegan, the Divinity Providence, a tutelary genius, the same sense, says he, as *daimōn:* he then says, in Ecclesiast. authors, the evil spirit. He defines *daimōn*, a god, or, goddess; the tutelary genius

of a city, or of a man, causing the good, or ill fortune of men—fortune, fate, chance: he then says, in Eccles. authors, the Devil. These are the two Gr. words used in the New Testament: taken, of course, from the Gr. of the Old Testament, and meaning the same in the New Testament as they do in the Old: their meaning in the Old Test. the reader has already become acquainted with.] In Isai. 66: 3, the Heb. word is *aun*, (a) nothing: Lat., Douay, Ital., and E. V., an idol. [So that the Douay, and E. V., devils are nothings.] 1 Sam. 15: 23; Heb., For (a) sin, divination [is] *mri*, of contumacy, and of falsehood; [i. e., divination is a sin of, &c.;] and *trphim*, domestic gods, [things] causing stupidity: (For *trphim* Ges. gives, 'domestic gods, as if penates, [household gods,] of the Hebrews, from which oracles were sought,' citing several passages:) Gr., For (a) sin, augury is, anguish and distresses teraphim bring in: Ital., For rebellion (is like to) sin of divination, &c.: Douay, Because it is like the sin of witchcraft, to rebel: and like the crime of idolatry to refuse to obey: E.V., For rebellion (is as) the sin of witchcraft, and stubbornness (is as) iniquity and idolatry: [The Ital., the Lat., Douay, and E. V., by their inversion, destroy the sense.] Jer. 16: 4; Heb., They shall die of diseases: Gr., of death-producing sickness: Lat., By deaths of distempers: Douay, . . . by the death of grievous illnesses: Ital., . . . of deaths grievous: E.V., of grievous deaths. Jer. 24: 8; Heb., And figs *he*, which, bad: Gr., *ta*, which, *ponera*, bad: Lat., and Douay, very bad figs: Ital., figs *cattivi*, wicked: E. V., evil figs. Ezek. 34: 25; Heb., . . . beast bad, hurtful, or, noxious: Gr., beasts *ponera*, bad: Lat., bad: Ital., the beasts hurtful: Douay, the evil beasts: E.V., the same. Hosea 4: 17; Heb., Fascinated *otsbim*, of images of idols, Ephraim, *enhlu*, rest to him; (Ges. says, *enhe* is a verbal noun from *nuh*; and says, the original idea of *nuh* is, to draw breath, used for, to rest, be quiet; from which idea, says he, comes also the German *ruhen*, *ruchen*): for *otsbim* in the verse, the Gr. and Lat. give, idols: Ital., Ephraim (is) joined close with idols, leave him: Douay, Ephraim is partaker with idols, let him alone: E. V., Ephraim (is) joined to idols: let him alone. Hosea 7: 1; Douay, and E. V., When I would have healed Israel, &c. v. 2; Heb., . . . all *rout*, (the) badnesses, evils, of them: Gr., the *diaboulia*, rash determinations, of them: [Orthodoxy makes the Orthodox Devil out of the Gr. diabolos]. Hosea 13: 2; Heb., . . . and have made to themselves a casting out of silver of them, *k*, like, according to, after, (the) understandings of (the) *otsbim*, images of idols, of them, works of

artificers of them furnished for them; these say, sacrifice men, calves *ishqun*, abound, [if from *shuq*,] or, calves arrange, [if from *nshq*; in either case a paronomasia, probably:] Gr., and have made to themselves *chōneuma*, (a) cast, out of the silver of them, *kata*, in proportion to, images of idols, works of artificers finished for them: these say, sacrifice men, for calves have failed, or, are wanting: [a paronomasia, probably. The idea expressed by the Heb. is, they have no more understanding than their idols; and the Gr. *kata* expresses the same]: Lat., and Douay, and they have made to themselves a molten (thing) of their silver as the likeness of idols, the whole (is) the work of craftsmen: to these they say: sacrifice men, ye that adore calves: Ital., . . . They say to them: the men that sacrifice, let them kiss the calves: E. V., and have made them molten images of their silver, (and) idols according to their own understanding, all of it the work of the craftsmen: they say of them, 'Let the men that sacrifice (Margin, "or, the sacrificers of men") kiss the calves.' Why did not the Douay and E. V., say, they have made to themselves *devils*, the word they have often before used for idols. The word *devil* is a mongrel word compounded from the Lat. and Ital. *de*, of, and the English word *evil*. According to the Ital. mode of expression *of evil* would be written *de' evil*, of the evil; but where two vowels come together one is struck out, so that here it would be *d'evil*, of the evil; and as before a noun used in an abstract sense, here *evil*, the Ital. article is not to be rendered, as we have seen, *the* is not to be used before *evil*. This gives, for *d'evil*, of evil: and striking out the apostrophe, we have devil. It means simply, of evil; used for the principle of evil; and in reference to an idol, for, (a thing) of evil. Hence *devil* (a thing) *of evil*, is proper enough for an idol. So a disease is (a thing) *of evil;* and we shall see that the Rheims, and E. V., New Testament call a disease *a devil*, and diseases, devils. But whether they intended that their word *devil* should be understood as, simply, (a thing) of evil, the reader may judge for himself after we have got through with the word DEVIL in the Rheims and E. V. New Testament.

The principle of evil is first expressed in Scripture, figuratively, by a serpent. There must have been a liability to err in the first pair, or their condition would not have been a state of trial. Gen. chapter 3.

Having now ascertained the meaning of the Greek words used in the Gr. translation of the Old Testament for which the Douay and E.V., of the Old Testament so often give *devil*, we are prepared

to understand the meaning of the same Greek words when we find them in the Gr. of the New Testament. These words in the Gr. of the New Testament were taken from the Gr. of the Old Testament. The Greek words *pneuma*, breath, and *pneuma poneron*, breath bad,—bad breath, for sickness, disease, bodily infirmity, will be found in the New Testament in connection with the Gr. words rendered *devil* in the Rheims and E. V. of the New Testament.

Mat. 4 : 1 ; Gr., Then Jesus was led upwards into the wilderness through that *pneuma*, [i. e., the breath of holiness in him], *pierasthēnai*, to be tried, solicited, (to evil, says Donnegan) by that *diabolos*, accuser [i. e., sin, or the desires common to men :] Lat., *diabolus :* Rheims, by the spirit . . . to be tempted by the devil : Ital., of the *Spirito* . . . to be tried, or, solicited, from the *diavolo*, evil spirit [i. e., spirit—breath—of evil] : E. V., of the Spirit . . . to be tempted of the devil : v. 3 ; Gr., *ho peirazōn*, that soliciting to evil : Rheims, and E. V., the tempter. Mat. 4 : 5 ; Gr., that *diabolos :* Lat., *diabolus :* Ital., the *diavolo :* Rheims, and E. V., the devil. Mat. 4 : 8 ; Gr., that *diabolos :* Lat., *diabolus :* Ital., the *diavolo :* Rheims, and E. V., the devil. Mat. 4 : 10 ; Gr., *stn*, adversary : Lat., Rheims, Ital., and E. V., *stn*. It is the Heb. word *stn*, not translated : I therefore use the Heb. word. Mat. 4 : 23 ; Gr., And went about all Galilee Jesus, . . . and curing every disease and every bodily indisposition *en*, among, that people. Mat. 4 : 24 ; Gr., . . . and they brought to him all those *kakōs echontas*, badly having, with various diseases and tortures distressed *kai*, even, or, and, *daimonized* and moonified, or, epileptic, and paralytic, and he cured them : Lat., . . . and who *daemonia* had : Rheims, . . and such as were possessed by devils and lunatics, and those that had the palsy : E. V., and those which were possessed with devils, &c. [Here, at the very first occurrence of the Rheims and E. V. word *devils* in the New Test., the Gr. of v. 23, 24, shews that *devils* means diseases, or, bodily indisposition ; v. 23 saying, that he cured every disease and every bodily indisposition.] Mat. 5 : 37 ; Gr., but *that* over and above these *tou ponerou*, of the bad, or, of the evil, is : Rheims, and that which is over and above is *of evil :* Ital., for that which . . proceedeth from *il maligno*, the devil [if we take *maligno* here to be Graglia's noun,] or, from the malicious, or, hurtful [if we take *maligno* to be Graglia's adjective] : E. V., for whatsoever is more than these cometh of evil. [The Gr. has here the article *tou*, of the, and the Gr. *poneros* is most generally rendered *evil* by the Rheims, and E. V. ; and if we give *evil* for the Greek

ponerou here, the Gr. is, of the evil; and there are several places where the Rheims, and E. V., add *one* to the word evil, making, *the evil one;* by which they mean, the Orthodox Devil: and only a few days ago I heard an Orthodox clergyman use the phrase 'the evil one.' Why did not the Rheims and E. V. say here, is of the devil, cometh of the devil, or, of the evil one?] Mat. 5: 39; Gr., . . . oppose not *tō ponerō*, to the bad, or, to the evil. Mat. 6: 13; Gr., . . . but deliver us from *tou ponerou*, the evil, [that which is bad, or, evil.] Mat. 7: 17; Gr., So every tree good, fruits good maketh: but the rotten tree fruits *ponerous*, bad, maketh: Rheims, and the evil tree bringeth forth evil fruit: Ital., but the tree *malvagio*, wicked, maketh fruits *cattivi*, wicked: E. V., evil fruit. Mat. 7: 22; Gr., ... and in thy name *daimonia* we have drawn forth: Lat., *daemonia:* Ital., *demoni:* [The Gr. words *daimonion*, and *daimōn* were the words used by the Hebrews, got by them from the Pagans and their superstitions, meaning genii of ill fortune; every disease being attributed to a bad genius,—*daimōn*]: Rheims, and E. V., have cast out devils. Mat. 8: 2, 3; Gr., . . . *lepros*, a scabby; v. 3, . . . and was cleansed of him that *lepra*, scaly state of the skin,—leprosy. Mat. 8: 6; Gr., . . . a paralytic grievously tortured. Mat. 8: 7, Gr., . . . I coming, or, being come, will cure him. Mat. 8: 13, Gr., . . . and was cured that servant of him: v. 14; Gr., . . . laid down and affected with fever: v. 15; Gr., and left her, the fever. Mat. 8: 16; Gr., But evening being come, they brought to him *daimonized* many: and he drew forth those *pneumata*, breaths, [i. e., bad breaths, diseases; all sick persons have bad breaths,] by (a) word, and all *tous*, these, *kakōs echontas*, badly having, he cured: [i. e., those daimonized that had been brought to him on that occasion]: Lat., *daemonia* having; and he ejected the *spiritus*, breaths, by (a) word, and all (the) *male habentes*, illy, or, greatly, having, he cured: [*male* is an adverb, defined ill, greatly:] Ital., many *indemoniati;* and he with (the) word turned forth the *spiriti*, breaths, and healed all the *malati*, sick: [In this verse, all that were brought to him were daimonized, no others were brought at that time; and the verse closes with Gr., he cured; Lat., he cured: shewing, beyond cavil, that *daimonized* means sick:] The Rheims is: . . . many that were possessed with devils: and he cast out the spirits with (his) word: and all that were sick he healed: [An attempt, by interposing a colon after *word*, and the words following, to intimate that others were brought besides those daimonized]: E. V., they brought unto him

many that were possessed with devils: and he cast out the spirits with (his) word, and healed all that were sick [i. e., all that were brought on that occasion; none, but persons daimonized.] But our Ed. could not let even the E. V. verse pass so; and therefore they make this marginal note: "The distinction here made betwixt the sick and those possessed with spirits indicates that what is called in the New Testament demoniacal possession was literally such, and not merely a variety or varieties of natural disease."—Ed.

[These Editors falsely assume that a distinction is made in the verse; they do this for the purpose of getting at their Orthodox idea of the meaning of the Rheims and E. V. words 'possessed with devils;' whereas the Gr. daimonized means, very sick, very badly afflicted, expressed by its words, badly having, in the last part of the verse; and none but those daimonized, badly having, were brought: and the fact that they were *brought* shews that they were those, i. e., persons, badly having, expressed by *daimonized* in the first part of the verse.]

Mat. 8: 17; Gr., That might be fulfilled *ho*, that, spoken *dia*, through, Esaias the prophet, saying: "The same, or, himself, the illnesses of us *elabe*, took, and the *nosous*, diseases, evils, [things *of evil, d'evils,*] bore away." Mat. 8: 28; Gr., met him two *daimonized*, out of the tombs come, furious very, so as not to be able any one to pass through that road: Rheims, and E. V., two possessed with devils: v. 29; Gr., And lo, they cried out, &c., [i. e., the two daimonized cried out]: v. 30; Gr., But there was at a great distance from them a herd of young hogs many grazing: v. 31; Gr., Then *hoi*, those, *daimones* [the two daimonized] implored him, saying: If thou draw forth, or, expel, us, turn us to go forth into *tēn*, that, herd *tōn*, of those, young hogs: the Rheims is, And the devils besought him: E. V., So the devils besought him: v. 32; And he said to them: *hupagete*, proceed: And, or, then, they going went away into that herd of those young hogs. And lo, *ōrmēse*, was excited, or, hurried forth, *he*, that, herd of those young hogs by, or, at, the precipice into the sea, and *apethanon*, died, in those waters: v. 33; Gr., And those grazing [the hogs] fled, and going away into the city *apēngeilan*, angeled, announced, all, and *ta*, those [things] of those daimonized: Rheims, told every thing, and concerning them that had been possessed by the devils: E.V., and told every thing, and what had befallen to the possessed of the devils. This incident is told by Mark as follows: Mark 5: 2; Gr., . . . met him *ek*, from among, the tombs, *anthrōpos*, (a) man *en*

pneumati akathartō, in a breath unclean: [in a breath unclean, being here used as equivalent to the Gr. daimonized, Rheims, and E. V., possessed with devils, in Mat. 8: 28]: the Lat., in Mark 5: 2 is, in *spiritu immundo*, in a breath foul: Ital., a man possessed of a *spirito*, breath, foul: Rheims, a man with an unclean spirit: E. V., a man with an unclean spirit: we have a marginal note here thus: "The circumstance of Mark and Luke only mentioning one demoniac on this occasion, while Matthew mentions two, may be explained by supposing that one of the two was peculiarly fierce."—Ed. [By this v. 5: 2 in Mark, compared with Mat. 8: 28, we see that unclean, foul, breath, means the same as the Rheims and E. V. devil; i. e., (thing) *of evil.*] Mark 5: 3; Gr., *hos*, who, the abode had *en*, among, the tombs, and not with fetters no one [two negatives in the Gr., as in the Ital., strengthen the negation] was able him to bind: [to bind the man]: v. 4; Gr., . . . and no one him was able *damasai* to bring under the yoke, or, tame: Rheims, and Ital., no one was able to tame him: E.V., neither could any (man) tame him: v. 7; Gr., . . . I bind you on oath by God, that thou not me put to the proof, or, torture, [a mode used of obtaining proof:] v. 8; Gr., For he [Jesus] said to him: *exelthe*, Let go out, that *pneuma* which unclean out of the man: Rheims, For he said unto him: Go out of the man, (thou) unclean spirit: E. V., . . . Come out of the man (thou) unclean spirit: v. 9; Gr., And he [Jesus] asked him [the man]: What *soi*, to, or for, thee (a) name? And he [the man] answered, saying: Legion (a) name *moi*, to, or, for me: for many we are: To the word Legion we have a marginal note, "About 6,000 or 7,000:" And, for Legion, 'The Union Bible Dictionary' gives "A band of soldiers in the Roman army, consisting of from 6,000 to 7,000 men." So that our Orthodox marginal note-maker would have us understand, that there were 6,000 or 7,000 Orthodox devils in this man: v. 10; Gr., And he [the man] implored him [Jesus] much, that not them [i. e., him; he called his name Legion] he would banish out of *tēs choras*, this, or, the, country: v. 11; Gr., But there was there near the mountains a herd of young hogs great grazing: v. 12; Gr., And implored him [Jesus] all those *daimones*, [i. e., the Legion that the man called himself; i. e., the man implored him: and *daimones* here means, the same as the breath unclean, in v. 2 and 8 of this narrative,] saying: Send us into *tous*, those, young hogs, that into them we may enter: Lat., And besought (the) *spiritus*, breath, or, breaths, [i. e., the foul breath, in v. 2 and 8 of the Lat.,] &c.: Douay, And

the spirits besought him, [i. e., the unclean spirit in v. 2 and 8 of Douay: there was but one bad breath; but after the man called his name Legion, the plural is used in the Gr., and the Douay,] &c. The Ital. in v. 12 has *demoni*, meaning the same as the one *spirito*, breath, foul, in v. 2 and 8 of the Ital.: E. V., And all the devils besought him, [meaning the same as the 'unclean spirit' in v. 2 and 8 of the E. V.; which verses shew that there was but one unclean spirit,—breath,] &c.: v. 13; Gr., And gave way to, or, committed, or, handed over, them immediately Jesus. And going out those breaths unclean [i. e., that breath unclean,—the lunacy, madness, with which the man was afflicted, used here in the plural, in accord with the name, Legion, the man had given himself,] they entered [i. e., the man's lunacy, madness, craziness, entered] into those young hogs: And was excited, or, hurried forth, *he*, that, herd by, or, at, the precipice into the sea: they were as, in comparison with, 2,000: and *epnigonto*, they were suffocated, strangled, in the sea. [Nothing is said of the unclean spirits, E. V., devils, in v. 12, leaving the hogs: so that we have as 2,000, Margin, 6,000 or 7,000 unclean spirits, bad breaths, E. V. devils in v. 12, suffocated, strangled, in the sea! I had never before translated these verses: and I think the reader will enjoy as good a laugh as I did while rendering them. One would think that Orthodox devils would have known enough to quit the hogs before the hogs got their noses under water. But instead of that, they held on in the hogs, and were suffocated in the hogs. They must have been as much out of their wits as Legion was. The man here spoken of was a lunatic, or madman; and Jesus complied with his lunatic suggestion, and sent his lunacy,—madness—into the hogs, and they broke, and pitched into the sea. The miracle was a striking one; and was well calculated to cast ridicule on the superstitious notion of *daimonia* then prevailing among the Hebrews, derived by them from the Pagans.]

Mark 5: 15; Gr., And they [that grazed the hogs] come to Jesus, and see that daimonized seated and clothed, and in his right senses, who having had the legion: and they were afraid: Rheims, and they see him that was troubled with the devil, sitting, clothed, and well in his wits: Ital., and see the *indemoniato*, the daemonized, that sat, and was clothed, and he that had the legion to be in good sense, &c.: E. V., and see him that was possessed with the devil, &c. [This verse again shews, that there was but one bad breath; Rheims, and E. V., in this v., devil; Rheims and E. V., in

verse 2 and 8, an unclean spirit, unclean spirit.] I now return to Matthew. Mat. 9 : 2 ; Gr., And lo, they brought to him (a) paralytic upon (a) bed laid down : and seeing Jesus the faith of them, he said to the paralytic, &c. : v. 12 , Gr., . . . Not need have *hoi*, those, being strong, of (a) physician, but those *kakōs echontes*, badly having : Rheims, They that are in health need not a physician, but they that are ill : E. V., They that be whole need not a physician, but they that are sick. Mat. 9 : 20 ; Gr., And lo, (a) woman having a bloody flux twelve years, &c. : v. 22 ; Gr., . . . the faith of thee *sesōke*, hath brought back safe, or, saved from death, thee. Mat. 9 : 27 ; Gr., . . . followed him two blind, crying out, &c. : v. 28 ; Gr. . . . came to him *hoi*, these, blind [the two spoken of in v. 27,] &c. v. 30 ; Gr., And were opened of them the eyes ; and charged them strongly Jesus, saying : See ye no one let know. Mat. 9 : 32 ; Gr., . . . they brought to him *anthrōpon*, (a) man, dumb daimonized : Rheims, and E.V., a dumb man possessed with a devil : 'a dumb daimonized' is expressed in Mark 9 : 17, by the Gr., 'having *pneuma alalon*,' a breath not speaking : [a very apt expression, and in perfect accord with the Heb. mode of speaking :] Lat., having *spiritum*, (a) breath, *mutum*, defined mute, dumb, speechless : [Wherever I have given several words for a Heb. or Gr. word, and wherever, without giving the Heb. or Gr. word, I have given several words, sometimes with *or* between them, they all are definitions given in the Lexicons.] The Ital. of Mark 9 : 17 is, a *spirito*, breath, *mutōlo*, dumb : Rheims, having a dumb spirit : E. V., which hath a dumb spirit : [i. e., a dumb breath, a breath not speaking.] And in Luke 11 : 14, the Gr. is, And he was drawing forth (a) daimonion, and *auto*, it, was dumb : [A *daimonion* dumb, here, means the same as, a breath not speaking, in Mark 9 : 17 :] but it occurred, that *daimonion* being drawn forth, spoke that dumb : the Rheims here is, And he was casting out a devil, and the same was dumb ; and when he had cast out the devil, the dumb spoke : E. V., And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake. [Do some Orthodox devils have the faculty of speech ; and are some dumb ?] I return to Matthew.

Mat. 9 : 33 is, Gr., And being drawn forth that *daimonion*, spoke that dumb : v. 34 ; Gr., But the Pharisees said : *en*, through, by means of, that chief of the *daimonia* he draweth forth the *daimonia :* v. 35 ; Gr., And made the circuit of, visited all round about, those cities and those villages . . . curing every disease and

every bodily indisposition *en*, among, the people. [This, of course, included the daimonized; Rheims, and E. V., the possessed with devils: proving, beyond cavil, that the Rheims, and E. V., word *devils* means, diseases.] Mat. 10: 1; Gr., And having called to him the twelve learners, disciples, of him, he gave to them privilege *kata*, against, or, concerning, *pneumatōn*, breaths, unclean, (Rheims, and E.V., here, unclean spirits,) so as to draw forth them, and to heal every disease and every bodily infirmity: [These words, again, include, of course, daimonized; Rheims, and E.V., possessed of devils, (things) of evil. The E. V. inserts in Italics *against*, and the Margin inserts *over*. Why insert either of these words in Italics? The Gr. uses *kata*.] Mat. 10: 8; Gr., (Those) being ill cure, lepers cleanse, dead awake, or, raise up, *daimonia* draw forth: [This is simply a repetition in other words, of the privilege, or, power, he gave them by the words he used in v. 1.]: the Rheims, and E. V., here have, devils, in place of their words, unclean spirits, in v. 1. Mat. 11: 18; Gr., Came, for, John, neither eating, nor drinking: and they say: (a) *daimonion* he hath: Lat., *daemonium:* Rheims, and E.V., he hath a devil. Mat. 12: 10, 13; E.V., a withered hand restored whole. Mat. 12: 15; Gr., . . . and followed him crowds great, and he cured them all. Mat. 12: 22; Gr., Then was brought to him (a) daimonized blind and dumb and he cured him, so that the blind and dumb *kai*, both, to speak *kai*, and, to see: Rheims, and E. V., one possessed with a devil, blind and dumb. Mat. 12: 24; Gr., . . . *houtos*, this, not draweth forth *ta*, those, or, the, *daimonia*, (or, simply, *daimonia*) unless *en*, through, that Beelzebub, chief of the *daimoniōn:* Rheims, and E. V., devils, by the prince of the devils. Mat. 12: 26; Gr., And if *stn stn* draw forth, or, drive out, upon himself he is divided, &c. Mat. 12: 27; Gr., And if I through Beelzebub draw forth *ta daimonia*, those sons of you through whom draw they forth? therefore they of you shall be judges: v. 28; Gr., But if I through *pneumati Theou*, (a) breath of God, draw forth *ta daimonia*, *ara*, then, as a consequence, *ephthasen*, hath come beforehand, upon you that kingdom which of God: Rheims, But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you: See E. V.

The Lat., Douay, Ital., and E.V. write, Beelzebub. In the Heb. it is compounded of two words, *bl* and *zbub*. In Isai. 46: 1 we have, Heb. Fell down, or, was prostrated, *bl:* Gr., Fell Bēl. Jer. 50: 2; Heb., . . . is captured *bbl*, *Bebel*, is made ignominous, *bl*. Jer. 51: 44; Heb., And I will visit upon *bl* in *bbl:* the Lat., Dou-

ay, and E. V., write *Bel* in Babylon. Ges. says, *bl* is a contraction of *bol*, lord, master; and that *bl* was a chief god of the Babylonians, worshipped in the tower of Babel, citing the above verses: and he says: "The Greek and Roman writers compare him with Jupiter, in accordance with the peculiar Babylonian theology, in which all rested on the worship of the stars, the planet Jupiter, *Stella Jovis*, which the Shemitic nations worshipped supremely as a good demon and the author and guardian of all good fortune. It is threfore called by the Arabians 'Greater Fortune.' The planet Venus was worshipped with this planet. The devotion to this worship is shewn by the proper names of the Babylonians compounded with the name *bl*,—Bel, as *blshatsr*, Belshatsar; *bltshatsr*, Belteshatsar." Under *bol* he says, "With the prefixes *he*, *b*, and *l*, by way of eminence, *bl* is the name of an idol of the Phœnicians, especially of the Tyrians: it was their principal deity, also worshipped with great devotion together with Astarte, by the Hebrews, especially in Samaria;" citing Judges 6: 25, 28; 1 Kings, 16: 32; 18: 22, 25; 2 Kings 10: 18; and verses following, and others; and citing Zeph. 1: 4; where the Heb. is, Yea, or, and, I will extend hand of me *ol*, upon, Judah and upon all inhabiting Jerusalem, and I *ekrt*, [causal form of the verb *krt* which we have had in Numb. 23: 10, and many subsequent passages,] will cause to perish, fail, to be extirpated, destroyed, cut off, from this place [Jerusalem] *shar*, (the) left behind, or, remaining, of *he bol*, that Bel, *at*, with, or, the very, name *he*, of those, *kmrim*, idolatrous priests, (see Ges., *kmr*, citing this verse and others), with *he*, these, priests. The Hebrews, as the Bible shews, from the time they left Egypt, frequently fell back into the idolatry of Egypt; and suffered severe punishments for it. In the Babylonish captivity they fell into the idolatry of the Babylonians; and they brought that back with them. And under *bol*, Ges. gives *bol gd*, so called, says he, 'from the worship of *gd*, Fortune, situated at the foot of Hermon near the source of the Jordan.' The other Hebrew word of which Beelzebub is compounded is *zbub*, a fly, from its buzzing, from the verb *zbb*, an *onomatopoietic*, to hum, to buzz; German, *summen*. Under *bol* Ges. gives '*bol zbub*, worshipped by the Philistines of Ekron, as if the fly-destroyer.' The Union Bible Dict. [Orthodox] says, 'Beelzebub was an idol god of the Ekronites.' 'There is reason to believe he was one of the chief gods of the heathens, and hence the prince or chief of devils is called Beelzebub.' Thus it is that Orthodoxy inverts, and so perverts, the Scripture. The Douay, Rheims, and E. V. word

devil, is the word they choose to use for idols, and for diseases. Mat. 12 : 43 ; Gr., When but that unclean *pneuma*, breath, be gone out from the man, &c. ; Rheims, and E. V., When the unclean spirit is gone out of a man : v. 45 ; Gr., Then he [the man] goeth and taketh to himself with himself, seven other *pneumata*, breaths [i. e, bad breaths, for, tempers, feelings] *ponērotera*, more bad, than himself [i. e., he is worse than he was before,] and entering in [to his house, to which he says in v. 44, 'I will return'] he dwelleth there : [The Gr., participle and verb are both in the singular] : Rheims, seven other spirits more wicked than himself, and they enter in and dwell there : E. V., the same. Mat. 13 : 19 ; Gr., Of, or, as to, every hearing that word of this kingdom, or, the word of the kingdom, and not learning, cometh *ho poneros*, that bad, corrupt, depraved, [a personification of sin] and snatcheth, or, carrieth off, &c. : Rheims, . . . and understandeth (it) not, there cometh the wicked (one), and catcheth away, &c. : E. V., the same. Mat. 13 : 27, 28 ; v. 27 ; Gr., . . . *kurie*, master, or, Lord, not good seed hast thou sown in this thy field ? Whence then has it these tares ? v. 28, *ho*, he, but, said to them : *echthros anthrōpos*, an enemy-man, or, a hostile man, this hath done : Rheims, and E. V., An enemy hath done this. Mat. 13 : 38, 39 ; v. 38 ; Gr., But, or, indeed, the field is the world : but the good seed, these are the children of the kingdom : but the tares, are the children of the evil [of evil, called in the Gr. of v. 28, an enemy-man] : Rheims, and E. V., the children of the wicked (one) : v. 39 ; Gr., But, or, indeed, that enemy which sowing them is that *diabolos*, accuser [i. e., evil, or, sin] : Rheims, and E. V., is the devil. Mat. 14 : 14 ; Gr., And going out Jesus, he saw (a) great crowd, . . . and he cured *tous*, those, sick of them : v. 35 ; Gr., . . . they sent unto all that round about country, and brought to him all *tous*, those, *kakōs echontas*, badly having : [equivalent to, having devils, as elsewhere expressed by the Rheims and E. V.] : Rheims, and E. V., all that were diseased. Mat. 15 : 22 ; Gr., And lo, (a) woman . . . *kurie*, master, or, Lord, Son of David : this daughter of me is *kakōs*, badly, daimonized : Rheims, my daughter is grievously troubled by a devil : E. V., is grievously vexed with a devil : v. 28 ; Gr., . . . O woman, great of thee this faith : let it be to thee as thou wishest. And was cured this daughter of her from that hour : Rheims, and her daughter was cured from that hour : E. V., was made whole from that very hour. Mark gives this incident thus : Mark 7 : 25 ; For, having heard (a) woman concerning him, of whom had the daughter of

her *pneuma akatharton*, a breath unclean: [equivalent to the Gr., Rheims, and E. V., above given from Mat. 15 : 22]: Rheims, and E. V., had an unclean spirit. Mark 7 : 26; Gr., . . . and she besought him that the *daimonion* [i. e., the breath unclean: Rheims, and E. V., unclean spirit, in v. 25] he would draw forth out of the daughter of her. Mark 7 : 29; Gr., And he said to her: *Dia*, by reason of, that saying go forward: is gone forth the *daimonion* [i. e., the breath unclean] out of the daughter of thee: Rheims, and E. V., . . . For this saying go thy way, *the devil* is gone out of thy daughter. Mark 7 : 30; Gr., she found that *daimonion* [the breath unclean in Mark 7 : 25] gone out: Rheims, and E. V., the devil gone out. [In Mat. the Gr. has, first, (c. 15 : 22), badly daimonized; and then (v. 28), her daughter was cured. In Mark the Gr. has, first, (v. 25), a breath unclean; and then, (v. 29), is gone forth that *daimonion:* so that *daimonion* and *breath unclean* mean the same: and from Mat. 15 : 22, 28, it is apparent that, to be badly *daimonized;* Rheims, troubled by a devil; E. V., vexed with a devil, is, simply, a disease, to be cured: it may mean a very bad disease.] Mat. 15 : 30; Gr., And came to him crowds great, having with themselves lame, blind, dumb, crooked, and others many, . . . and he cured them.

[We have had before, Mat. 9 : 32; Gr., 'a man dumb daimonized;' Rheims, and E. V., 'a dumb man possessed with a devil.' In this v. Mat. 15 : 30, the single word *dumb* is used, equivalent to 'a man dumb daimonized;' Rheims, and E. V., 'a dumb man possessed with a devil.']

Mat. 17 : 15; Gr., *kurie*, master, pity of me the son, for he is epileptic, and *kakṓs paschei*, badly suffereth: many times, for, he falleth into the fire, and many times into the water: v. 18; Gr., And chided him [the child] Jesus, and went forth from him that *daimonion*, [i. e., that epilepsy], and was cured the child from that hour: Lat., And chided him Jesus, and went out from him (the) daemonium: Rheims, And Jesus rebuked him, and the devil went out of him: Ital., And Jesus *sgridò* chided, scolded, rebuked, the *demoniò*, and *egli*, it, or, he, [it is both] went forth from him: E. V., And Jesus rebuked the devil, and he departed out of him. [The E. V. preferred to follow the Ital. here, rather than the Lat. or the Rheims, and to say, 'rebuked the devil,' for the Ital. rebuked the *demonio*. James's Ecclesiastics frequently availed themselves of a choice between the Lat. or the Rheims, and the Ital., and between the Lat. or the Douay, and the Ital. Here we see that one

afflicted with the epilepsy was said to have a *daimonion:* the definitions of this word as a noun have been before given: Donnegan says, it is the neuter of the adjective *daimonios;* and he defines *daimonios*, sent by the gods, or, fate: the Rheims, and E. V. word here, for epilepsy, is *devil.*] Mat. 17: 19; Gr., Then coming the disciples to Jesus in private, they said: Why we not were able to draw forth *autò*, [neuter,] it? (In Luke 11: 14, before given, the Gr. is *autò*, it; and the E. V. there is *it.*) Mat. 17: 21; Gr., However, this species [*daimoniōu* for, of disease, Rheims and E.V., devil, i. e., d'evil, of evil,] is not drawn forth except by means of prayer and fasting. Mat. 19: 2; Gr., And followed him crowds great; and he cured them there.

It is unnecessary to give all that is said in reference to this matter by the other three evangelists, well angelers, messengers of the gospel, the good tidings. They and Mat. each wrote the same one gospel.

Mark 1: 23; Gr., And there was in the synagogue of them a man *en*, in, (a) *pneuma* unclean and he [the man] raised a loud outcry: v. 25; Gr., And chided him [the man] Jesus, saying: Repress, or, be silent, and *exelthe*, go out, of him, [personifying the unclean breath; unless *exelthe* be the 3d person sing., *exēlthe*, of the 2d aorist; in which case it would be, and it, the unclean breath, went out of him; and from Mat. 17: 18, before given, this is most likely the true rendering]: v. 26; Gr., And *sparaxan*, having tugged, him that *pneuma* unclean, and having vociferated in voice, or, sound, great, *exēlthen*, it went forth, out of him. [What can vociferate but the breath? The word *tug* is peculiarly applicable to the breath: Webster defines it, to pull or draw with great effort. It is plain that here it was the breath that tugged]: Rheims, And the unclean spirit tearing him, and crying with a loud voice, went out of him: See E. V. Luke, in 4: 33, 35, gives this same incident thus: And in the synagogue was (a) man having (a) *pneuma* of (a) *daimonion* unclean: (Mark 1: 23, gives only, (a) man in a *pneuma* unclean: of course the expression in Luke means no more.) In Luke 4: 33, the Rheims gives, a man who had an unclean devil: Ital., a man, which had a *spirito* of the foul *demonio:* E.V., a man, which had a spirit of an unclean devil. And in Luke 4: 35 the Gr., is: And chided him [the man] Jesus, saying: Repress, or, be silent, and *exelthe* out of him. [See Mark 1: 25 above.] And having thrown down him that *daimonion* (Mark, that breath unclean; the man was epileptic, of course,) into midst, *exēlthen*, it went out

from him, not any having wounded him: [i. e., the man was not wounded by his fall]: Rheims, . . . And when the devil had thrown him into the midst, he went out of him, and hurt him not at all: See E. V. In Mark 1: 27, the Gr. is, *kai*, even, the *pneumasi*, breaths, unclean: Rheims, and E. V., even the unclean spirits. Mark 1: 32; Gr., . . . they brought to him all those badly having, *kai*, even, the daimonized: Rheims, all that were ill and that were possessed with devils: See E. V. Mark 1: 34; Gr., And he cured many badly having in, or, with, various diseases, *kai*, even, or, and, *daimonia* many drew forth, and not permitted *lalein* to talk, prate, babble, those *daimonia*, [equivalent, as appears above, to unclean breaths, i. e., he forbade them from whom he had drawn forth bad breaths to talk or, babble,] *hoti*, that, they knew him: [We thus see that it was not Orthodox devils that he suffered not to talk, but the persons he had cured:] Rheims, devils, . . 'because they knew him:' E. V., the same. [Not the sense at all. On several other occasions Jesus says: See ye tell no man, &c., as in the 44th v. of this very chap. These persons, after being cured, knew who he was by the miracles he performed by curing them:] and the margin to verse 34 is, "Or, to say that they knew him." Mark 1: 39; Gr., And *ēn*, he went, preaching *en*, in, the synagogues of them, *eis*, into, all Galilee, and the *daimonia* drawing forth: [*daimonia*, as we have seen, is equivalent to, unclean breaths: for sicknesses, diseases: and here the single word *daimonia* is applied to all Galilee. Of course there were various kinds of diseases in Galilee, including daimonized:] Rheims, . . . preaching, . . . and casting out devils: E. V., devils. Mark 1: 40; E. V., . . . a leper: v. 41; E. V., . . be thou clean: v. 44; E. V., . . . See thou say nothing to any man. I give here Luke 4: 40, 41; Gr., But, or, however, going under, the sun, all as many as had being ill with diseases various, brought them to him: who, but, to one each of them the hands putting on, cured them. 4: 41; Gr., *exērcheto de kai*, He caused, or, raised, but yet, or, indeed, *daimonia* [equivalent, as before seen, to breaths unclean] from many vociferating and saying: *hoti*, that, thou art that Christ, that Son of God, *kai*, and, or, but, chiding, not he permitted them *lalein*, that they knew the Christ him to be. [*Exērcheto* is from *exarchō*, defined by Donnegan, among other definitions, to cause; to raise, as a wailing:] Rheims, And devils went out from many, crying and saying: Thou art . . . And rebuking (them) he suffered them not to speak; [Who? Orthodoxy's devils? or the unclean breaths, Rheims, and E.V., unclean spirits, of v. 36;

or, rather, the persons who had been cured of unclean breaths?] for they knew that he was Christ: E. V., And devils also came out of many, crying out, and saying . . . And he, rebuking (them), suffered them not to speak: for they knew that he was Christ: Margin, "Or, to say that they knew him to be Christ." Mark 3: 15; Gr., to cure diseases and draw forth the *daimonia:* Rheims and E. V., to cast out devils: v. 21; Gr., . . . they said, *hoti*, that, *exestē*, he was out of his natural state of mind, deranged: Rheims, He is become mad: Ital., He is out of himself: E. V., He is beside himself. Mark 3: 22; Gr., . . . they said, *hoti*, that, Beelzebub he hath, and that through *to*, that, chief of the *daimoniōn* he draweth forth the *daimonia.* Mark 3: 30; Gr., . . . that they said: a *pneuma* unclean he hath: [equivalent to, Beelzebub he hath, in v. 22.] Mark 5: 2, 3, 4, 8, 9, 10, 11, 12, 13, 15, are given under Mat. 10: 28. Mark 6: 7; Gr., . . . and he gave to them [the 12] *exousian* privilege, or, power, of those breaths which unclean. [The whole *exousia* he gave them was, of unclean breaths: and that these words 'of unclean breaths,' included *daimonia* is proved by what they did]: v. 13; Gr., And *daimonia* many they drew forth, &c. Read in E. V., v. 55, 56. Mark 7: 25, 26; Gr., . . . a woman of whom had the little daughter of her (a) *pneuma* unclean: v. 26; Gr., . . . and she implored him that the *daimonion*, [the unclean breath in v. 25] he would draw forth from that daughter of her: Rheims, v. 25, an unclean spirit: v. 26, the devil: E. V., the same. Mark 7: 32; Gr., And they brought to him a dumb tongue tied, &c. Mark 8: 33; Gr., he chided, or, censured, Peter, saying: Retire behind me *stn*, adversary: Margin, Adversary. Mark 9: 17; Gr., . . . I have brought the son of me to thee, having a *pneuma alalon*, a breath not speaking: Rheims, having a dumb spirit: E. V., which hath a dumb spirit: [equivalent to Mat. 9: 32, where we have, Gr., . . . (a) man dumb daimonized: Rheims, and E. V., a dumb man possessed with a devil.] Mark 9: 18; Gr., And wherever him *katalabē*, it may overtake, or, seize, or, attack, (as a distemper, says Donnegan,) it bursteth him, and he foameth, and *trizei*, hisseth, uttereth a shrill inarticulate sound through the teeth, and he is parched, or, dried up: Rheims, and E. V., . . . wheresoever *he* taketh him, &c.: v. 21; Gr., . . How long time is it that this *gegonen*, is happened, to him? *Ho de eipe*, He but said, from a child: v. 22; Gr., And many times him *kai*, even, into (a) fire *ebale* it hath struck down, or, thrown: Rheims, And oftentimes hath *he* cast him into the fire: Ital., hath cast: E. V, . . . it hath

cast. [In v. 18, the E. V. follows the Rheims, and gives *he* for the same Rheims, and E. V., dumb spirit, Gr., breath not speaking. In v. 18 the Ital. is *esso*, it]: v. 25; Gr., . . . he chided the *pneuma* unclean, saying: That breath which *alalon*, not speaking, and dumb, I to thee command, &c. Mark 9: 26; Gr., And vociferating, and greatly tugging him, *exēlthe*, it went out, and he became just as dead, so that many to say *hoti*, that, *apethanen*, he is dead: Ital., And (the demonio) cried, &c., . . . and (the little boy) became as dead: [Were it not that the Ital. inserts 'the little boy,' we should have the *demonio* dead; and Graglia gives both devil and demon, for *demonio:* the Rheims has, he went out of him, and he became as dead: [This would make a Rheims devil as dead]: E. V., And (the spirit) cried . . . and he was as one dead: [The Rheims, and E. V., having *he* in v. 18, for this same dumb spirit of theirs.] Luke 5: 15; Gr., . . . and came together crowds great to hear, and to be cured *hupo*, under, or, by, him from the illnesses of them. Luke 7: 21; Gr., In the same hour but he cured many from diseases and plagues and *pneumatōn ponerōn*, breaths bad,—bad breaths: Rheims, . . . he cured many of (their) diseases, and hurts, and evil spirits: Ital., . . of infirmity . . and *spiriti maligni*, breaths hurtful: E. V., . . . he cured many of (their) infirmities and plagues, and of evil spirits. [Here the Rheims was too correct for the E.V.: the Rheims has it right here,—he cured many of (their) diseases, and evil spirits: [*evil spirits* is equivalent to the Rheims and E. V. devils, and to their unclean *spirits*, which we have so often had before, for the Gr., unclean breaths. This v. in Luke shews, that the Gr. unclean breaths, bad breaths; Rheims, and E. V., unclean spirits, evil spirits, means sicknesses, various kinds of disease.] Luke 8: 2; Gr., And women some, or, certain, which had been cured from *pneumatōn ponerōn*, breaths bad, and illnesses: Maria *he*, which, being called Magdalene, from *hes*, whom, *daimonia*, diseases, seven had gone forth. [Shewing, either that she had had many diseases, or that she had been very abandoned.] Luke 8: 27; Gr., . . . (a) man certain out of the city, *hos*, who, had *daimonia* from times long: E. V., had devils: Rheims, a devil. In Luke 8: 29, we have, first, '*pneuma* unclean,' and then, by 'the *daimōn*, given as meaning the same as 'the *pneuma* unclean:' Rheims, 'the unclean spirit' . . . by 'the devil:' E. V., the same. Luke 9: 1, 2, v. 1, . . . gave them power, and privilege upon all the *daimonia*, *kai*, yea, or, and, diseases, to cure: v. 2; Gr., And he sent them to preach the Kingdom of God, and to cure *tous*, those,

being ill, ['to cure those being ill' covers all that is expressed by the language of verse 1. Our word *and*, if we give *and* for *kai* in v. 1, is constantly used in Scripture, and even by us in our language, between words meaning the same thing, and also between phrases meaning the same thing.] Luke 10 : 9; E. V., And heal the sick that are therein. Luke 13 : 11; Gr., And lo, a woman there was, having (a) *pneuma*, breath, of illness: Rheims, and E. V., a spirit of infirmity.

John 5 : 3; Gr., In these lay (a) multitude great of those being ill, &c.: v. 4, . . . *hugiēs*, healthy, sound, whole, became, with whatever he possessed malady: v. 5, Gr., There was, but, or, however, a certain man there thirty-eight years *echōn*, holding, possessing, in the illness: v. 9; Gr., And immediately became *hugiēs ho*, that, man: v. 10; Gr., Said therefore the Jews to that cured, &c.: v. 13; *ho*, he, but, having been cured not knew who it is. John 6 : 2; Gr., And followed him (a) crowd great, because having perceived, or, attended to, of him *ta*, those, proofs *ha*, which, he had done, or performed, upon those being ill. John 6 : 70; Gr., . . . and of you one (a) *diabolos*, accuser, is. John 7 : 20; Gr., Answered *ho*, that, crowd, and said: (a) *daimonion* thou hast: who thee seeketh to kill? John 8 : 44; Gr., Ye out of (a) father that *diabolos*, accuser, [sin,] are: v. 46; Gr., Who of you convicteth me *peri*, of, in respect to, sin? [i. e., the *diabolos*, accuser, of v. 44]: Rheims, Which of you shall convince me of sin? E. V., Which of you convinceth me of sin: Margin: "*convicts* would probably better express the idea."—Ed. John 8 : 48; Gr., . . . not well say we, *hoti*, that, (a) Samaritan art thou, and (a) *daimonion* hast? v. 52; Gr., Now we know *hoti*, that, (a) *daimonion* thou hast. John 10 : 20; Gr., Said *de*, but, many of them: *daimonion* [a *daimōn* of ill fortune] he hath, and *mainetai*, is become frenzied: [Hence again we learn, that, to be frenzied, was, with the supertitious people, to have a genius,—demon—of ill fortune,—one of their evil genii]: Rheims, and E.V., He hath a devil, and is mad. John 16 : 8; Gr., . . . *elegxei*, he will convict the world *peri*, concerning, sin, and concerning *dikaiosunē*, justice, [justness], rectitude of character, the practice of rectitude, and concerning *kriseōs*, discrimination, decision, judgment: v. 9; Gr., Concerning sin, *men*, indeed, *hoti*, that, not they believed in me: v. 10; Gr., Concerning *dikaiosunē*, indeed, *hoti*, that, or, because, *hupagō*, I am brought down, or, under, or, subjected, *pros*, by, or, to, or, for, or, on account of, the Father of me, and not as yet will ye see me: v. 11 : ; Gr., . . . Concerning, indeed, *kriseōs*, *hoti*, that,

or because, that ruler of this world [sin] *kekritai*, is discriminated, judged, passed sentence on. [It is plain from these verses that 'that ruler of this world,' Rheims and E. V. 'the prince of this world,' means, sin. And it is said, Christ died for our sins. He thereby discriminated, judged, passed sentence on, sin, for all those who believe in him. And it is said: he was buried. 1 Cor. 15: 3, 4; 'he died for our sins; and he was buried.' The verb *hupagō*, used in v. 10, is compounded of *hupo*, under, and *agō*, to bring; and is defined, to bring under, to bring down. The proper signification of the Gr. preposition *hupo* is, under; and *sub*, under, is the Lat. preposition used for it. Accordingly the Hed. Lex., and Schrevelius's Lex., both which render Greek into Latin, for this Gr. verb *hupagō* give *subjicio* and *subdo*. Ainsworth defines *subjicio*, to lay under, put under; and defines *subdo*, to put under. And in Valpy's Gr. Grammar by Anthon, p. 248, it is said that *hupo* indicates subjection, and the instrument under which the effect is produced. This verb *hupagō*, has no such sense as *go*, used by the Rheims, and E. V., in this verse John 16: 10. The Gr. verbs signifying *to go* are, *poreuomai*, as in Acts 20: 22, where Paul says, *poreuomai*, I go, to Jerusalem: *erchomai*, and *iēmi*, also, are Gr. verbs signifying, to go: and at p. 158 of the said Greek Grammar, "*iemi*, to go," and the different parts of it, are given. The Gr. has also, the verb *eimi*, to go, given by the Lexicons, as well as the verb *eimi*, to be; and they are both given in the said Grammar. Jesus, plainly, in this verse John 16: 10, is fore-shadowing his death and burial. 'I,' in the verse, can only mean, he as he stood before his disciples; as in the verses before given from 1 Cor. 15: he died . . . he was buried.] The Rheims, in John 16: 10, has, because I go to the Father; and you shall see me no longer: E.V., because I go to my Father, and ye see me no more. [Cogitate, reader, what Orthodoxy would have us understand by this.] John 17: 15; Gr., Not ask I that *arēs*, thou shouldest take away, make away with, them out of the world, but that thou shouldest guard, or, preserve, them from *tou ponerou*, from evil: [*tou* not to be rendered, because *evil* is here used in an abstract sense: and we have had numberless instances where the Douay, Rheims, and E. V., do not render the article.] The Rheims here is, . . . but that thou shouldst keep them from evil: [Not rendering the article:] E. V., from the evil: Margin, "the evil one." [It is not said who makes this note.] John 18: 23; Gr., . . . If *kakōs*, badly, I have spoken, testify concerning the bad: Rheims, and E.V., . . evil, . . of the evil.

John's verse, 6 : 2, before given, given by the Rheims and E.V. thus: 'And a great multitude followed him, because they saw the miracles which he did on them that were diseased,' covers the whole extent and variety of diseases and infirmities, and necessarily includes those said to be daimonized. And John does not give any verse from which any distinction as to daimonized can be pretended. And accordingly, our Editors do not venture in all John to attempt the distinction they attempt in their marginal note to Mat. 8 : 16, and which I gave under that verse.

Acts 8 : 7; Gr., For many having *pneumata*, breaths, unclean, *boōnta*, [agreeing with pneumata], uttering loud cries with great voice [of course it was the breath of those who had unclean breaths] *exērcheto* [from *exarchō*] commenced; *de*, indeed, many paralytic and limping were cured: [We have seen that for lunatic, used for epileptic, the Rheims, and E. V., give, possessed with a devil]: Lat., who had *spiritus*, breaths, foul, begging earnestly *exibant*, went out, or, were got rid of: Rheims, For many of them who had unclean spirits, crying with a loud voice, went out: Ital., For the *spiriti*, breaths, foul went out of many that them had, crying with great voice: See E. V. [The Lat. must have mistaken *exērcheto* to be from *exerchomai;* and the Douay, Ital., and E. V., followed the mistake.] Acts 10 : 38; Gr., Jesus the from Nazareth, *hōs*, when, or, after, *echrisen*, anointed, [*Christ* is, *anointed*] him God *pneumati hagio*, in, or, with, (a) breath holy, and potency, *hos*, who, traversed, conferring benefits and curing all those being held in subjection, or, oppressed, *hupo*, under, the *diabolos*, accuser, [sin, or the effects of it], for God *ēn*, went, or, was, with him: Rheims, anointed him with the Holy Ghost, . . oppressed by the devil: see E. V. Acts 16 : 16; Gr., . . . a girl certain having a *pneuma*, breath, of Python: Rheims, a certain girl having a pythonical spirit: E. V., a certain damsel possessed with a spirit of divination. Acts 16 : 18; Gr., . . . being wearied but Paul, and turning round to the *pneuma* he said: I enjoin to thee in the name of Jesus Christ *exelthein*, [from *exerchomai*] to go out, from her, and *exēlthen*, it went out the same hour: Rheims, But Paul being grieved, turned and said to the spirit . . . to go out of her. And he went out the same hour: E. V., the same, except 'to come out of her:' The Ital. is, but Paul being wearied, &c., to the E. V. word 'grieved' is a marginal note thus: "Perhaps at the delusion which may have been practised in the case of this female, and the reproach which might be brought on Christianity by such evidence."—Ed. Acts

19 : 12, 13, 15, 16 ; Gr., v. 12 ; So that upon those being sick to be brought from the skin, or, surface, of him napkins or aprons, and to be removed from them *tas nosous*, [accusative,] those diseases, *te*, namely, or, indeed, *ta pneumata ta ponera*, [accusative,] those breaths which bad, *exerchesthai*, [in the passive, as the two other verbs are,] to be gone away, or, removed, from them : Rheims, . . . and diseases departed from them, and the wicked spirits went out of them : [putting 'the diseases' and 'the wicked spirits' in the nominative, and so making them active :] See E.V. Ver. 13 ; Gr., But took in hand certain of the going round about Jews, *exorkists*, persons who administer an oath, to name upon those having those breaths bad the name . . . , saying : We bind by oath, or, swear, you that Jesus *hon*, whom, Paul preaches : Rheims, exorcists who went about to make over them that had evil spirits the name of, &c. : See E. V. Ver. 15 ; Gr., Answering but that breath which had, &c. : Rheims, But the wicked spirit answering, &c. : See E. V. [Of course it was the person who had the bad breath that answered : we have had all through the Bible, *breath*, by Synecd. for *person.*] : v. 16, And leaped upon them the man in whom was that *pneuma* which *poneron*, breath which bad, and overcoming them : Rheims, And the man in whom the wicked spirit was, leaping upon them, &c. : See E. V. [This shews, that the breath bad, in preceding verses, means, the person who had the bad breath.] Acts 20 : 22 ; Gr., And now lo, I being constrained *to pneumati*, by the breath [i. e., the breath of holiness in him : the Gr. does not use the ablative, it uses the dative, and sometimes the genitive, for it :] *poreuomai*, I go, to Jerusalem : Rheims, being bound in the spirit, I go to Jerusalem : E. V., I go bound in the spirit unto Jerusalem : Margin, "The meaning may be, incited by the Holy Spirit."—Ed. [Yes, by the breath of holiness which was in him.] 1 Cor. 10 : 20 ; Gr., But *hoti*, that, *ha*, which, [for, the things which] burn perfumes, or, sacrifice, the heathen, or, gentiles, *daimoniois*, to divinities,—tutelary genii, they burn perfumes, or, sacrifice ; and not to God ; but I do not wish you participators of those *daimoniōn* to become : Rheims, But the things which the heathens sacrifice, they sacrifice to devils, and not to God. And I would not that you should be partakers with devils : See E.V. Ver. 21 ; Gr., . . *daimoniōn :* Rheims, and E. V., of devils : v. 28 ; Gr., . . . This *eidōlothuton esti*, sacrificed to idols is : Rheims, This has been sacrificed to idols : E. V., This is offered in sacrifice to idols : [idols is equivalent to *daimoniois*, Rheims, and E. V., devils, in preceding verses.]

1 Tim. 3 : 6, 7; Gr., v. 6, . . . lest *tuphōtheis*, being affected with smoke, (metaphor., says Donnegan, being rendered self-conceited, or, silly,) into *krima*, (a) condemnation, he fall of the *diabolos*, accuser : Rheims, lest being puffed up with pride, he fall into the judgment of the devil : E.V., lest being lifted up with pride, he fall into the condemnation of the devil : v. 7 ; Gr., . . lest into (an) upbraiding he fall and (a) snare of the *diabolos*, accuser. [What is it that upbraids us, to our own conscience, but sin.] 1 Tim. 4 : 1 ; Gr., But, or, indeed, the *pneuma*, breath, [for, breath of holiness] saith, *hoti*, that, in later times will desert some the faith, attending to, or, following, *pneumasi flanois*, breaths deceitful, and instructions *daimoniōn*, of divinities, tutelary genii : Rheims, Now the Spirit manifestly saith, that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils : See E. V. 1 Tim. 6 : 1 ; Gr., . . . and to that according to piety instruction : Rheims, and to that doctrine which is according to godliness : See E. V. 2 Tim. 2 : 26 ; Gr., And may recover again the sober senses out of that of the *diabolos* snare, taken alive by him, or, it, to, or, at, the of him, or, it, will : Rheims, And may recover themselves from the snares of the devil, by whom they are held captive at his will : E.V., And (that) they may recover themselves out of the snare of the devil, who are taken captive (Margin, taken alive) at his will. James 2 : 19 ; Gr., Thou *pisteueis*, trustest, givest credit to, believest, reliest upon, that God one is,—exists : Well doest thou : *kai*, but, *ta daimonia pisteuousi kai phrissousi*, the divinities, gods, goddesses, genii, [of superstition], they trust, give credit to, believe, rely upon, and *phrissousi :* [see it defined below :] ' they trust, give credit to, believe, rely upon,' impersonal, for, men trust, people trust. Ges. gives several instances of the impersonal mode of speaking. I give two of them : Numb. 32 : 5 ; E. V., 'let this land be given ;' Ges. gives the Heb., and renders, 'let them give the land,' impersonal, says he. There, as in James 2 : 19, the verb only is given, without any pronoun. Dan. 4 : 13 ; (Ital. and E. V., v. 16 ;) E.V., Let his heart be changed, Ges. ' They shall change his heart,' impersonal, says he. There, also, the verb only is given. And we constantly use this impersonal mode of speaking : for example ; they say so ; they think so ; for, people say so, &c. In the Gr., the Lat., and the Douay, the v. is 13. We have seen that the Greek places its words in a sentence differently from our mode. Thus easily is this verse James 2 : 19 rendered consistently with what we have learned to be the meaning of the

Greek word *daimonion.* The sense of this verse is given by Paul in 1 Cor. 10: 20, before given. The stress, in James 2: 19, is on 'God One:' thou trustest, &c., that 'God one exists:' and to give the other branch of the verse, 'but they trust,' &c., [i. e., people trust, &c.] the divinities, &c., of superstition, [i. e., many gods,] gives the natural and appropriate sense.

It is of no consequence how words are collocated,—put together, in a Greek or Lat. sentence: the sense is determined by the agreement and government of the words,—by the rules of Syntax. Of course Orthodoxy would insist that *ta daimonia* here must be in the nominative, and would insist that the Greek *ta daimonia*, means Orthodox devils: but the reader has long since seen that it means the divinities, gods, goddesses, genii, &c., of superstition. The reader will hardly be disposed to allow that the use of *ta daimonia* as used in this verse in James can give any other sense to the Gr. word *daimonion:* to say nothing of the doubtful canonicity of this Epistle, before shewn. The Ital. is, thou believest that God is one *solo*, alone, or, only; well doest thou; the demoni [in the Ital. the accusative as well as the nominative] (*it*, wrongly inserted) believe also they, and tremble. [By striking out the interpolated *it*, and using its 'believe they' as impersonal, the Ital. is right enough. The Lat. uses *daemones*, which is both accusative and nominative: Rheims, Thou believest that there is one God. Thou doest well: the devils also believe and tremble: [very good Romanism]: E. V., the same. If we should take the Gr. *ta daimonia* in the verse to be in the nominative, we should have, 'but, or, also, the *daimonia*, divinities,—gods—goddesses, genii, [of superstition], trust, give credit to, believe, rely upon, and *phrissousi*, [from *phrissō*, defined], have the surface ruffled by a breeze, bristle, have the hair standing on end, shiver from cold, shiver from fear, cower through fear. And if we should suppose the verbs *pisteuō* and *phrissō* to be used of the divinities, &c., of superstition, it would be no bolder figure than many others used in Scripture. See E. V., Job 26: 11; Ps. 76: 8; 96: 12; 114: 3, 4. Again, the Gr. word *daimonion* being taken from the Gr. version of the Old Testament called the Septuagint, it can have no other meaning in the New Testament than that which it has in the Old. No New Testament writer could impose any other meaning on it. And we have seen all through the New Test. that it has the same meaning in the New Testament that it has in the Old. And if any writing appearing among the writings of the New Test. could be supposed to use the

word in any other sense, such use of it would be proof of want of genuineness in that writing. The Septuagint, as is truly said by Macknaught, p. 108, "is the book from which nearly all the quotations are adduced in the New Testament."

And why should orthodox devils tremble? Orthodoxy says, its Devil, and lesser devils, roam free as air, opposing God's government, defying his power, taking captive God's creatures; and taking orthodox souls to the orthodox hell. What monstrous absurdities are offered for our acceptance by men who are committed to the support of the chimeras of paganism and of the dark ages!

James 3: 15; Gr., *daimoniodēs*, (defined by Donnegan,) godlike,—resembling a *daimon:* Rheims, and E. V., devilish.

2 John v. 9; Gr., Every *ho*, who, passing beyond, *kai*, yea, not *menōn*, remaining, in the instruction of the Christ, God not hath. [The instruction of the Christ, is put in opposition to, the instruction of *daimoniōn*, divinities, gods, &c., before given.]

Professor Draper, in his late work before mentioned, says, page 297, that, as early as A. D. 205, a class of men, of whom he names several, had no obscure share in directing human progress; and among them, "Abba Oumna, whose study of insanity plainly shews that he gave a material interpretation to the national doctrine of possession by devils, and replaced that strange delusion by the scientific explanation of corporeal derangement."

But Ecclesiastics did not give up 'that strange delusion' of demonology, and do not even to this day, as we have seen by the marginal note of our Editors to Mat. 8: 16. And to show with what tenacity Orthodoxy holds to demonology, and how lately a body of Protestant Ecclesiastics could even relentlessly persecute one of their own number for denying demonology, I give abstracts from the Encyclopædia Britannica, which lately came under my eye.

The article first states that, "In 1701 the celebrated Thomasius distinguished himself by an original dissertation 'De Crimine Magiæ,' in which he attacked with irresistible force of reasoning the prevalent belief in witchcraft, and boldly exposed the insane and murderous delusions which had conducted whole hecatombs of victims to the stake. This thesis, embodying a formal attack on demonology, was publicly read in the University of Halle, which, to its honour, greeted with applause the bold scepticism of the young jurisconsult."

"Popular credulity, indeed, still continued gaping and greedy; it still yearned with an unabated craving for the supernatural and

the diabolical." "At the same time, Thomasius, though among the foremost, was not the first to assail demonology. This honour of right belongs to Doct. Balthasar Bekker, a Protestant clergyman of Amsterdam, and author of a learned work first published in Dutch, and afterwards in French, entitled, 'The world bewitched, or an examination of the common opinion concerning spirits, &c.;' a work which Thomasius must in all probablity have seen and consulted, as the French edition appeared in 1694, and the persecution which the author experienced on account of his scepticism about devils and their supposed operations could scarcely fail to make it generally known." "The author sets out by giving an able and accurate exposition of the opinions, or rather fables, of the Pagans, Jews, and Mahometans, on the subject of demons, or good and evil spirits, with their supposed attributes, functions, and operations, as described in their mythological systems, and particularly as received at the period when Christianity was first preached to the world. He then proceeds to show that the early Christians insensibly introduced and mixed up with the new faith many of the fictions of Paganism and Judaism; and that this corrupting process went on continually increasing, until it attained a maximum under the Papacy; when all the miracles which the Pagans had supposed to have been performed by their demons or inferior divinities were ascribed to angels, to the souls of sinful men, and, above all, to the power of the devil." "But his [Bekker's] great principle is, that the doctrines of the demonologists are not more repugnant to reason than adverse to Scripture when rationally interpreted. Revelation, he holds, contains nothing to sanction such doctrines; and he supports this opinion by a detailed examination of all the cases mentioned in holy writ where the devil [The Article takes this word from the E. V., I presume.]—is either represented as appearing to men, or exercising an immoderate power over their bodies or minds,—explaining them on rational or natural principles with singular skill and ingenuity. For example, he rejects as absurd the idea of demoniacal possession, though generally received by the Protestant as well as the Catholic Church; and regards the cases of daemonia mentioned in the New Testament as not properly an expulsion of *diables*, but a cure miraculous of maladies incurable. In short his exposure is complete and triumphant." "Nor are we aware of any writer who so far outstripped his age, and evinced so complete a superiority to its prejudices and superstitions. Bekker's work, indeed, had the misfortune to appear too soon; and of this

he was early made sensible by the torrent of abuse with which he was assailed, and the persecution he was called upon to undergo. What must have been the boldness and courage of that man who, in an age when the wildest fictions of demonology and witchcraft were implicitly, nay almost universally, believed, commenced his attack on them by declaring, 'It is to destroy this vain idol of popular credulity that I have written my book; if the demon is vexed about it, let him employ his power to punish me for it; if he is God, let him defend himself, and let him lay hold of me who may have overthrown his altars.'"

"Bekker was born 1634." [A little more than 100 years after the so-called Reformation.] "In 1666 he took the degree of Doctor of Divinity." "He was denounced as a downright Sadducee. All pens were in motion against him, and before he had time to reply to the host of adversaries [*stns*] by whom he was assailed, his book was submitted to the censure of the Ecclesiastical Council." Afterwards "the Synod condemned the work, and deposed the author from his ministerial charge." "On the occasion of his deposition, his enemies caused a medal to be struck, representing the devil dressed in clerical costume and mounted upon an ass, with a sort of banner in his hand, emblematical of the triumph which the clergy had obtained in the Synod. But this triumph was short-lived; for although the Synod declared to a man in favour of the devil, the rational part of the world were ultimately convinced by the reasonings of the deposed minister; which soon began to gain ground, and contributed largely to emancipate the minds of men from the thraldom of a bloody and debasing superstition."

Though it is true that this 'strange delusion' has no foundation even in the New Testament, yet the reader perceives the advantage of beginning with the Heb. and Gr. words in the Old Testament for which the Douay, and the E. V., give the word *devil;* which word *devil* had before been introduced in the Rheims of the New Testament.

We will now examine the word

PARADISE.

The Heb. word is *gn*, garden, (epecially one planted with trees, says Ges.) The Greek word given for it is, sometimes *paradeisos*, and sometimes *kēpos*, each defined, garden. *Paradeisos*, like the

Heb. *stn*, and the Lat. *spiritus*, is used without being translated; written *paradise:* i. e., wherever the word paradise is found in the Douay of the Old Testament, or in the Rheims and E. V. of the New Testament, it is the Greek word *paradeisos* untranslated.

This Heb. word *gn*, and this Gr. word *paradeisos* given for it, occurs in Gen. 2 : 8, 9, 10, 15, 16; 3 : 1, 2, 3, 8. In each of those places the Lat. gives *paradisus*, in different cases, accusative, genitive, &c. There is no such Lat. word; and accordingly, it is not found in the Lat. Dictionary: it is the Gr. word untranslated: The Douay, in each of the above verses, gives *paradise.* The Ital. gives in each, *giardino*, garden: and the E.V., garden. In Deut. 11 : 10 the Heb. is *gn:* Gr., *kēpos*, an enclosed place planted with trees, an orchard, or, garden: Lat., *hortus*, an orchard, or, garden: Douay, garden: Ital., *orto*, garden: E. V., garden. [So that the Gr. *paradeisos* and *kēpos* mean the same, they being each given for the Heb. *gn;* and *paradisus* used in the Lat. version, and the Lat. word *hortus* mean the same; and the Douay words paradise and garden mean the same.]

In 1 Kings 21 : 2 the Heb. is *gn;* the Gr., *kēpos;* the Lat., *hortus;* the Douay, garden; the Ital., *orto;* the E. V., garden. 2 Kings 21 : 18; Heb., And was laid down Manasseh with (the) fathers of him, *u*, yea, or, and, was buried in *gn* of house, or, family, of him, in *gn* of Oza: Gr., And was laid down to rest Manasseh with the fathers of him, *kai*, yea, or, and, was buried in the *kēpos* of the *oikos*, house, or, family, of him in (a) garden of Oza: Lat., And slept Manasses with his fathers, *et*, even, or, and, *sepultus est*, was buried, in *horto* of his *domus*, house, or, family, in *horto* of Oza: Ital., and Manasseh was laid down with his fathers, and was buried in the *orto* of his *casa*, house, or, family, in the *orto* of Uzza: Douay, And Manasses slept with his fathers, and was buried in the garden of his own house, in the garden of Oza: E. V., the same, (writing Manasseh, and Uzza.) 2 Kings 21 : 26; Heb., And they buried him (impersonal, for, men buried him) in *qbr*, (the) grave, of him in *gn* of Oza: Gr., And they buried him in the grave of him in the *kēpos* of Oza: Lat., And they buried him in his *sepulcro*, in *horto* of Oza: Douay, And they buried him in his sepulchre in the garden of Oza: Ital., And (the people) him buried in his *sepoltura*, grave, burying-place, in the *orto* of Uzza: E. V., And he was buried in the sepulchre in the garden of Uzza. 2 Kings 25 : 4; Heb., *gn:* Gr., *kēpos:* Lat., *hortus.* Neh. 3 : 15; Heb., *gn.* Esther 1 : 5; Heb., . . . in (an) enclosure of (a) *gn* of house of the king:

Gr., in (a) court-yard of house of the king: Lat., in the entrance of the *hortus*, &c.: Douay, in the court of the garden, &c. 1 : 7; Heb., *gn ;* Gr., *kēpos.* Job 8 : 16; Heb., Wet he to face of sun, and *ol*, upon, *gn*, (the) garden, of him shall be sucked filth: Gr., For *hugros*, wet, watery, he is under sun; and out of *sapria*, rottenness, putridity, of him the tender shoot of him shall go out, or, go away. [The Gr. does not give here any word for the Heb. *gn ;* but its verse gives a sense suitable to the preceding verses, as is the Heb.]: Lat., *humectus*, wet, dampish, dark, he is seen, before cometh sun, and at his [its] rising, (the) sprout of him goes out, or, beyond: Ital., (*But the man pefect is*) verdant to the sun, and his branches are spread forth in his garden: [The interpolation by the Ital. is made for the purpose of preventing the unsuitableness of its verse to the preceding verses]: Douay, He seemeth to have moisture before the sun cometh, and at his rising his blossom shall shoot forth: E. V., He (is) green before the sun, and his branch shooteth forth in his garden: [The Douay and E. V. are utterly inconsistent with the preceding verses, and are plainly wrong.]

Song of Sol. 4 : 12; Heb., *gn :* Gr., *kēpos.* Verse 15; Heb., *gnim*, [plural of *gn :*] Gr., *kēpos :* Douay, Ital., and E. V., gardens. Ver. 16; Heb., *gn*, twice: Gr., *kēpos.* 5 : 1; Heb., *gn :* Gr., *kēpos.* 6 : 2; Heb., *gn :* Gr., *kēpos.* 6 : 11; Heb., *gn :* Gr., *kēpos.* 8 : 13; Heb., in *gnim*, gardens: Gr., in *kēpois* [plural of *kēpos.*]

Isai. 1 : 29; Heb., *ki*, so that, they shall be put to shame on account of *ailim*, (the) rams, they have delighted in, *u*, yea, they shall blush, or, be ashamed, on account of *he*, those, *gnut*, [another form of the plural of *gn*,] gardens, which they have approved, or, delighted in, thought excellent: The Gr. gives, idols, . . . *kēpois* [equivalent to *paradeisois*, paradises]: The Lat. and Douay give, idols . . . gardens: Ital., . . . the oaks, . . . the gardens that ye have chosen: E. V., the same: Margin, "The allusion is to the sacred groves of idolatrous worship which are so frequently elsewhere referred to in the Bible."—Ed. [*Groves* are equivalent to, gardens planted with trees, the Gr. *paradisoi*, paradises.] Isai. 1 : 30; Heb., For they shall become,—be—as (an) oak of withered leaf, and as (a) *gn*, garden, which water not to it: [i. e., which hath no water]: Gr., For they shall be as . . . , and as *paradeisos*, (a) paradise,—garden—water not having: Lat., Douay, Ital., and E. V., Ye shall be as . . . . and as a garden, &c. Isai. 51 : 3; Heb., . . . as, or, like, *gn* of Jehovah: Gr., . . . as, or, like, *paradeisos*, (a) paradise,—garden—of *kurios :* Lat., *hortus :* Douay, Ital., and E. V.,

as the garden of the Lord. 58 : 11 ; Heb., *gn :* Gr., *kēpos.* 65 : 3 ; Heb., This people which provoking me to face of me daily immolating in *gnut*, gardens, and offering odours [by burning] upon those burnt tiles : Gr., . . . which offer victims in *kēpois*, gardens, and make odoriferous fumigations, or, burn incense, upon those tiles, or, bricks, to those *daimoniois*, divinities, gods, goddesses, tutelary genii, which not *estin*, exist,—be : Douay, and E. V., in gardens.

Meeting here again the Gr. word *daimonion*, I am induced to give a sentence I saw last evening in an article from the ' Christian Examiner,' (an orthodox paper,) published in our daily paper. The sentence is : " The attitude of the mediaeval Catholic towards the patron saint of his family or city, was just and precisely the attitude of the Greek towards his tutelary divinity."—Christian Examiner. Now *daimonion*, the Greek word used both in the Greek version of the Old Testament and in the New Test., and which, as we have seen, means, a god, goddess, tutelary divinity, of Paganism, is the word for which the Douay, and E. V., of the Old Testament, and the Rheims, and E. V., of the New Test. give, devil, and devils, meaning, the devils of the Orthodox hell. Whether the writer of the article in the Christian Examiner was aware of this I don't know. And, in place of being ' the patron saints of the mediaeval Catholic,' and the ' tutelary divinities' of the Greek, these Gr. *daimonia*, divinities, have long been, and still are, the Orthodox devils of the Orthodox hell of Orthodox Christianity. And what is now the Orthodox hell ? The Ecclesiastics who first Paganized Christianity by imposing upon it the Pagan Tartarus, and making out of that the Catholic hell, were bold men. But even they had not the boldness to inaugurate a hell without a Purgatory. It was reserved for the so-called Reformation to do that. It would have nothing but a stark, naked, hell, in the current sense of the word ; and therefore struck out the Purgatory. So that it offered to the mind of the 16th century, and the current theology still offers to the mind of this 19th century, what Ecclesiastics of earlier times thought would be too revolting to be received even by the semi-barbarian mind of those times.

Isai. 66 : 17 ; Heb., *he*, Those, purifying themselves, and those cleansing in those *gnut*, gardens, *ahd ahd*, one one, or, uniting themselves together, in midst, eating flesh of swine, &c. : Gr., . . in those *kepous :* Lat., and Douay, They that were sanctified, and thought themselves clean in the gardens behind the gate within : Ital., Those that sanctify themselves, and purify themselves in the

gardens, behind Ahad, in the midst: E. V., . . . in the gardens behind one (tree) Margin, 'or, one after another' in the midst.

Jer. 29: 5; Heb., . . . and set out *gnut:* Gr., *paradeisous*, paradises,—gardens: Lat., and Douay, orchards: Ital., and E. V., gardens. 31: 12; Heb., . . . and shall be, or, become, (the) *enphsh*, breath, of them as *gn rue*, a garden watered: [i. e., they shall be refreshed as, &c.] Gr., . . . as (a) wood bearing fruit, or, fruitful: Douay, and E. V., and their souls, E.V., soul, shall be as a watered garden. 39: 4; Heb., *gn:* omitted in my copy of the Gr.; Douay, Ital, and E. V., garden. 52: 7; Heb., *gn:* Gr., *kēpos.*

Lam. 2: 6; Heb., *u*, yea, he [Jehovah] hath torn away violently as of (a) garden the hedge of him [Israel, i. e., his shelter, or, protection]: Gr. *kai*, Yea, he hath spread asunder as, or, as if, (a) vineyard the cover, or, tent, of him: Douay, And he hath destroyed his tent as a garden. Ital., And he hath taken away with violence his tabernacle as (the cottage) of a garden: E. V., And he hath violently taken away his tabernacle (margin, or, hedge), as (if it were of) a garden.

Ezek. 31: 3; Heb., Behold, Ashur, (a) cedar in Lebanon, &c. [Read v. 4, 5, 6, 7, in E. V., for the expansion of this figure.] Ver. 8; Heb., (the) cedars not *omme*, could shut, (used figuratively for, surpass, says Ges., citing this verse), him, in *gn* (the) garden of God, . . . any tree in *gn* of God not like to him in (the) splendour of him: The Gr. has *paradeisos* for each *gn:* the Lat., *paradisus* [the Gr. word] for each *paradeisos:* the Douay, *paradise* in each place: the Ital. and E. V. have *garden* in each place: [the garden, Gr. *paradeisos*, here, means Lebanon, v. 3; celebrated for the splendour of its trees]: v. 9; Heb., Every tree of *odn*, pleasantness, which in (the) *gn* which of [proceeding from] God: Gr., *paradeisos:* Lat., *paradisus:* Douay, in the paradise of God: Ital., that (were) in the garden *di*, of, from, God: E. V., that were in the garden of God. 36: 35; Heb., And they shall say: *he*, this, *arts*, land, this, *he*, which, *nshme* (a) breath, or, panting, is become as (a) *gn* of *odn*, pleasantness: Gr., . . . *he ge*, this land, perished, set aside, neglected, or, destroyed, is become as (a) *kepos* of luxury: Lat., and Douay, . . . This land (that was) untilled is become as a garden of pleasure: Ital., This land that was desolate is become like to the garden of Eden: E. V., the same.

Joel 2: 3; Heb., . . . as *gn odn*, (a) garden of pleasantness: Gr., as (a) *paradeisos* of pleasure: Lat., and Douay, as a garden of pleasure: Ital., as the garden of Eden: E. V., the same.

Amos 4: 9; Heb., *gnut:* Gr., *kēpous:* Lat., Douay, Ital., and E. V., gardens. Amos 9: 14; Heb., *gnut:* Gr., *kēpous.*

For the same Heb. word *gn* in the Old Testament, the Gr. gives its word *paradeisos* sixteen times, and its word *kēpos* twenty-two times. In all but three of the sixteen places where the Gr. gives *paradeisos*, the Lat. gives *paradisus*, and the Douay, paradise. In those three places the Lat. gives *hortus:* in two of the three the Douay gives *garden:* in the other, orchard. Thus the meaning of the Gr., word *paradeisos* (said to be of Persian origin) is clearly established.

In Luke 23: 43; we have, Gr., And said to him Jesus: Verily I say to thee this day with me thou wilt be in *tō paradeisō*, in garden [without our article]: Lat., in *paradiso*, garden: Douay, in paradise: Ital., in *paradiso:* E. V., in paradise. [The Ital., the Douay, and E. V., give their respective words, in *paradiso*, [in garden] in paradise, without the article. This is right; for *garden* is here used in an abstract sense; not of any particular garden: so that when Jesus saith, 'thou wilt be with me in garden,' it means, with me in burial, i. e., in a grave from which thou wilt be raised to life again; from which thou wilt be made a partaker of resurrection; equivalent to 'the bosom of Abraham,' in another place, meaning the same thing, a grave from which there will be a resurrection.

We have seen that there is no such Lat. word as *paradisus*; that it is the Gr. word *paradeisos.* Of course there is no such Ital. word as *paradiso;* the Ital. being but a kind of patois of the Latin. But Graglia, in his Ital. Dict. gives *paradiso*, and for it gives, paradise; and he gives *paradiso terrestre*—terrestrial, and for his two words *paradiso terrestre* gives, the garden of Eden: he gives, also, *mettere una cosa in paradiso*, and for these words gives, to extol a thing up to the sky.

We have seen the Heb. *gn*, for which the Gr. gives, sometimes *paradeisos*, and sometimes *kēpos*, used in connection with burial; as in 2 Kings 21: 18 and 26, before given: and in John 19: 41 we are told, Gr., There was, however, in that *topos*, space, region, tract of country, where he was crucified (a) *kēpos*, and in that *kēpos* (a) *mnēmeion* new, &c.: v. 42, There therefore, on account of the preparation of the Jews, because close by was that *mnēmeion*, they put, or, laid, Jesus.

We thus see, that among the Jews it was customary to bury in *paradeisois*, paradises, to use our Anglo-Greek word; i. e., in gar-

dens. And I observe in "The Union Bible Dict.: Prepared for the American Sunday School Union," these remarks: "Certain places were appropriated by the Jews for the purpose of burying the dead. They were usually in gardens," citing the verses above given from 2 Kings, and John.

We now see, that Jesus's words to the thief on the cross, 'with me thou wilt be in *paradeisos*—garden,' means, with me thou wilt be in burial: in contradistinction to what is said of the wicked in Job 27 : 15; Heb., . . in death *hrb*, shall be dried up, wasted: Gr., death *teleutēsousi*, shall be ended, concluded, finished: Lat., shall be buried in *interitu*, extinction: Ital., shall be buried in death itself: Douay, and E. V., shall be buried in death. And in Rom. 6 : 3 we have, Gr., whether ignorant are ye that as many of us as are baptized into Christ Jesus, into that death of him are baptized? [i. e., *that* death from which there will a resuscitation, living again, *anastasis*, a standing up again; resurrection is the word generally used in the E.V.] And in Rom. 6 : 4; Gr., We are buried therefore with him by means of that baptism into that death: in order that as was awakened, or, raised up, Christ *ek* from among, dead . . . so also, &c. [I observed, a few days since, in the late work of Rev. R. C. Shimeall on "Christ's Second Coming," that he also, as well as Dr. Cumming, before-mentioned, renders *ek*, from among. Observe, reader, that *We*, in Rom. 6 : 4, does not mean everybody. And so, where *we* is used in the Epistles, it does not mean all,—every one; but, the brethren, to whom the Epistles are addressed.] And in Rom. 6 : 5; Gr., For if *sumphutoi*, born with, produced with, we have, or, may have, been, or, become, in the likeness of that death of him; *alla kai*, assuredly also, *tēs anastaseōs*, of the standing up again,—resurrection—we shall be: Lat., For if planted together we be in (the) likeness of (the) death of him, *simul*, together, or, in company, *et*, also, of (the) resurrection we shall be: Ital., For if we may have been ingrafted with Christ to the conformity of his death, surely it we shall be also to (that of his) resurrection: Rheims, For if we have been planted together in the likeness of his death, we shall be also (in the likeness) of (his) resurrection: E. V., the same. [This is an example of the liberties which Orthodoxy takes with the word of God, for the purpose of sustaining its theory that all the dead will be raised.] And in Rom. 6 : 8; Gr., But if we die with Christ, we believe that also we shall live again with him. And in Colos. 2 : 12; Gr., Being buried with him *en*, through, by means of, the baptism [of baptism]; *en*,

through, *ho*, which, *sunēgerthēte*, ye may, or, shall, be awakened with, *dia*, by means of, the faith of the energy of that God who having awakened him *ek*, from among, the dead. And in 2 Tim. 2 : 11 ; Faithful that *logos*, word : For if we die with, *kai*, also, we shall live again with. All these expressions : 'baptized into Christ ;' 'into that death are baptized ;' 'buried with him ;' 'die with him ;' are equivalent to 'in garden with him' in Luke 23 : 43.

As to 'a garden,—Gr., *paradeisos*—of God ;' and 'the garden,—Gr., *paradeisos*—of God,' we learn what it means, by Isai. 53 : 1 ; Ezek. 31 : 3, 8, 9, before given. It means the same as 'garden,—*kēpos*—of pleasantness,' in Ezek. 36 : 35, before given ; and the same as 'garden,—Gr., *paradeisos*—of pleasantness,' in Joel 2 : 3, before given.

Much has been written, and variant opinions given in reference to the E. V. word paradise. In Presbyterian orthodoxy it is made equivalent to the orthodox heaven. In Episcopal orthodoxy, as expounded by Hobart and the Bishops he cites in his support, *paradise* is the same as Episcopacy's hell, i. e., its common receptacle of its departed souls,—spirits, ghosts ; 'Dissertation' p. 89, 104. But at p. 89, Hobart says : "but with different mansions, adapted to the different qualities of its inhabitants." This he could have got no where but from Pagan mythology ; for the Bible tells us that all go to one place, the grave.

I will not occupy space to give these diverse theories. Milton and Whately and Hobart all agree that paradise (to use the E. V. word) does not mean the orthodox heaven. Milton, in reference to the words of Christ to the thief on the cross, says, p. 378, it appears to him "that the penitent thief was united to the other saints." And he having before told us that the whole man dies, this can mean only, that he went to such a grave as other saints had gone to.

Neither Mat., nor Mark, nor John, gives this saying of Jesus to the thief, given by Luke. Mat. 27 : 44 says, E. V., The thieves also, which were crucified with him, cast the same in his teeth.

At the time the words of Jesus to the thief were spoken, all were in ignorance that he would be raised again as he was raised ; even his disciples. His words, therefore, would be received by all in the sense in which persons in such ignorance would receive them, namely, as meaning burial, the plain and natural sense to the Jews ; their custom being, to bury in gardens. As indicating burial, the expression was perfectly natural and plain ; and no other sense

could be ascribed to it. It was not till after he was raised from the dead that the full meaning of the Christ when he used the words could be perceived, namely, that to be in garden with him, i. e., to be buried with him, was, to be laid in a grave from which there would be a resurrection. When the saying was made, it was, as to its full meaning, one of the many expressions of our Lord which were enigmas, even to his disciples. In Mat. 26 : 12 Jesus says, Gr., . . . *pros tō entaphiasai me epoiēsen*, in respect to, or, for, the to prepare me for burial she hath done. ['Burial' being equivalent to 'in garden' in Luke 23 : 43.]

Any one who has gone through with the word *gn*, the word always used in the Heb. Scriptures, and the different words given for it in the Gr., Lat., Douay, Ital., and E. V. respectively, cannot fail to see how simple and natural is the phrase, 'in garden with me.' Nothing but the fact that the Heb. has been so little attended to, furnishes any explanation to me, why it is that I have never seen the obvious meaning given to these words of the Christ; or ever heard of its being given.

Our Editors give a marginal note to Luke 23 : 43, thus: "This is one of the standard texts in proof of a happy intermediate state." Ed. The state of the dead who die in Christ is certainly a blessed, and in that sense happy, intermediate state; but is not a state of conscious happiness.

In John 18 : 1, the Gr. word is *kepos:* John 19 : 41; Gr., *kepos*, twice. 2 Cor. 12 : 4; Gr., *hoti*, that, *ērpagē*, he was snatched, ravished, into *tōn paradeison*, that garden, [meaning the same that is meant by the phrases 'garden of Jehovah,' 'garden of pleasantness,' in some of the verses before given, and as Lebanon is called, in Ezek. 31 : 3, 8, before given], and *ēkousen*, apprehended, learned, not made known *rēmata*, things, [often given for *rēmata*], *ha*, which, not is permitted to (a) man to speak. [I will now give the preceding verses]: v. 1; Gr., *kauchasthai*, to boast, vaunt myself, indeed, is not profitable *moi*, to, or, for, me, so then I will go, or, proceed, to visions and disclosures of, or, respecting, *kurios*. Verse 2; Gr., *oida*, [first person, perfect tense, of *eidō*,] I knew, *anthrōpon* (a) man in Christ before fourteen years, whether in *sōma* not *oida*, knew I, whether *ektos*, out of, the *sōma* not knew I: God *oiden*, knew: being snatched, or, ravished, such a one even to (a) third *ouranos*, heaven—heavens: Lat., *raptum*, ravished, to (a) third *caelum*, heaven, sky, firmament: Ital., *rapito*, ravished, wrapt in ecstasy, raptured, even to the third *cielo*, heaven, sky: Douay, rapt

even to the third heaven: E. V., I knew a man in Christ above fourteen years ago, whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth, such an one caught up to the third heaven: (Margin, "The phrase 'caught up to heaven' is applicable to mental transport or ecstasy, and does not necessarily imply that the soul of Paul was, on the occasion referred to, literally translated to heaven."—Ed.) [This from our Editors, who believe in the Orthodox soul, and the Orthodox heaven.] Ver. 3; Gr., *kai*, But, or, indeed, *oida*, I knew, such (a) man, whether in *sōma*, whether out of the *sōma*, not *oida*, knew I: God knew: [Read again v. 4, before given.] The Lat., and Douay, in v. 2, have, I know, . . . I know not, twice, God knoweth: the Ital. also uses I know, . . . I know not, God knoweth: and in v. 3, the Lat., and Douay, and Ital., have, I know, . . . I know not. The E. V., in v. 2, for *oida*, has I knew; and then, for *ouk oida*, twice, in the same verse, it has, 'I cannot tell,' twice: and in v. 3, for the same Gr. word *oida*, used first in the verse, the E. V. has 'I knew;' and for *ouk oida*, not knew I, in the same verse, has, 'I cannot tell.' So that all the three Romish versions make Paul say, that he, then, —at the time he was speaking to the brethren, did not know whether, in his ecstasy, he was in or out of the *sōma*. And the E. V., though it gives *I knew* twice for *oida*, yet gives 'I cannot tell' three times for *ouk oida*, not knew I; making Paul say the same preposterous thing that the Lat., Douay, and E. V., make him say.

This was not the first ecstasy, ravishment, rapture, of Paul. In Acts 22: 17 he says: Gr., Indeed it happened to me turning back into Jerusalem, and praying me [me praying] in the temple, to become, or be, me [that I was] in *ekstasei*, (a) mental exaltation, ecstasy: v. 18, Gr., *kai*, as, to see him saying to me, &c. (Webster defines ecstasy; rapture, transport:) the Lat. in Acts 22: 17 is, in (a) stupefaction of mind: Ital., to me came a ravishment of mind: Douay, that I was in a trance: E. V., I was in a trance. And in Numb. 24: 4 we have, Heb., Hath said (the) hearing [i. e., he who heard] words of God, who (a) vision of [i. e., proceeding from] Almighty *ihze*, beheld, (from *hze*, used, says Ges., of those things which are presented to the minds of prophets, whether in visions properly so called, or in oracular revelations), and were uncovered of him the eyes: Gr., (a) vision of God saw in sleep: being uncovered the eyes of him: Lat., who falleth down, and so are opened the eyes of him: Douay, he that falleth, and so his eyes are opened: Ital., that falleth (to earth, or, ground,) and to whom the eyes are

open: E. V., falling (into a trance,) but having his eyes open: Margin, "Strengthened by celestial inspiration to penetrate even through the veil of futurity."—Ed. And in Numb. 24: 16 we have the same Heb., Gr., Lat., Douay, Ital., and E. V., respectively.

Rev. 2: 7; Gr., . . . to the *nikōnti*, conquering,—him or her who is victorious, I will give to eat of that tree of the life [of life,] *ho*, which, is in midst *tou paradeisou*, of that garden, of God [i. e., garden of pleasantness: the allusion being to the tree of life in the *paradeisos*, garden, in which God placed the first pair; signifying by this figurative language used in Rev. 2: 7, the restoration of men to the first condition of purity. *Paradeisos*, as we have seen, is the Gr. word used in Gen. 2: 8, 9, 10, 15, 16; 3: 1, 2, 3, 8: in each of which verses the Ital., and E. V., give *garden* for *paradeisos*.]

Further as to the E. V. word

HEAVEN.

The first place where the Heb. word occurs is Gen. 1: 1; Heb., 'As to origin, created God these heavens and this earth.' The Hebrew word is *shmim*, in the plural; and it is used invariably in the plural throughout the Hebrew Scriptures. When it is used without the Heb. *he*, these, our article *the* is to be used before it, the heavens. In Gen. 1: 1, the Heb. is *he shmim*, these heavens. In this verse the Douay is, In the beginning God created heaven and earth: E.V., In the beginning God created the heaven and the earth. [In the beginning of what?] The Gr. of Gen. 1: 1 is, *en archē*, as to origin, made, or, prepared, the *ouranon* and the earth: Lat., created *caelum* and the earth: Ital., created the *cielo* and the earth. [*Ouranos*, sometimes in the plural but more generally in the singular, sometimes with the article, and sometimes without it, is the Greek word uniformly used for the Heb. *shmim*. The Lat. word used for *ouranos* is *caelum*, sometimes in the plural, but more generally in the singular; and inasmuch as the Lat. has no article, our article *the* should always be used before *caelum*, whether it be in the singular or the plural. The Ital. word used for the Lat. *caelum* is *cielo*, sometimes in the plural, sometimes in the singular, sometimes with the Ital. article *the*, and sometimes without it.

Ouranos is defined by Groves's Lexicon, the heaven, sky, air; the cope of heaven; the only definitions he gives: and by Donne-

gan, heaven; the starry heavens; the only definitions he gives: by the Hederici Lex., *caelum;* air, atmosphere, even to the clouds; the cope of heaven; the only definitions he gives: and by Schrevelius's Lex., the same as the Hed. Lex.; the only definitions he gives. The Lat. word *caelum* is defined by Ainsworth's Dictionary, heaven, the sky, or, welkin, the air, or, firmament; the weather; a climate; the gods; Synecd. an orb of heaven; all the definitions he gives. The Ital. word *cielo* is defined by Graglia, the heaven, air, sky, country, climate, the top, the ceiling; *il cielo del letto*, the tester of a bed; *il cielo d'un forno*, the top of an oven; *gli uccelli del cielo*, the birds of the air; *cielo sereno*, a sky serene; *a cielo*, extremely; and Graglia adds, *paradise.* It is a wonder he did not say it was a *place* where God dwells. Orthodoxy says, heaven is a *place.* I heard a Princeton Sem. graduate and D. D., say from his pulpit that heaven is a place.

The Hebrew *shmim* (including some passages in Ezra, Daniel, and Jeremiah, where the Chaldee *shmia* is used for it) is used 366 times in the Old Testament; and the Gr. word for *shmim*, and also for *shmia*, is *ouranos*, sometimes in the plural, but more generally in the singular, sometimes with, and sometimes without, the Greek article, as before said.

As the Gr. *ouranos*, used for *shmim* and for *shmia* in the Old Testament, is the word used in the Greek (the original) of the New Testament, the use, and mode of use, of it in the Old Test. instructs us as to its meaning in the New Testament.]

We next meet, Gen. 1: 6, 7, the Heb. word *rqio*, fully, says Ges., "*rqio he shmim*, Gen. 1: 14, 15, 17; the firmament of heaven, spread out like a hemisphere above the earth, like a splendid and pellucid sapphire, Exod. 24: 10; compare Dan. 12: 3, to which the stars were supposed to be fixed, and over which the Hebrews believed there was a heavenly ocean, Gen. 1: 7; 7: 11; 104: 2; 148: 4." For the Heb. *rqio*, the Gr. gives *stereōma*, defined by Donnegan, 'that which has been rendered hard, firm, or, solid,—a foundation, or, basis:' and by Groves, 'strength, firmness, solidity; the firmament.' The Lat. word used is *firmamentum.* The Ital. word used is *distesa*, defined by Graglia, 'a stretching.' The Douay word used is, firmament: the E. V., firmament: Margin, 'Heb., expansion, or, spreading out.' [Not the Heb.; but taken from the Italian.] Gen. 1: 8; Heb., And gave a name to (the) *rqio*, *shmim*, (the) heavens: Gr., *ouranos*, heaven: Lat., *caelum:* Ital., *cielo:* Douay, and E. V., Heaven. [Having learned that the Gr. *ouranos*

is the word used for the Heb. *shmim*, I shall, for the most part, not give the Heb. word.] Ver. 9; Heb., under (the) heavens: Gr., under *ton ouranon*, the heaven: Douay, Ital., and E. V., under the heaven. Ver. 14; Gr., in the *stereōma tou ouranou*, of the heaven: Ital, in the *distesa* of the heaven: Douay, in the firmament of heaven: E. V., . . . of the heaven. Ver. 15, and 17; the same Gr., Douay, Ital., and E. V. Ver. 20; Heb., . . . and winged that may fly above this earth, *ol*, upon, over, or, towards, face of (the) *rqio* of these heavens: Gr., . . . *kata*, through, under, or, towards, the *stereōma* of the heaven: Douay, that may fly over the earth under the firmament of heaven: E. V., above the earth in the open firmament of heaven: Ital., above the earth, and *per*, through, or, in, the *distesa* of the heaven. Ver. 26; Heb., the winged of these heavens: Gr., of the *ouranos:* Lat., *caeli*, of (the) heaven: Ital., of the *cielo:* Douay, the fowls of the air: E. V., the fowl of the air. Ver. 28, 30; Heb., Gr., Lat., Ital., Douay, and E. V., same as in v. 26. Gen. 2: 1; Gr., The heaven: Douay, Ital., and E. V., the heavens. Ver. 4; Heb., of these heavens: Gr., *ouranou* [without the article,] of heaven: Ital., of the heaven: Douay, of the heaven: E. V., of the heavens. Ver. 19 and 20; Heb., winged of these heavens: Gr., of the heaven: Lat. and Ital., of the heaven: Douay, fowls of the air: E. V., fowl of the air. Gen. 6: 7; Gr., winged of the heaven: Lat., and Ital., of the heaven: Douay, and E. V., the fowls of the air. Ver. 17; Gr., . . . under the heaven: Ital., the heaven: Douay, and E. V., under heaven. Gen. 7: 11; Gr., . . . the cataracts, or, waterfalls, of the heaven: Ital., the cataracts, or, floodgates, of the heaven: Douay, the floodgates of heaven: E. V., the windows of heaven. Ver. 23; Gr., the winged of the heaven: Lat., and Ital., of the heaven: Douay, fowls of the air: E. V., fowl of the heaven. Gen. 8: 2; Gr., . . . the cataracts of the heaven, . . . rain from the heaven: Ital., of the heaven, . . . rain of the heaven: Douay, the floodgates of heaven, . . . the rain from heaven: E. V., the windows of heaven, . . . the rain from heaven. Gen. 9: 2; Gr., . . . winged of the heaven: Lat., and Ital., of the heaven: Douay, and E. V., fowl of the air. 11: 4; Heb., . . . a tower, *u*, so that, (the) head of it *b*, in, or, to, or, unto, (the) heavens: Gr., of which the head (shall be) even to the heaven: Ital., whose top (may reach) to the heaven: Douay, the top whereof may reach to heaven: E. V., (may reach) unto heaven. 14: 19; Heb., . . . who created (the) heavens and the earth: Gr., who created the heaven and the earth: Lat., who created *caelum* and earth: Douay, who cre-

ated heaven and earth: Ital., possessor of the heaven and of the earth: E. V., possessor of heaven and earth. Ver. 22; the same Heb. and Gr.: Lat., possessor of (the) heaven and of (the) earth: Ital., possessor of the heaven and of the earth: Douay, and E. V., possessor of heaven and earth. Gen., 15: 15; Gr., . . . look to, or, into, the heaven, and number the stars: Douay, look up to heaven and number the stars: Ital., look now towards the heaven: E. V., look now toward heaven. 19: 24; Gr., . . . rained brimstone and fire out of the heaven: Ital., from the heaven: Douay, and E. V., out of heaven. 21: 17; Gr., out of, or, from, the heaven: Ital., from the heaven: Douay, and E. V., heaven. 22: 11 and 15; same Gr., Ital., Douay, and E. V. 22: 17; Gr., the stars of the heaven: Douay, the stars of heaven: Ital., and E. V., the stars of the heaven. Gen. 24: 3; Gr., . . . the God of the heaven and the God of the earth: Douay, the God of heaven and earth: Ital., the God of the heaven, and the God of the earth: E. V., the God of heaven, and the God of the earth. 24: 7; Heb., Jehovah (the) God of these heavens: Gr., of the heaven: Ital., of the heaven: Douay, The Lord God of heaven: E. V., the same. 26: 4; Gr., . . as the stars of the heaven: Ital., of the heaven: Douay, and E. V., of heaven. 27: 28; Gr., of the dew of the heaven: Ital., of the heaven: Douay, and E. V., of heaven: v. 39; the same Gr., Ital., Douay, and E. V. Gen. 28: 12; Gr., . . of which the head reached to, or, into, the heaven: Ital., to the heaven: Douay, the top thereof touching heaven: E. V., the top of it reached to heaven. 28: 17; Gr., . . . not (is) this but the house, or, chamber, of God, *kai*, even, or, and, this the portal of the heaven: Ital., of the heaven: Douay, and E. V., the gate of heaven.

Exod. 9: 8; Gr., . . . let Moses sprinkle it *eis*, to, or, into, the heaven: Lat., in, or, into, *caelum*: Douay, in the air: Ital., toward the heaven: E. V., the same: v. 10; Gr., . . . to, or, into, the heaven: Lat., *caelum*: Douay, in the air: Ital., toward the heaven: E. V., toward heaven. Ver. 22; Gr., . . . thy hand to, or, into, or, unto, the heaven: Ital., towards the heaven: Douay, and E. V., toward heaven. Ver. 23; Gr., Ital., Douay, and E. V., the same. 10: 21, 22; Gr., Ital., Douay, and E. V., the same. 16: 4; Gr., . . I will rain bread out of the heaven: Ital., from the heaven: Douay, from heaven: E. V., the same. 20: 4; Gr., . . . or image of any whatever in the heaven above: Douay, Ital., and E. V., in heaven above. 20: 22; Gr., . . . out of the heaven: Ital., from the heaven: Douay, and E. V., from heaven. 24: 10; Heb., . . . and under feet

of him as, or, like, work of transparency which of sapphire, and as, or, like, *otsm*, (the) bone, of these heavens (Ges. says, *bone* in such connection, is used for the pronoun *itself;* and he renders the Heb. words in this verse, "as the heaven itself") for brightness, or, splendour: Gr., . . . as appearance of firmament of the heaven: Ital., resembling the heaven itself in brightness: Douay, as if it were a work of sapphire stone, and as the heaven when clear: E. V., as it were the body of heaven in (his) clearness. 31 : 17; Gr., . . made the heaven and the earth: Ital., the heaven and the earth: Douay, and E. V., heaven and earth. 32 : 13; Gr., as the stars of the heaven: Ital., of the heaven: Douay, and E. V., of heaven.

Lev. 26 : 19; Gr., . . . I will set the heaven to you iron: Ital., I will cause that the your heaven shall be as of iron: Douay, I will make to you the heaven above as iron: E. V., I will make your heaven as iron.

Deut. 1 : 10; Gr., . . . as the stars of the heaven: Ital., of the heaven: Douay, and E. V., of heaven. Ver. 28: Gr., . . . cities great and walled even to the heaven: Lat., to *cœlum:* Douay, up to the sky: Ital., to the heaven: E. V., up to heaven. 4 : 11; Heb., . . . the mountain burned with fire even to (the) heart of (the) heavens: Gr., of the heaven: Douay, even unto heaven: Ital., to the midst of the heaven: E. V., unto the midst of heaven. 4 : 17; Heb. . . . of any wing which flieth in (the) heavens: Gr., *hupo*, under the heaven: Lat., under *cœlum:* Ital., through the heaven: Douay, under heaven: E.V., in the air. 4 : 19; Heb., *u*, yea, lest thou lift up eyes of thee to these heavens, and see this sun and this moon and these stars, all *tsba*, (the) army, host, of these heavens, and thou be seduced, and bow down to them and serve them, which hath apportioned, or, distributed, Jehovah God of thee them to all these peoples, or, nations, under these heavens: Gr., . . . to the heaven, . . . of the heaven, being led into error thou shouldst worship them and serve them which hath allotted, shared out, or, distributed, *kurios* God of thee to all these nations which under the heaven: Douay, . . . to heaven, . . . and all the stars of heaven, and being deceived by error thou adore and serve them, which the Lord thy God created for the service of all nations that are under heaven: Ital., . . . to the heaven, . . . all the army of the heaven, . . . under all the heaven: E. V., . . unto heaven, . . . and the stars, (even) all the host of heaven, . . . under the whole heaven. 4 : 26; Gr., . . . the heaven: Ital., the heaven: Douay, and E. V., heaven. 5 : 8; Gr., . . nor image of any [thing] which in the heaven above:

Ital., in *cielo* of above: Douay, in heaven above: E. V., in heaven above. Deut. 9: 1; Gr., . . . cities great and walled even to the heaven: Ital., to the heaven: Douay, walled up to the sky: E.V., fenced up to heaven. Ver. 14; Heb., . . . *u*, yea, wipe away, blot out, or, destroy, name of them from under these heavens: Gr., the heaven: Ital., the heaven: Douay, and E. V., from under heaven. 10: 14; Gr., . . . the heaven and the heaven of the heaven: Ital., the heavens, and the heavens of the heavens: Douay, heaven, and the heaven of the heaven: E. V., the heaven, and the heaven of heavens. 11: 21; Gr., . . as the days of the heaven over the earth: Ital., . . . of the heaven: Douay, as long as the heaven hangeth over the earth: E.V., as the days of heaven upon the earth. 17: 3; Heb., And hath gone and served *aleim*, god, other, and worshipped it, *u*, or, sun, *u*, or, moon, any of (the) army, host, of these heavens: [*aleim*, plural, is always the word used in the Heb.: it is *aleim* in Gen. 1: 1; but it is always to be rendered God; and is uniformly so rendered: *gods*, used by the Douay, and E. V., in Exod. 20: 3, should be *God*. In Hosea 13: 4 the Heb. is, and *aleim*, (gods, for) God, besides me not shalt know thou: the Ital. and Douay there give, God: E. V., god. And in Gen. 1: 26, the Heb. is, And said *aleim*, Gods [for God,] we will make (a) man, or, let us make, or, cause to be made (a) man: [the verb is put in the plural to agree with *aleim*, in the plural; but it is to be rendered in the singular: I will make, or, let me make, (a) man:] Gr., *anthrōpon* (a) man. In Deut. 17: 3 the Gr. is, of the heaven: Ital., or (thing) any of all the army of the heaven: Douay, the sun and the moon, and the host of heaven: E. V., or any of the host of heaven. 25: 19; Gr., . . . from the under the heaven: Ital., from under the heaven: Douay, and E. V., from under heaven. 26: 15; Heb., Look forth out of (the) dwelling of (the) holiness, of thee, out of these heavens: Gr., Look down out of the house the holy of thee, out of the heaven: Douay, . . . from thy sanctuary, and thy holy habitation of heaven: Ital., from the habitation of thy holiness, from the heaven: E. V., from thy holy habitation, from heaven. [The language of Scripture is, God dwells in the heavens. What other language could be used in reference to the omnipresent God?] 28: 12; Gr., . . . the heaven to give the rain: Douay, and E. V., the heaven. 29: 20; Gr., . . . from under the heaven: Ital., from under the heaven: Douay, and E. V., from under heaven. 30: 4; Heb., *am*, though, may be the thrusting forth, or, out-casting, of thee to the extremity of these heavens, from there shall collect thee Jeho-

vah: Gr., *ean*, though, may be the dispersion of thee from extremity of the heaven even to extremity of the heaven: [The Heb. *am*, Gr. *ean*, puts the sentence in the subjunctive: another example of which is Job 14: 14:] Ital., to the extremity of the heaven: Lat., Although to (the) poles of (the) heaven thou be dispersed: Douay, If thou be driven as far as the poles of heaven: E. V., If (any) of thine be driven out unto the utmost (parts) of heaven. 30: 12; Heb., Not in (the) heavens it, *l*, for, or, so as, to say, who shall ascend for us these heavens: Gr., . . . in the heaven, . . . *eis*, into, or, to, the heaven: Ital., in the heaven, . . . to the heaven: Douay, and E. V., in heaven, . . . to heaven. 31: 28; Heb., . . . I will call to witness *b*, to, or, upon, them these heavens and this earth: Gr., . . . *autois*, to them, the heaven and the earth: Ital., against them the heaven and the earth: Douay, heaven and earth: E. V., heaven and earth to record against them. 32: 39; Heb., . . . and no *aleim*, [plural,] no God with me: Gr., not (there is a) God besides, or, except me: Ital., not (there is) any God with me: Douay, there is no other God besides me: E. V., (there is) no god with me. Ver. 40; Gr., *Hoti*, that, I lift up the hand of me *eis*, in, or, to, the heaven, and say, live I for ever: Ital., to the heaven: Douay, and E. V., to heaven. 33: 13; Gr., . . . the productions of heaven and of the dew: Douay, the fruits of heaven and of the dew: Ital., the delights of the heaven, of the dew, &c.: E. V., for the precious things of heaven, for the dew, &c. 33: 26; Heb., Not (including also the substantive verb, to be, [in its different parts], says Ges.) is, exists, like (the) God of *ishrun*, riding (the) heavens in aid of thee, *u*, yea, in the majesty, or, splendour, of him *shhqim*, the clouds, or, the firmament of heaven: (under *shhq*, Ges. says, it is used by Metonymy for the firmament of heaven, citing Job 37: 18, which he renders thus: "hast thou like him spread out the sky [the Heb. there is *shhqim*] which is firm like a molten mirror." (The Heb. word *ishrun*, Ital., Jesurun, E. V., Jeshurun, Ges says, is "poetical, and at the same time apparently a tender and loving appellation of the people of Israel, found four times, Deut. 32: 15; 33: 5, 26; Isai. 44: 2. Interpreters are not determined as to its origin. To me it appears probable it was a diminutive of the name ishral,"—Israel.) The Gr. of Deut. 33: 26 is: Not there is like the God of the well beloved; *ho*, who, mounted upon the heaven aiding thee, *kai*, yea, or, and, who is suited to the magnificence of the firmament: Lat., and Douay, There is no other God like the God of the rightest: he that is

mounted upon the heaven is thy helper. By his magnificence the clouds run hither and thither: Ital., O Jesurun, (there is none like to God, (who) is carried, as upon a chariot, upon the heavens, in, or, for, thy aid, and in his loftiness upon the clouds: E. V., (There is) none like unto the God of Jeshurun, (who) rideth upon the heaven in thy help, and in his excellency on the sky. 33: 28; Gr., . . . and the heaven to thee be clouded with dew: Lat., and Douay, the heavens shall be misty with dew: Ital., his heavens also shall distil the dew: E. V., his heavens shall drop down dew.

I have given every passage where the Heb. *shmim*,—the Gr. *ouranos*—occurs in the Pentateuch,—the Law, the last appeal in all matters of doctrine, as before seen. It is plain that the Orthodox heaven is no where found in it: and it's not being found in the Pentateuch is proof that there is no such *place:* and, accordingly, this is manifest from all Scripture. Recollect, reader, that the Heb. word is always in the plural. If the reader prefer, he may use the singular; but, of course, must use it in all places.

Josh. 2: 11; Gr., . . . in *ouranō*, [without the article] above: Ital., in *cielo*, the heaven, air, sky, of above: Douay, and E. V., in heaven above. 8: 20; Gr., . . . the smoke of the city ascended *eis*, to, or, into, the heaven: Ital., to the heaven: Douay, and E. V., to heaven. 10: 11; Gr., . . . out of the heaven: Ital., from the heaven: Douay, the Lord cast down upon them great stones from heaven: E. V., the same: Margin, 'i. e., hailstones.' 10: 13; . . . the sun stood still in the midst of the heaven: Ital., of the heaven: Douay, and E. V., of heaven.

Judges 5: 4; Gr., . . . the heaven: Lat., Douay, Ital., and E.V., the heavens. Ver. 20; Heb., Out of (the) heavens made war these stars; (a metaphor used, says Ges., of illustrious princes, citing Numb. 24: 17;) from (the) ladders of them [i. e., their elevation, high position,] they warred with Sisra. Gr., Out of heaven gave battle those stars; from the beaten paths of them they gave battle with, or, against, Sisara: Lat., and Douay, War from heaven was made against them, the stars remaining in their order and courses fought against Sisara: Ital., And it was fought, or, they fought, [that is, impersonal] from the heaven; the stars fought against Sisera from their circles: E. V., They fought from heaven; the stars in their courses fought against Sisera: [following the Ital. division of the verse: Margin, "the elements and powers of nature seemed to be armed against Sisera."—Ed. 13: 20: Gr., . . . in the to ascend (a) flame above the altar even to the heaven: Ital., to

the heaven: Douay, and E. V., toward heaven. 20: 40; Heb., . . and lo ascended *klil*, (the) whole, or, totality of that city to these heavens: Gr., and lo ascended (a) termination, or, consummation, of that city even to heaven: Ital., the conflagration of the city ascended to the heaven: Lat., and Douay, the flames ascended on high: E. V., the flame of the city ascended up to heaven.

1 Sam. 2: 10; Gr., . . . in heavens [plural, and without the article]: Douay, in the heavens: Ital., from the heaven: E. V., out of heaven. 5: 12; Gr., to, or, into, the heaven: Ital., to the heaven: Douay, and E. V., to heaven. 17: 44; Gr., . . to the winged of the heaven: Lat., to the flying of heaven, or, (the) heaven: Ital., to the birds of the heaven: Douay, of the air: E. V., of the air. Ver. 46; Gr., Lat., Ital., Douay, and E. V., the same as in v. 44.

2 Sam. 18: 9; Gr., between the heaven and between the earth: Ital., between heaven and earth: Douay, and E. V., between the heaven and the earth. 21: 10; Gr., . . . water out of the heaven, . . . the winged of the heaven: Ital., from the heaven, . . . of the heaven: Douay, out of heaven, . . . the birds: E.V., out of heaven, ... the birds of the air. 22: 10; Gr., heavens [without the article:] Douay, Ital., and E. V., the heavens. 22: 14; Gr., thundered out of heaven: Ital., from the heaven: Douay and E. V., from heaven.

1 Kings 8: 27; Gr., . . . if the heaven *kai*, yea, the heaven of the heaven, &c.? Lat., for if (the) heaven, *et*, even, (the) heavens of heavens, &c.? Douay, for if heaven, and the heavens of heavens cannot contain thee, &c.? Ital., behold, the heavens, and the heavens of the heavens not thee can hold, or, comprehend: E. V., behold the heaven and heaven of heavens cannot contain thee. 8: 32; Heb., *u*, then, hear thou, of [from] these heavens, and do, and *shphtht*, judge, or, defend the cause of, servants of thee, causing to be blotted out, destroyed, (see Ges. *irsh*, No. 3.) (the) wicked, giving the way of them on head of them, and accounting just (the) just, giving to them according to the justness of them: The Gr. has in the verse, out of the heaven: The Lat. has, *in caelo*, . . . *condemnans:* Douay, Then hear thou in heaven: and do, and judge thy servants, condemning the wicked, and bringing his way upon his own head, and justifying the just, and rewarding him according to his justice: Ital., . . . from the heaven: E. V., Then hear thou in heaven, see the v. in E.V. Ver. 34; Gr., . . out of the heaven: Ital., from the heaven: Douay, and E. V., Then hear thou in heaven. Ver. 35; Gr., the heaven: Ital., the heaven: Douay, and E. V.,

heaven. Ver. 36; Gr., . . out of the heaven: Ital., from the heaven: Douay, Then hear thou in heaven: E. V., the same. Ver. 39, 45, and 49; Gr., Ital., Douay, and E. V., the same as in v. 36. 1 Kings 8: 54; Gr., . . . to, or, into, the heaven: Ital., towards the heaven: Douay, had spread his hands towards heaven: E. V., with his hands spread up to heaven. 1 Kings 16: 4; Gr., the winged of the heaven: Lat., of (the) heaven: Ital., of the heaven: Douay, and E. V., the fowls of the air. 1 Kings 18: 45; Gr., . . . the heaven: Lat., the heavens: Douay, the heavens: Ital. the heaven: E. V., the heaven. 21: 24; Gr., . . . the winged of the heaven: Lat., of (the) heaven: Ital., [simply] the birds: Douay, of the air: E. V., the fowls of the air. 22: 19; Heb., . . . hear word of Jehovah, I saw Jehovah seated upon the canopied seat of him, and all *tsba*, (the) army, host, of him of those heavens: [In a vision, as he saw all Israel scattered upon the hills, E. V., v. 17:] Gr., . . . and all the army of the heaven: Ital., and all the army of the heaven: Douay, and all the army of heaven: E. V., and all the host of heaven: [i. e., the sun, moon, and stars, as we have seen.]

2 Kings 1: 10; Gr. . . . fire out of the heaven: Ital., from the heaven: Douay, and E. V., from heaven. Ver. 12, and 14; Gr., Ital., Douay, and E. V., the same. 2: 1; Heb., And it was,—occurred—*b*, in, or, at, (the) causing to ascend Jehovah *alieu* in a storm (Gr., hurricane) these heavens: Gr., *Eliou ōs*, as, into the heaven: Lat., . . . Elias by a whirlwind into *caelum*, (the) heaven, air, sky: Douay, Elias into heaven by a whirlwind: Ital., *Elia* into *cielo*, the heaven, air, sky: E. V., Elijah into heaven by a whirlwind. 2 Kings 2: 11; Heb., . . . and ascended *alieu b*, in, or, by, a storm these heavens: Gr., . . . *Eliou* in a hurricane *ōs*, as, into the heaven: Lat., into (the) *caelum:* Douay, and Elias went up by a whirlwind into heaven: Ital., to the *cielo:* [in v. 1, the Ital. is, into *cielo*, without the article; shewing that, whether with or without the article the meaning is the same:] E. V., and Elijah went up by a whirlwind into heaven. [Would Orthodoxy have us believe that the whirlwind lasted Elias all the way to what Orthodoxy would have us understand by its word heaven?] 2 Kings 7: 2; Gr., . . . cataracts in heaven [without the article:] Ital., in the heaven: Douay, flood-gates in heaven: E. V., windows in heaven: Ver. 19; Gr., cataracts in the heaven: Ital., in the heaven: Douay, flood-gates in heaven: E. V., windows in heaven. 14: 27; Heb., And not spoke Jehovah for to wipe away, blot out, destroy, name of Israel from under these heavens: (Ges. under *shm*, says,

blot out the name of a people, is used for, blot out a people, citing this verse, and Deut., 9 : 14 ; 1 Sam. 24 : 21 ; Ps. 9 : 5 ; Zech. 13 : 2 ; citing also Eccles. 6 : 4, where he renders, 'its name is covered with darkness.') The Gr. in 2 Kings 14 : 27 is, And spoke not *kurios* to wipe out, or, off, expunge, cancel, the seed, offspring, of Israel from under the heaven : Douay, and the Lord did not say that he would blot out the name of Israel from under heaven : E. V., the same. 2 Kings 17 : 16 ; Gr., of the heaven : Ital., all the army of the heaven : Douay, adored all the host of heaven : E. V., worshipped all the host of heaven ; 21 : 3 ; the same Gr., Ital., Douay, and E. V. Ver. 5 ; Gr., . . . of the heaven : Ital., . . . altars to all the army of the heaven : Douay, and E. V., And he built altars for all the host of heaven. 23 : 4 ; Douay, and E. V., . . . and for all the host of heaven : Gr., of the heaven : Ital., and for all the army of the heaven. Ver. 5 ; Heb., And *eshbit*, [see *shbt*,] he caused to cease, put an end to, took away, *he*, those, *kmrim*, priests, (Ges. says, "*kmr* is properly, blackness, and as a concrete, one who goes about in black attire, hence, an ascetic, a monk, an ecclesiastic,") . . and *he*, those, burning incense to *bol*, to sun and to moon and to the twelve signs of the Zodiac, *u*, yea, or, and, to all (the) army, host, of these heavens : Gr., And *katekause*, [the same verb it uses in v. 4, for which the Douay, Ital., and E. V., there give, he burned,] he burned those *Chomarim* [the Heb. word unstranslated,] . . . and those burning incense to the Baal, and to the sun, and to the moon, and to those *mazourōth*, [neither the Hed. Lex., nor Donnegan, gives this word ; the Lexicon of Schrevelius gives it, and for it gives, celestial signs ; and Groves's Lex. gives it, and for it gives, 'a name given to certain stars,'] celestial signs, *kai*, yea, or, and, to all the troops, or, forces, of the heaven : Ital., And he exterminated the *camari* [untranslated,] the which the Kings of Judah had *ordinati*, ordained, ordered, ranged, disposed . . . ; he exterminated also those that made perfumes to Baal, to the sun, to the moon, and to the planets, and to all the army of the *cielo :* Douay, And he destroyed the soothsayers, whom the Kings of Judah had appointed to sacrifice . . . ; them also that burnt incense to Baal, and to the sun, and to the moon, and to the twelve signs, and to all the host of heaven : E. V., And he put down the idolatrous priests, whom the Kings of Judah had ordained . . . ; them also that burned incense to . . . and to the planets, and to all the host of heaven.

1 Chron. 16 : 26 ; Heb., . . *u*, but, Jehovah (the) heavens made : Gr., heavens [without the article] made : Ital., but the Lord hath

made the heavens: Douay, and E. V., but the Lord made the heavens. 16 : 31; Gr., . . . the heaven: Douay, Ital., and E. V., the heavens. 27 : 23; Gr., . . . as the stars of the heaven: Douay, of heaven: Ital., of the heaven: E. V., of the heavens. 29 : 11; Heb., *l*, to, thee, Jehovah, this *qdle*, magnitude, and this power, and this splendour, and this completeness, or, perfection, and this beauty; for all in (the) heavens and in (the) earth *l*, to, thee, Jehovah, who ruling and exalting thyself *l*, to, all *l*, to, head: Gr., To thee . . . for thou of all the [things] in the heaven and upon the earth rulest with uncontrolled sway: Ital., To thee, O Lord (belongeth) the largeness, and the power, and the glory, and the eternity, and the majesty; for all that (which is) in *cielo*, and in earth, (is thine); thine, O Lord, (is) the kingdom; and (thou art) he that exalteth thyself at head above every thing: Lat., and Douay, Thine, O Lord, is magnificence, and power, and glory, and victory: and to thee is praise: for all that is in heaven, and in earth (is thine): thine is the kingdom, O Lord, and thou art above all princes: See E. V.

2 Chron. 2 : 6; Gr., . . . the heaven, *kai*, yea, the heaven of the heaven: Ital., the heavens, and the heavens of the heavens: Douay, heaven, and the heavens of heavens cannot contain him: E. V., the heaven, and heaven of heavens cannot contain him. Ver. 12; Gr., . . . that made the heaven: Ital., the heaven: Douay, and E. V., heaven. 6 : 12; Gr., . . . and spread asunder, expanded, the hands of him *eis*, to, or, towards, the heaven: Ital., and unfolded the palms of his hands towards the *cielo:* Douay, and lifting up his hands towards heaven: E. V., and spread forth his hands towards heaven. 6 : 18; Gr., . . . if the heaven *kai*, yea, the heaven of the heaven: Ital., the heavens, and heavens of the heavens cannot contain thee: Douay, If heaven and the heavens of heavens do not contain thee: E. V., heaven, and the heaven of heavens: Margin, "i. e., the outermost and loftiest circle of creation."—Ed. 6 : 23; Gr., . . . out of the heaven: Ital., from the heaven: Douay, and E. V., Then hear thou from heaven. Ver. 26; Gr., on, or, at, the to shut up the heaven: Ital., the *cielo:* Douay, If the heavens be shut up: E. V., When the heaven is shut up, and there is no rain. Ver. 27; Gr., out of the heaven: Ital., from the *cielo:* Douay, and E. V., Then hear thou from heaven. Ver. 30; Heb., And thou shalt hear [the future is sometimes used for the imperative, hear thou] out of, or, from, these heavens, out of, or, from, *kun shbt k*, the created, or, prepared, constituted, sabbath, rest, of thee: Gr.,

. . . out of the heaven, out of ready prepared, suitable, or, fitting, dwelling of thee: Ital., from the heaven, *stanza*, chamber, abode, lodging, of thy habitation: Douay, Hear thou from heaven, from thy high dwelling-(place): E. V., Then hear thou from heaven thy dwelling-(place): ver. 35; Gr., . . . out of the heaven: Ital., from the heaven: Douay, Then hear thou from heaven: E. V., Then hear thou from the heavens: [giving here, from the heavens, where the Gr., Lat., Douay, and Ital., are the same as in v. 26, and other places, where the E.V. gives, from heaven.] 2 Chron. 7: 13; Gr., If I hold fast the heaven and not be rain: Ital., the heaven: Douay and E. V., If I shut up heaven. 20: 6; Gr., God in heaven above: Ital., in the heavens: Douay, and E. V., in heaven. 28: 9; Gr., . . . even to the heavens: Ital., to the heaven: Douay, up to heaven: E. V., reacheth up unto heaven. 32: 20, Gr., and cried out *eis*, to, or, towards, the heaven: Ital., toward the *cielo:* Douay, and cried out to heaven: E. V., and cried to heaven. 33: 3; Gr., . . . and worshipped all the army of the heaven: Ital., all the army of the heaven: Douay, and E.V., all the host of heaven. 36: 23; Gr. . . . the God of the heaven: Heb., . . . God of these heavens: Ital., God of the heaven: Douay, and E. V., God of heaven.

Ezra 1: 2; Heb., . . . Jehovah God of these heavens: Gr., of the heaven: Ital., of the heaven: Douay, and E. V., of heaven. 5: 11; Gr., . . . God of the heaven: Ital., of the heaven: Douay, and E. V., of heaven. Ver. 12; Gr., Ital., Douay, and E. V., the same. In these two verses Ezra uses the Chaldee *shmia*, for *shmim*. In 6: 9, 10; 7: 12, 21, 23, *shmia* is used; The Gr. in each is, . . . the God of the heaven; the Ital., the same: Douay, the God of heaven: E. V., the same. 9: 6; Heb., *shmim:* Gr., and our trespass is grown even *eis*, to, or, into, the heaven: Ital., the heaven: Douay, unto heaven: E. V., unto the heavens.

Nehem. 1: 4 and 5; Gr., . . . the God of the heaven: Ital., the same: Douay, and E. V., of heaven. 9: 6; Heb., Thou *heua*, self, Jehovah alone of thee, thou hast made these heavens, heavens of these heavens, and all the armies, or, hosts, of them: Gr., . . . thou art *autos*, self, *kurios* alone, thou hast made the heaven and the heaven of the heaven, &c.: Ital., Thou alone art the Lord; thou hast made the heavens, the heavens of the heavens, and all the armies of them: Douay, Thou thyself, O Lord, alone, thou hast made the heaven, and the heaven of heavens, and all the host thereof: See E. V. 9: 15; Gr., bread out of heaven: Ital., from the heaven: Douay, and E. V., from heaven. Ver. 23; Gr., ...

stars of the heaven: Ital., the same: Douay, and E. V., stars of heaven. Ver. 27; Gr., . . . out of heaven of thee: Ital., from the heaven: Douay, and E. V., from heaven. Ver. 28; Gr., . . . out of heaven: Ital., from the *cielo:* Douay, and E. V., from heaven.

Job 1: 16; Gr., . . . fire fell out of the heaven: Ital., from the heaven: Douay, and E. V., from heaven. 9: 8; Gr., *Ho*, who, having stretched the heaven alone: Ital., that spreadeth, or, stretcheth, all alone the heavens: Douay, Who alone spreadeth out the heavens: E. V., the same, with *which.* 11: 8; Gr., Lofty the heaven: Ital., (These things are) the loftiness of the heavens: Douay, (He is) higher than heaven: E. V., (It is) high as heaven. 12: 7; Gr., . . . winged of heaven [without the article:] Lat., of *caelum:* Ital., of the heaven: Douay, of the air: E. V., the fowls of the air. 14: 12; Gr., . . . the heaven: Ital., heavens: Douay, and E.V., the heavens: 15: 15; Gr., heaven [without the article:] Lat., Douay, Ital., and E. V., the heavens. 20: 6; Gr.. . . to, or, into, heaven: Lat., to *caelum:* Douay, to heaven: Ital., to the heaven: E.V., to the heavens. 20: 27; Gr., . . . the heaven: Lat., Douay, and Ital., the heavens: E. V., The heaven. 22: 12; Heb., Whether not God in (the) lofty of (the) heavens? seest the head (for, highest, says Ges.) of the stars because they are high? [*not* belongs to the last clause also. Frequent instances of such construction occur. Gr., Whether not *ho*, who, [for, he who], the lofties inhabiting searcheth? indeed *tous*, those, in haughtiness moving humbleth? [The Gr. does not use *ouranos* in this verse; it uses the lofties, instead:] Ital.. God not (is) he in the high of the heavens? he vieweth the top of the stars as, or, how, they are *eccelse*, high: [i. e., probably, high as they are, or, however high they are:] Lat., Whether not thinkest thou that God higher than the heavens is, *et*, even, or, and, above the top of the stars is lifted up? Douay, Dost not thou think that God is higher than heaven, and elevated above the height of the stars? E. V., (Is) not God in the height of heaven? and behold the height of the stars, how high they are! [See the Ital. above.] Job. 22: 14; Heb., Clouds a vail to, or, for, him, and not *irae*, is he seen (see Ges. *rae* No. 3, Pual), and *hug*, (the) sphere, or, circle, of *shmim*, (the) heavens, he goeth along, or, through: Gr., . . and not is he seen, and circle of heaven [without the article] he traverseth: Lat., and Douay, The clouds are his covert, and he doth not consider our things, and he walketh about the poles of heaven; Lat., *caeli*, of (the) heaven: Ital., The clouds to him (are) a hiding, and he seeth nothing, and he walketh through the tour

of the heaven: E. V., Thick clouds (are) a covering to him, that he seeth not; and he walketh in the circuit of heaven. 26: 11; Gr., Pillars of heaven: Ital., . . . of the heavens: Douay, and E. V., The pillars of heaven tremble. 26: 13; Gr., heaven: Lat., Douay, Ital., and E. V., the heavens. 28: 21; Gr., . . . winged of the heaven: Lat., of (the) heaven: Ital., of the heaven: Douay, and E. V., the fowls of the air. 28: 24; For he the *hupo*, under, heaven, all seeth, knowing the [things] in, or, on, the earth, all *ha*, which, they have done [impersonal, for, which have been done]: Douay, under heaven: Ital., For he looketh to the extremity of the earth, he seeth under all the heavens: E. V., For he looketh to the ends of the earth, (and) seeth under the whole heaven. [See the Ital., and E. V. of 22: 14, before given.] 35: 5; Gr., Look *eis*, to, into, or, at, the heaven: Ital., Look upon the heavens: Douay, Look up to heaven: E. V., Look into the heavens. Ges., under *nbth*, renders this, look at the heaven. 37: 3; Gr., under all the heaven: Lat., he regardeth, or, taketh heed, under all (the) heavens: Douay, He beholdeth under all the heavens: Ital., He it striketh under all the heavens: E. V., He directeth it under the whole heaven. Job 37: 18; Heb., *shhqim:* Ges. renders the verse, "hast thou like him spread out the *sky* which is firm like a molten mirror?" 38: 29; Gr., . . . hoar frost in heaven: Ital., of the heaven: Douay, the frost from heaven: E. V., the frost of heaven. 38: 33; Heb., Knowest thou (the) definities, or, appointed times, of (the) heavens: Gr., . . . *tropas*, solstitial points, returns, of heaven? Lat., the succession of (the) heaven? Ital., the constituted orders of the heavens? Douay, the order of heaven? E. V., the ordinances of heaven? [The Pleiades, too, are spoken of in v. 31.] 38: 37; Heb., Who shall enumerate *shhqim*, the clouds, (by metonymy, the firmament of heaven, says Ges.,) in wisdom, *u*, or, the bottles of the heavens, &c.: (Ges., under *nbl*, gives 'the bottles of heaven,' i. e., says he, 'the clouds, a metaphor of common use in Arabic'): Gr., indeed who heaven *eis*, to, into, or, upon, earth bend down: Lat., and Douay, Who can declare the order of the heavens, and the harmony of heaven who can make to sleep, or Lat., to be asleep? Ital., Who can number the clouds? and who put down the barrels of the heaven? E. V., . . . the clouds . . . , or who can stay the bottles of heaven? Margin, 'who can cause to lie down,' &c.

Ps. 2: 4; Gr., Who dwelling in heavens: Lat., in heavens, or, (the) heavens: Douay, He that dwelleth in heaven: Ital., He that sitteth in the heavens: E. V., the same. 8: 1; Heb., . . . (the)

splendour of thee upon (the) heavens: Gr., the magnificence of thee upon heavens: Lat., thy magnificence upon (the) heavens: Ital., thy majesty upon the heavens: Douay, thy magnificence is elevated above the heavens: E. V., Who hast set thy glory above the heavens. 8: 3; Gr., Wherefore I will behold the heavens: Douay, For I will behold thy heavens: Ital., and E. V., When I consider thy heavens. Ps. 8: 8; Gr., . . . the winged of the heaven: Lat., and Ital., of the heaven: Douay, and E. V., of the air. 11: 4; Heb., Jehovah in the spacious, or, lofty, of (the) holiness of him, [poetically for the heavens,] Jehovah in (the) heavens *ksa*, (the) lofty seat—covered with a canopy (so given by Ges.) of him: eyes of him see, eyelids of him search out, or, examine, sons of men: Gr., in heaven: Ital., The Lord (is) in the temple of his holiness; the seat of the Lord (is) in the heavens: Douay, The Lord (is) in his holy temple, the Lord's throne (is) in heaven: E.V., the same. 14: 2; Gr., . . . out of the heaven: Lat., out of (the) *caelum:* Ital., from the *cielo:* Douay, and E. V., from heaven. 18: 9; Gr., . . . heaven: Lat., (the) heavens: Ital., Douay, and E. V., the heavens. 18: 13; Gr., . . . thundered out of heaven: Lat., out of *caelum:* Ital., in the *cielo:* Douay, from heaven: E.V., in the heavens. 19: 1; Gr., These, or, the, heavens: Lat., (the) heavens: Ital., Douay, and E. V., The heavens. 19: 6; Gr., From extremity of the heaven the march, or, excursion, of him; *kai*, yea, the end of him even to extremity of the heaven: Ital., His way out (is) from one extremity of the heavens, and his tour (reacheth) even to the (other) extremity: Douay, His going out (is) from the end of heaven, and his circuit even to the end thereof: E. V., from the end of heaven, &c. 20: 6; Heb., . . . he will answer him from the heavens of (the) holiness of him: Gr., out of heaven holy of him: Ital., from the heaven of his holiness: Lat., Douay, and E. V., from his holy heaven: Margin, from the heaven of his holiness. 33: 6; Heb., *b*, by, (a) word of Jehovah (the) heavens were fabricated: *u*, yea, by *ru-ach* (a) breath, of (the) mouth of him all (the) army, or, host, of them: Gr., the heavens were rendered firm, *kai*, yea, by the *pneuma* of the mouth of him: Lat., (the) heavens *firmati sunt*, were made firm, or, hardened, *et*, even, by the *spiritus* of his mouth: Douay, By the word of the Lord the heavens were established, and all the power of them by the spirit of his mouth: Ital., The heavens are been made by the word of the Lord, and all the army of them by the *soffio*, breath, of his mouth: E. V., By the word of the Lord were the heavens made; and all the host of them by the breath of

his mouth. 33 : 13 ; Gr., Out of heaven : Lat., Out of *caelum*, (the) heaven: Ital., from the heaven: Douay, and E. V., from heaven. 36 : 5 ; Gr., . . . in the heaven, . . . even to the clouds: Ital., to the heaven, . . even to the clouds: Douay, in heaven, . . to the clouds: E. V., in the heavens, . . unto the clouds. 50 : 4 ; Heb., he will call to these heavens above and to this earth to *din*, judge, judge the cause of, defend the right of, (the) people of him: Ges., under *din* cites Prov. 31 : 9; where the Heb. *din* is used; and he renders, *judge* the poor and needy: the Douay there gives, do justice to the poor and needy: Ital., do just, or, right, to, &c.: E. V., plead the cause of the poor and needy. Ges. says, "As the ideas of ruling and judging are in practice closely connected in the East, so also are they closely connected in the languages;" citing Gen. 49 : 16, where *din* is used, and Ges. renders, "Dan shall judge [i. e., rule] his people;" and he cites this v. Ps. 50 : 4 ; and Gen. 30 : 6 ; where *din* is used, and he renders, in that v. "God has judged my cause," and Jer. 5 : 28 ; where the Heb. is, *dbri*, (the) words, or, deeds, of bad, or, evil, *din*, they judge; they have not *dnu*, [from the verb *din*] judged, *din* [noun] (the) judgment, or, cause, of (the) orphan; *u*, yet, they are prospered, *u*, yea *mshphth*, (the) judgment, or, cause, of the poor, or, oppressed, they judge, or defend, not; and Jer. 22 : 16 ; where the Heb. is, *dn* [for *din*, the noun] *din* [the verb], the judgment, or cause, he judged, or defended, of oppressed and poor: Ges. renders this, "he has judged the cause of the poor and needy;" and Jer. 30 : 13 ; where the Heb. is, *ain*, not (is) *dn din*, to judge, or defend, (the) judgment, or cause, of thee. See these verses in the E. V. And the rulers of the Hebrews next after Joshua were called Judges. So that to judge, in such connection, means, to rule. The Gr. of Ps. 50 : 4 is, He will call to the heaven above and the earth *diakrinai*, to discriminate, decide, (judicially, says Donnegan) the people of him: Lat., He will call to (the) *caelum* above, or, of upward, and the earth, to discern (metaphor., says Ainsworth, to judge, or determine) his people: Ital., he will cry from high to the *cielo*, and to the earth, to judge his people: Douay, He shall call heaven from above, and the earth, to judge his people: E. V., He shall call to the heavens from above, and to the earth, that he may judge his people. [Not at all the sense.] Ps. 53 : 2 ; Gr., . . . out of the heaven: Lat., out of (the) *caelum:* Ital., from the *cielo:* Douay, and E. V., from heaven. 57 : 3 ; Gr., . . . out of heaven: Ital., from the *cielo:* Douay, and E. V., from heaven. 57 : 5 ; Heb., Lift thyself up, or, be lifted

up, *ol*, upon, these heavens: Gr., Be lifted up *epi*, upon, these heavens: Lat., *super*, upon, (the) heavens: Ital., *sopra*, upon, the heavens: Douay, Be thou exalted, O God, above the heavens: E. V., the same. 57: 10; Gr., . . . even to the heavens, . . . even to the clouds. 57: 11; Heb., be lifted up *ol*, upon, (the) heavens *aleim*, Gods, [for God,] *ol*, upon, all this earth (the) splendour of thee: Gr., . . . upon the heavens: Lat., upon (the) heavens: Ital., upon the heavens: Douay, and E. V., above the heavens. 68: 8; Heb., *shmim*, [always plural, as well where the Gr. is in the singular as where the Gr. is in the plural], (the) heavens: Gr., the heavens. 68: 33; Heb., to him that rideth as on horseback, or, as in a chariot, upon (the) heavens of (the) heavens *qdm*, of the eastern quarter. Gr., *epi*, upon, the heaven of the heaven at the rising of the sun: Lat., *super*, upon, (the) heaven of (the) heaven at the East: Douay, who mounteth above the heaven of heavens, to the east: Ital., To him that *cavalca*, rideth on horseback, *sopra*, upon, the heavens of the heavens eternal: E. V., To him that rideth upon the heavens, (which were) of old. 69: 34; Gr., the heavens: Lat., (the) heavens: Douay, and Ital., the heavens: E. V., the heaven [in the singular.] 73: 9; Gr., They have set *eis*, to, heaven the mouth of them: Lat., to *caelum:* Ital., within *al cielo*, to the heaven: Psalter version, For they stretch forth their mouth unto the heaven: Douay, They have set their mouth against heaven: E. V., They set their mouth against the heavens. 73: 25; Heb., What to me in (the) heavens, *u*, yea, equally with thee not have delighted I in (the) earth: Gr., What, indeed, to me exists in the heaven, *kai*, yea, in comparison with thee what have I desired *epi*, upon, the earth? Lat., What, indeed, to me is in (the) *caelum*, and in comparison of thee what have I desired *super*, upon, (the) earth? Douay, For what have I in heaven? and besides thee what do I desire upon earth? Ital., Who (is) for me in *cielo*, the heaven, air, sky, (but thee?] I do not desire (other) than thee, upon earth: E. V., Whom have I in heaven (but thee?) and (there is) none upon earth (that) I desire besides thee. 76: 8; Gr., out of the heaven: Ital., *dal cielo*, from the heaven: Douay, and E. V., from heaven, Ps. 77: 17; Heb., *shhqim:* Gr., the clouds: Douay, the clouds: Ital., the heavens: E. V., the skies. 77: 18; Heb., (A) voice of [the] thunder of thee in the wheel; those lightnings in *rqim* [for *rqioim*], (the) spread out firmament of heaven, (the) habitable globe moved, or, disturbed; *u*, yea, trembled this earth: Gr., (A) voice of the thunder of thee in the *trocho*, wheel, circle: Ital., The sound of thy

thunder (was) through the *giro*, tour, &c.: Douay, The voice of thy thunder in a wheel: E. V., The voice of thy thunder (was) in the heaven. 78: 23, and 24; Gr., of heaven, in each: Ital., *del cielo*, of the heaven, in each: Douay, and E. V., of heaven, in each. 78: 26; Heb., *iso*, he removed, or, took away, *qdim*, (the) eastern quarter, from (the) heavens, and urged on in the might of it *timn*, the southern quarter: Ges., under *qdim*, says, "the eastern quarter is used poetically for the fuller *ru-ach qdim*, [breath of the eastern quarter], east wind," citing Job 27: 21; Ps. 48: 7; Isai. 27: 8; Jer. 18: 17; Ezek. 27: 26. [In Job 27: 21, the Heb. has only *qdim:* Lat., *ventus*, wind, burning: Douay, A burning wind: Ital., The wind east: E. V., The east wind. In Ps. 48: 7, the Heb. has *ru-ach qdim*, breath of eastern quarter: Gr., (a) *pneuma*, breath, violent: Lat., a *spiritus*, breath, vehement: Douay, with a vehement *wind:* Ital., by the *vento*, wind, east: E.V., with an east *wind.* In Isai. 27: 8, the Heb. has, *ru-ach*, (the) breath, of him which heavy in day of *qdim*, eastern quarter: The Gr. gives *pneuma* for *ru-ach*, and *pneuma* of anger, for *qdim:* The Lat. gives *spiritus*, breath, *durus*, hard, stiff, rough, for *qdim:* Douay, his severe *spirit:* Ital., . . . he (it) hath chased with his *wind* impetuous, in day of the *wind* east: E. V., . . . he stayeth his rough wind in the day of the east wind. In Ezek. 27: 26, the Heb. has *ru-ach qdim:* Gr., the *pneuma*, breath, of the south: Lat., *ventus* south: Douay, the south wind: Ital., the wind east: E. V., the east wind. Under *timn*, the southern quarter, Ges. says, "poetically for the south wind." The Gr. of Ps. 78: 26, (the Heb. of which is above given) is, He transported, or, carried away, the south wind, from, or, out of, heaven [without the article], and brought on in the power of it Liba: Lat., He transferred the south wind from *caelum* . . . the south-west: Douay, He removed the south wind from heaven: and by his power brought in the south-west wind: Ital., he caused *levare*, to lift, or, he took away, *nel cielo*, in the heaven, the east wind, and in its force, or, power, he *brought* in the south wind: [This is the rendering of the Ital.; it might also be rendered, by his power:] E. V., He caused an east wind to blow in the heaven: and by his power he brought in the south wind: [a senseless verse, taken partly from the Ital., but giving a wrong sense to the Ital. verb *levare;* and partly from the Douay, 'by his power.'] 79: 2; Gr., to the winged of the heaven: Lat., of *cœlum:* Ital., *del cielo*, of the heaven: Douay, the fowls of the air: E. V., the fowls of the heaven. 80: 14; Heb., God of *tsbaut*, [plural of *tsba*, which we have had

several times] (the) armies, hosts, [of the heavens], turn thyself now, or, I pray thee, look from (the) heavens: Gr., out of heaven: Lat., out of *caelum:* Ital., *dal cielo*, from the heaven: Douay, and E. V., from heaven. 85: 11; Gr., out of the heaven: Lat., out of *caelum:* Ital., *dal cielo:* Douay, and E. V., from heaven. 89: 2; Heb., . . . to hidden time benignity shall be restored, or, rebuilt, of (the) heavens, [i. e., benignity shall be restored, or, rebuilt, to,—during—the hidden time of the heavens,—as long as the heavens shall last], *tkn*, poised, set up, (the) firmness, or, faithfulness (in fulfilling promises, says Ges., under *amune*) of thee on,—upon—them: Gr., on,—upon—the heavens: Lat., at, within, or, in, (the) heavens: Douay, Mercy shall be built up for ever in the heavens: thy truth shall be prepared in them: Ital., The (thy) benignity, or, goodness, shall be stable for ever; thou hast stayed, or, rested, the thy truth upon the heavens: E. V., Mercy shall be built up for ever; thy faithfulness shalt thou establish in the very heavens. [The E. V., follows the Ital., division of the verse. The Heb. of the verse is an allusion, it seems to me, to the rainbow, which elsewhere also is spoken of as the bow of promise, and which is from time to time restored, rebuilt, upon the heavens. When one Heb. noun follows or is connected with another, the last noun is in the genitive by position. In this verse the noun *shmim*, is connected either with *time* or with *benignity*. I think it plain that its connection is with the noun *time;* and that the true rendering is, to, or, during, the hidden time of (the) heavens.] 89: 5; Gr., the heavens: Lat., (the) heavens: Douay, Ital., and E. V., the heavens: 89: 6; Heb., For what in *shhq*, the sky, (used by metonymy, for the firmament of heaven, says Ges.) shall be compared to Jehovah, shall be likened to Jehovah in *bni alim*, sons of heroes, or, mighty ones, [i. e., in heroes, or, mighty ones:] Gr., . . . in clouds [for *shhq*], . . . in sons of God: [*al* is both mighty one, and God: *alim* is the plural of *al: aleim* is also plural, but is uniformly rendered God: *aleim* is wrongly rendered gods in the Gr., Lat., Ital., Douay, and E. V., of Exod. 20: 3.] The Lat. in Ps. 89: 6, has, in (the) clouds, . . . in (the) sons of God: Douay, in the clouds . . . among the sons of God: Ital., For who (is) *nel cielo*, in the heaven, sky, . . . among the sons of the *Possenti*, powerful? E. V., in the heaven, . . . among the sons of the mighty. Ps. 89: 29; Gr., . . . as the days of the heaven: Ital., *del cielo*, of the heaven: Douay, and E. V., of heaven. 89: 36, 37; Heb., seed of him [David] to hidden time shall be,—exist; and *ksa*, (the) seat lofty and covered

(with a canopy, says Ges.) of him as (the) sun in sight of me: v. 37, *u*, yea, (as the) witness [the moon] in *shhq*, the firmament of heaven: Gr., v. 37, And as the moon it shall be maintained, or, renewed, to the age of man, or a very long period; *kai*, yea, as that witness in heaven faithful: Ital., v. 37, That shall be stable perpetually as the moon; and (of this) there is the witness faithful *nel cielo*, in the heaven: Douay and E. V., in heaven. 96: 5; Gr., made the heaven. Ps. 93: 2; Heb., *nkun*, created, or, prepared, *ksa*, (the) the seat lofty and covered (with a canopy, says Ges.,) of thee [equivalent to the figurative language, He that sitteth in the heavens, in Ps. 2: 4; and, Heb., These heavens *ksa*, (the) seat lofty and covered with a canopy, of me, in Isai. 66: 1,] *maz*, long since; from hidden time thou: Gr., prepared, or, fitting, suitable, the *thronos*, seat, chair of state, of thee from then, &c.: Lat., Prepared, or, fitted, thy *sedes*, seat, from then: Ital., thy *trono*, seat, (is)firm, &c.: Douay, Thy throne is prepared of old: E. V., Thy throne (is) established of old: the Margin, for 'of old' gives 'from them;' [Not at all the sense. We thus see, that the Douay and E. V. word throne means, a seat, a chair of state. And in Job 26: 9, we have, Heb., *mahz*, covering (the) face of, the seat lofty and covered (Ges. for *ksa*, adds, with a canopy, or, hanging), spreading out upon, or, over, it (a, or, the) cloud of him, or, it: shewing that the heavens are, in Scripture language, the seat lofty, &c., of Jehovah]: Gr., Who exercising power over face of *thronos*, seat, chair of state, spreading out upon, or, over, it cloud of him, or, it: Lat., Who holdeth back (the) face of his *solium*, seat of state, (*et*, inserted, yea) spreadeth out upon, or, over, it his, or, its cloud: Ital., He covers the superficies of the (his) *trono*, seat, he scatters, or, expands, his clouds upon, or, over it: Douay, He withholdeth the face of his throne, (and) spreadeth his cloud over it: E. V., He holdeth back the face of his throne, (and) spreadeth his cloud upon it. 96: 11; Gr., the heavens. 102: 19; Heb., *ki*, that, *eshqiph*, he hath lain out over (hence, says Ges., to look forth) from (the) lofty of (the) holiness of him, Jehovah from (the) heavens to (the) earth hath looked: Gr., *hoti*, that, he hath stooped forward out of the elevation holy of him, *kurios* out of heaven upon the earth hath looked: Lat., He hath viewed out of his holy *excelso*, lofty, . . . out of *caelum* upon (the) earth hath looked: Ital., For he will have viewed from the high place of his holiness: for the Lord will have beheld *dal cielo*, from the heaven, towards the earth: Douay, For he hath looked down from the height of his sanctuary: from

heaven the Lord hath looked upon the earth: E. V., the same. 102 : 25 ; Gr., the heavens. 103 : 11 ; Gr., the heaven : Ital., *i cieli*, the heavens : Douay, and E. V., heaven. 104 : 2 ; Gr., the heaven : Ital., the *cielo :* Douay, the heaven : E. V., the heavens. 104 : 3 ; Heb., ... *he*, that, or, who, setteth clouds chariots of him, *he*, that, or, who, goeth along *ol*, upon, wings of *ru-ach*, (the) breath, for, wind : Gr., *epi*, upon, wings *anemōn* of winds : Douay, who walketh upon the wings of the winds : Ital., *sopra*, upon, the wings of the wind : E. V., the same. 104 : 12 ; Gr., . . . the winged of the heaven : Ital., *del cielo :* Douay, of the air : E. V., of the heaven. 105 : 40 ; Gr., . . . bread of heaven : Ital., *del cielo :* Douay, and E. V., of heaven. 107 : 26 ; Heb., For great *mol*, from upon, (the) heavens the benignity of thee, *u*, yea, even to *shhqim*, (the) clouds, or, the firmament of heaven [as we have seen] : Gr., . . . even to the heavens : Douay, to the heavens : Ital., *al cielo :* E. V., to the heavens : 108 : 4 ; Gr., . . .the heavens, . . the clouds : Ital., upon the heaven : Lat., . . . upon the heavens : Douay, and E. V., above the heavens. 108 : 5 ; Gr., upon the heavens : Lat., upon (the) heavens : Ital., upon the heavens : Douay, and E. V., above the heavens. 113 : 4 ; Heb., *ol*, upon, these heavens (the) splendour, or, glory, of him : Gr., upon these heavens : Ital., *sopra*, upon, the heavens : Lat., *super*, upon, (the) heavens : Douay, (and) his glory above the heavens : E. V., the same. 113 : 6 ; Gr., in the heaven : Ital., That vieweth to bottom in *cielo*, the heaven, air, sky, and in earth : Douay, looketh down on the low things in heaven and in earth : E.V., who humbleth (himself) to behold (the things that are) in heaven and in earth. 115 : 3 ; Gr., . . . in the heaven : Douay, in heaven : Ital., in the heavens : E.V., the same. 115 : 15 ; Gr., who made the heaven : Ital., *il cielo*, the heaven : Douay, and E. V., heaven. 115 : 16 ; Gr., the heaven of the heaven : Ital., As *al cielo*, to the heaven, *il cielo*, the heaven, (is) for the Lord : Douay, the heaven of heaven is the Lord's : E. V., The heaven, (even) the heavens, (are) the Lord's. 119 : 89 ; Heb., To hidden time, Jehovah, *dbr*, (the) word, or, promise, of thee is set in (the) heavens : [rainbow] : Gr., . . . in the heaven : Lat., For ever, O Lord, thy word, or, saying, abideth,—remaineth—in (the) *caelum :* Ital., O Lord, thy word (is) in eternal : it is stable *ne' cieli*, in the heavens : Douay, standeth firm in heaven : E. V., is settled in heaven. 121 : 2 ; Gr., . . . made the heaven : Ital., *il cielo*, the heaven : Douay, and E. V., heaven. 123 : 1 ; Heb., . . . *he*, that, or, who, art, seated *b*, at, on, or, in, (the) heavens : Gr., *en*, at, on,

or in, the heaven: Douay, who dwellest in heaven: Ital., *ne' cieli*, upon, or, in, the heavens: E. V., the same. 124: 8; Gr., . . . the having made the heaven: Ital., *il cielo*, the heaven, &c.: Douay, and E. V., heaven. 134: 3; Gr., Ital., Douay, and E. V., same as in the last verse. 135: 6; Gr., in the heaven: Ital., in *cielo*, [without the article, *cielo* is defined, the heaven, air, sky]: Lat., in (the) *caelum*: Douay, and E. V., in heaven. 136: 5; Gr., . . . made the heavens: v. 8, 9, E. V., the sun . . . the moon and stars. 136: 26; Gr., . . . to the God of the heaven: Ital., *de' cieli*, of the heavens: Douay, and E. V., of heaven. 139: 8; Heb., Though I ascend (the) heavens: Gr., Though I ascend into the heaven: Ital., *in*, to, or, upon, *cielo* [without the article]: Douay, and E. V., If I ascend into heaven: 144: 5; Gr., Bend down heavens of thee: Ital., Bring down the thy heavens: Douay, Bow down thy heavens: E.V., thy heavens. 144: 7; Gr., send out the hand of thee out of height: [equivalent to, out of the heavens]: Ital., from high: Douay, from on high: E. V., from above. 146: 6; Gr., The having made the heaven: Ital., *il cielo*, the heaven: Douay, and E. V., heaven. 147: 8; Gr., who surroundeth, encloseth, the heaven in clouds: Ital., Douay, and E. V., the heaven. 148: 1; Heb., Celebrate Jehovah, celebrate Jehovah *mn*, of, (for, the author of, says Ges.), or, out of, these heavens, celebrate, him, *b*, on, [i. e., him who is on] the lofties,—the heights: Gr., Laud the *kurios ek*, of, or, on account of, or, from out of, these, or, the, heavens. In v. 3, the sun, moon and stars are called upon to praise him: v. 1 means the same, —the heavens are called upon to celebrate him. And Ps. 148: 4 is: Gr., Praise him the heavens of the heavens and the water which overhead of the heavens, i. e., the water which of the heavens overhead: Lat., (the) heavens of the heavens and all the waters which *super*, upon, the heavens (are): Douay, Praise him ye heavens of heavens: and the waters that (are) above the heavens: Ital., heavens of the heavens; and (ye) waters that (be) *sopra*, upon, the *cielo* [in the singular]: E. V., . . ye heavens of heavens, and ye waters that (be) above the heavens. Ver. 13; Heb., Let them praise the name of Jehovah, *ki*, that, be set on high (the) name of him alone of him, the splendour of him *ol*, upon, earth and heavens: Gr., upon earth and heaven: Ital., his majesty (is) *sopra*, upon the earth, and (*sopra*) *il cielo*, the heaven: Lat. *super*, upon, (the) heaven and (the) earth: Douay, above heaven and earth: E. V., . . . for his name alone is excellent; his glory [is] above the earth and heaven.

Prov. 8: 27; Gr., . . . the heaven: Lat., Douay, Ital., and E.V.

the heavens. 8: 28; Gr., the springs, or, fountains, which under heaven: Lat., and Douay, the fountains of waters: Ital., the fountains of the abyss: E.V., the fountains of the deep: the Heb. word here is *teum*, abyss. 25: 3; Gr., heaven high: Douay, The heaven above: Ital., The height *del cielo:* E. V., The heaven for height. 30: 4; Heb., Who hath ascended the heavens: Gr., [not found in my copy:] Ital., *in cielo*, into, or, upon, the heaven, air, sky: Douay, and E. V., into heaven. 30: 19; Heb., (The) way of that eagle in (the) heavens: [omitted in my copy of the Greek]: Lat., in *caelum:* Douay, Ital., and E. V., in the air.

Eccles. 1: 13; Gr., . . . *hupo*, under, the heaven: Ital., under *il cielo:* Lat., and Douay, under the sun: E. V., under heaven. 3: 1; Gr., . . . under the heaven: Douay, under heaven: Ital., under *il cielo:* E. V., under the heaven. 3: 16, and 4: 3; Heb., under that sun: Gr., . . . under that sun: Lat., under (the) sun: Douay, Ital., and E. V., under the sun: [equivalent to, E. V. under heaven, in 1: 13.] 5: 2; Gr., . . . in the heaven: Ital., *nel cielo*, in the heaven: Douay, and E. V., in heaven. 5: 18; 6: 1; 8: 15; 10: 5; Gr., Lat., Douay, Ital., and E. V., under the sun. 10: 20; Gr., (a) winged of the heaven: Lat., of (the) *caelum:* Ital., *del cielo:* Douay, and E. V., of the air.

Isai. 1: 2; Gr., O heaven: Lat., and Ital., heavens: Douay, O ye heavens: E. V., O heavens. 13: 5; Gr., To come from (a) land, or country, from afar, from extremity of base of the heaven: Ital., from the extremity *del cielo:* Douay, from the end of heaven: E. V., the same. 13: 10; Gr., the stars of the heaven, and that Orion and all that *kosmos*, order, arrangement, world, of the heaven: The Heb. uses *shmim* but once in the verse: Ital., the stars of the heavens: Lat., of (the) heaven: Douay, For the stars of heaven: E.V., the same. 13: 13; Gr., the heaven: Ital., the heaven: Douay, the heaven: E. V., the heavens. 14: 12; Heb., Alas, is fallen from (the) heavens, (the) bright star, son of (the) dawn: [referring to the King of Babylon, in v. 4]: Gr., out of the heaven, that *eōsphoros*, harbinger of day, morning star, which early rising: Ital., *dal cielo*, from the heaven, O star of the morning, son of the aurora: Lat., from (the) *caelum* Lucifer: Douay, How art thou fallen from heaven, O Lucifer: E. V., How art thou fallen from heaven, O Lucifer, (Margin, "Or, Day Star," citing 2 Pet. 1: 19,) son of the morning. [I think some have understood, that Lucifer fallen from heaven, was the Orthodox *stn*, Satan, Devil, fallen from the Orthodox heaven. I quote here a passage from Prof. Draper's

late work, before-mentioned. He says, p. 507, "The miracle play was originally introduced by the Church." "The parts were often enacted by Ecclesiastics. So highly did the Italian authorities prize the influence of these exhibitions on the vulgar, that the pope granted a thousand days of pardon to any person who should submit to the pleasant penance of attending them. Over illiterate minds a coarse but congenial influence was obtained. In the play of 'The Fall of Lucifer,' that personage was introduced, according to the vulgar acceptation, with horns, and tail, and cloven hoof."] Isai. 34 : 4; Heb., *u*, yea, or, and, *nmqu*, shall have a bad smell, or, shall stink, [from the root *mqq*, see Ges., under *mq*, referring to Ps. 38 : 6 (the E. V. is v. 5;) where the Heb. has this same word *nmqu*, and for which the Ital. gives, stink, and the E. V. stink] all *tsba*, (the) going forth of these heavens, [i. e., all the air of these heavens, or, all that is in these heavens, i. e., in the air,] Ges. says, "Once rather more boldly *tsba*, by zeugma, [a yoking, or, binding together,] is applied to the inhabitants of the earth, or rather to whatever fills the earth, the plants even being included: Gen. 2 : 1, all *tsba* of them; which, with the zeugma resolved is thus explained in Neh. 9 : 6, giving the Heb.; and he says, compare Exod. 20 : 11." [In Neh. 9 : 6, the Heb. is, this earth and all which *ol*, upon, it; and in Exod. 20 : 11, all which on, or, in them. The v. Isai. 34 : 4 then proceeds,] and *nglu*, shall dance, or, tremble, [if *nglu* be from the verb *gil*], or, shall be made naked, or, bare, [if it be from the verb *gle;* it may be from either, and I prefer this] as *sphr*, scraped, or, polished, these heavens, [i. e., there shall be no rain to purify the air and things on the earth], *u*, but, or, and, all *tsba*, the going forth, of them, *ibul*, [from the root *ibl*, see Ges., under *bul*], shall flow, run (as a sore, says Ges.) [if *ibul* be from the verb *ibl*,] or, is accounted vile, [if it be from *nbl*, see Ges. *nbl*, Piel] as *nbl*, is accounted vile, *ole*, (the) going up from a vine, (Ges., under *ole*, says, "inanimate things are said to go up, as smoke) *u*, yea, or, and, as (a) withered from a fig-tree: Ges., under *nbl*, without rendering the other parts of the verse, renders one clause thus: "their host, the host of heaven, i. e., the stars, shall fall as the leaves of the vine fall." Does he, or any one else, suppose that the stars were to fall? If the reader will read v. 3, I think he will prefer the rendering above given, as most likely to be the true rendering: the Gr. of the verse has, first, of the heavens, and then, the heaven: Lat., And shall pine all (the) *militia*, soldiery, of the heavens, and shall be folded up as a book (the) heavens;

and all (the) *militia*, soldiery, of them shall fade, as fadeth (the) leaf from the vine and from the fig-tree: Douay, And all the host of the heavens shall pine away, and the heavens shall be folded together as a book: and all their host shall fall down as the leaf falleth from the vine, and from the fig-tree: Ital., And all the army of the heaven shall be dissolved, and the heavens shall be folded as a book, and all the army of them shall fall down, as falleth down a leaf from a vine, and as fall (the leaves) from the fig-tree: E. V., And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down as the leaf falleth off from the vine, and a falling (fig) from the fig-tree. Ver. 5; Heb., For *rute*, shall drink largely, be fully satiated, in (the) heavens (the) sword of me: Gr., shall be intoxicated (metaphor., wet, thoroughly soaked, says Donnegan), the sword of me in the heaven: Ital., . . . inebriated *nel cielo*, in the heaven: Douay, inebriated in heaven: E. V., bathed in heaven. 37: 16; Gr., . . . thou hast made the heaven: Ital., *il cielo:* Douay, and E. V., heaven: 40: 12; Gr., . . . and the heaven thou hast stretched, or, extended: Ital., (the space) *del cielo*, of the heaven: Lat., (the) heavens: Douay, the heavens: E. V., heaven. 42: 5; Gr., *ho*, who, having made the heaven: Lat., (the) heavens: Douay, that created the heavens: Ital., the heavens: E. V., the same. 44: 23; Gr., Be gay, heavens: Douay, Give praise, O ye heavens: Ital., Sing, O heavens: E. V., Sing, O ye heavens. Ver. 24; Gr., the heaven: Douay, Ital., and E. V., the heavens. 45: 8; Gr., the heaven: Lat., and Ital., heavens: Douay, and E. V., ye heavens. Ver. 12; Gr., the heaven: Lat., (the) heavens: Douay, Ital., and E. V., the heavens. Ver. 18; Gr., the heaven: Lat., Douay, Ital., and E. V., the heavens. 47: 13; Heb., . . . let stand up now and succour thee (the) astrologers of (the) heavens, those seers, or, prophets, *b*, by, the stars: Gr., . . the astrologers of the heaven, &c.: Lat., the diviners of (the) heaven: Douay, Ital., and E.V., [simply] the astrologers. 48: 13; Gr., the heaven: Lat., (the) heavens: Douay, Ital., and E.V., the heavens. 49 13; Gr., heavens [without the article.] 50: 3; Gr., the heaven: Douay, Ital., and E. V., the heavens. 51: 6; Heb., Lift up to (the) heavens (the) eyes of you, . . . for (the) heavens as, or, like *oshn*, smoke ("properly, breath, spirit," says Ges.) shall flee away, or, vanish: Gr., to the heaven the eyes of you, . . . for the heaven as smoke shall be despoiled: Ital., *al cielo*, to the heaven, . . . *i cieli*, the heavens, &c.: Douay, to heaven, . . . for the heavens shall vanish like smoke: E. V., to

the heavens, . . . for the heavens shall, &c. 51 : 13 ; Gr., . . . the heaven : Douay, Ital., and E. V., the heavens. Ver. 16 ; Gr., . . . the heaven : Douay, Ital., and E. V., the heavens. 55 : 9 ; Gr., the heaven : Douay, Ital., and E.V., the heavens. 55 : 10 ; Gr., . . the rain or snow out of the heaven : Ital., *dal cielo*, from the heaven : Douay, and E. V., from heaven. 57 : 15 ; Heb., For thus saith (the) high and lifted up, inhabiting eternity, and holy (the) name of him, from (the) high and holy, *ashkun*, I will let myself down, *u*, so that, to the broken and depressed of *ru-ach*, breath, to refresh (the) *ru-ach*, breath, of the depressed, *u*, yea, to refresh the heart [for, feelings] of the broken : The Douay, Ital., and E. V., interpolate the word *place* after the word holy : neither the Greek nor the Lat. does. [Orthodoxy says, heaven is a *place ;* and so it must rebuke Scripture by inserting the word *place*, and so (to use an expression of Whately) make itself the guide of Scripture, instead of making Scripture its guide.] 63 : 15 ; Heb., Look from, or, out of, (the) heavens : Gr., out of the heaven : Ital., *dal cielo*, from the heaven : Douay, Look down from heaven : E. V., the same. 64 : 1 ; The Heb., is 63 : 19 ; Heb., If thou wouldst tear asunder (the) heavens : Gr., 64 : 1 ; If thou wouldst open the heaven : Ital., 64 : 1 ; O cleave, or, split, moreover, the heavens : Douay, 64 : 1 ; O that thou wouldst rend the heavens : E. V., the same. 65 : 17 ; Heb., For behold I produce, or, fashion, (the) heavens renewed, repaired, or, restored, and the earth renewed, repaired, or, restored : Gr., For shall be the heaven new, or, unaccustomed, extraordinary, and the earth new, or, unaccustomed, extraordinary : Lat., I fashion, establish, (the) heavens repaired, or, renewed, and the earth repaired, or, renewed : Ital., For behold, I create new, or, inexperienced, heavens, and new, or, inexperienced, earth : Douay, For behold I create new heavens, and a new earth : E. V., the same. 66 : 1 ; Heb., Thus saith Jehovah : These heavens *ksa*, (the) lofty seat covered with a canopy, of me : Gr., the heaven, of me (a) seat, chair of state : Lat., (the) *caelum* my *sedes*, seat : Ital., *il cielo*, the *cielo*, (is) my seat : Douay, Heaven (is) my throne : E. V., The heaven (is) my throne. 66 : 22 ; Heb., For like as those heavens those renewed, repaired, or, restored, and that earth that renewed, repaired, or, restored, which I *oshe*, produce, prepare, make ready, shall endure, or, stand firm, to face of me, [present for future ; very common,] saith Jehovah, so, &c. : Gr., For like as the heaven, &c., which I *poiō*, prepare, or, bring about, &c. : Douay, For, as the new heavens and the new earth which I make to

stand before me, &c.: Ital., For, as the new, or, inexperienced, heavens, and the new, or, inexperienced, earth, [i. e., which the world has not yet known] that I make, shall be lasting in my presence, &c.: E. V., For as the new heavens, and the new earth, which I will make, shall remain before me, . . . so shall your seed and your name remain.

Jerem. 2 : 12 ; Heb., Be astonished the heavens: Gr., the heaven; Ital., Heavens, be astonished: Douay, Be astonished, O ye heavens: E. V., the same. 4 : 23 ; Gr., I looked upon the earth, . . . and to, or, into, the heaven. Ver. 25 ; Gr., . . . and all the winged of the heaven: Lat., of (the) heaven: Douay, of the air: Ital., and E. V., the birds of the heavens. Ver. 28 ; Gr., the heaven. 7 : 18 ; Heb., . . . to make cakes to the queen of these heavens [the moon]: Gr., of the heaven: Ital., *del cielo*, of the heaven: Douay, and E. V., of heaven. Ver. 33 ; Gr., . . . for the winged of the heaven: Lat., of (the) heaven: Douay, for the fowls of the air: Ital., for the birds of the heaven: E. V., for the fowls of the heaven. 8 : 2 ; Heb., . . . to the sun and to the moon and to all the army, or, host, of these heavens: Gr., and to all the army of the heaven: Ital., and to all the army *del cielo*, of the heaven: Douay, and all the host of heaven: E. V., the same. Ver. 7 ; Gr., *kai*, yea, the stork in the heaven: Lat., in (the) heaven: Douay, The kite in the air: Ital., in the heaven: E.V., yea, the stork in the heaven. 9 : 10 ; Gr., . . . the winged of the heaven: Lat., of (the) heaven: Ital., the birds of the heaven: Douay, the fowl of the air: E.V., the fowl of the heaven. 10 : 2 ; Gr., and Ital., the signs of the heaven: Douay, and E. V., the signs of heaven. 10 : 11 ; Gr., . . . the heaven, . . . the heaven: Lat., (the) heavens, . . (the) heaven: Douay, heaven, . . . heaven: Ital., the heaven, . . . the heaven: E. V., the heavens, . . . these heavens. Ver. 12 ; Gr., . . . the heaven: Lat., (the) heavens: Douay, Ital., and E. V., the heavens. V. 13 ; Gr., a bulk of water in heaven: Lat., a great store of waters in *caelum:* Ital., a tumult of waters in the heaven: Douay, a multitude of waters in the heaven: E. V., a multitude of waters in the heavens. 14 : 22 ; Gr., the heaven: Lat., (the) heavens: Douay, Ital., and E. V., the heavens. 15 : 3, and 16 : 4 ; Gr., the winged of the heaven: Lat., of (the) heaven: Douay, the fowls of the air: Ital., the birds *del cielo:* E. V., in 15 : 3, the fowls of the heaven; and in 16 : 4 ; the fowls of heaven. 19 : 13 ; Gr., . . . they have burned incense to all the army of the heaven: Ital., *del cielo:* Lat., they have sacrified to all (the) *militia*, soldiery, of (the) heaven:

Douay, and E. V., unto all the host of heaven. 23 : 24; Heb., . . . Whether not these heavens and this earth fill I? saith Jehovah: [i. e., all space; and even Orthodoxy says, God is omnipresent, i. e., everywhere; and everywhere is not a place: so that the Heb. (the) heavens: Gr., sometimes, the heavens; sometimes, heavens; sometimes, the heaven; sometimes, heaven; Douay, and E. V., sometimes, the heavens; sometimes, the heaven; sometimes, heaven, is not a place:] the Gr., in Jer. 23 : 24 is, the heaven; Ital., *il cielo*, the heaven: Douay, and E. V., heaven. 31 : 37; Heb., Thus saith Jehovah, If shall be [for, can be; the Heb. has no subjunctive] measured (the) heavens: Gr., the heaven: Ital., the heavens: Lat., (the) heavens: Douay, the heavens: E. V., heaven. 32 : 17; Gr., . . . thou hast made the heaven: Lat., (the) heaven: Douay, heaven: Ital., *il cielo*: E. V., the heaven. 33 : 22; Heb., As not shall [can] be numbered *tsba*, (the) army, host, of these heavens: omitted in my copy of the Gr.: Lat., the stars of (the) heaven: Douay, the stars of heaven: Ital., the army *del cielo*, of the heaven: E. V., the host of heaven. 33 : 25; Heb., Thus saith Jehovah: Whether not the covenant of me of day and night, (the) laws of (the) heavens and of (the) earth, have set I: I do not find it in my copy of the Greek: Lat., laws, or, (the) laws, to (the) heaven: Ital., (and) the statutes *del cielo*, of the heaven: Douay, (and) laws to heaven and earth: E. V., (and) the ordinances of heaven and earth. 44 : 17; Gr., burn incense to the queen of the heaven: Lat., of (the) heaven: Ital., *del cielo*, of the heaven: Douay, and E. V., of heaven. 44 : 18, 19, and 25; Gr., Lat., and Ital., the same as in v. 17: Douay, and E. V., in each, to the queen of heaven. 49 : 36; Heb., And I will cause to come in upon *Elam* (the) four *ru-achut* [plural of *ru-ach*], breaths, from the four extremities of these heavens, and I will disperse them to all *he*, these, *ru-achut*, breaths: Gr., of the heaven: Lat., the four winds from the four quarters of (the) heaven, and I will blow them to all these winds: Douay, the four winds from the four quarters of heaven: and I will scatter them into all these winds: Ital., the four winds from the four extremities *del cielo*, and them will disperse to all those, or, these winds: E. V., . . . winds . . of heaven, . . . toward all those winds. 51 : 9; Heb., . . . for hath touched, or, reached unto, these heavens (the) judgment, sentence, or, penalty, of her [Babylon], *u*, yea, is lifted up even to *shhqim*, the clouds, (used as before seen for the firmament of heaven): Gr., for hath drawn near to heaven [without the article] the *krima*, judgment, sentence, condemnation, penalty, of

her, it is lifted up even to the stars: Lat., for hath arrived, or, come, even to (the) heavens her *judicium*, judgment, doom, *et*, yea, has been lifted up even to the clouds: Ital., for her sentence, judgment, or, decree, is arrived, or, hath reached, even *al cielo*, to the heaven, and has been lifted up even to the clouds: Douay, because her judgment hath reached even to the heavens, and is lifted up to the clouds: E. V., for her judgment reacheth unto heaven, and is lifted up (even) to the skies. 51 : 15; Gr., the heaven: Lat., (the) heavens: Douay, and Ital., the heavens: E. V., the heaven. 51 : 16; Heb., . . . (a) noise of waters in (the) heavens: Gr., (a) noise of water in heaven [without the article]: Ital., a noise, or, tumult of waters *nel cielo*, in the heaven: Lat., are multiplied waters in (the) heaven: Douay, the waters are multiplied in heaven: E. V., (there is) a multitude (margin, or, noise) of waters in the heavens. 51 : 48; Heb., (the) heavens: omitted in my copy of the Greek: Lat., (the) heavens: Douay, Ital., and E. V., the heavens. Ver. 53: Heb., *ki*, so that, or, though, shall [for, should] ascend Babylon these heavens: Gr., For though ascend, or, mount, Babylon as the heaven: Lat., into (the) heaven: Ital., *in cielo* [without the article], into, or, upon, the heaven, air, sky: Douay, . . . should mount up to heaven: E. V., the same.

Lament. 2 : 1; Heb., How hath covered with darkness, or, a cloud, or, hath obscured, (metaphor. says Ges., contemned), in nostrils (for, anger; which shows itself in hard breathing, says Ges.) of him the Lord the daughter of Zion, caused to be cast down from (the) heavens to the earth [i. e., from its exalted state to abasement,—low estate] (the) splendour, or, glory, of Israel: Gr., from heaven [without the article] to the earth: Lat., from *caelum* to earth: Ital., . . . (how hath he) cast down from *cielo*, the heaven, air, sky, to earth, the glory of Israel: Douay, (how hath he) cast down from heaven to the earth the glorious one of Israel: E. V., (and) cast down from heaven unto the earth the beauty of Israel: 3 : 41; Gr., to lofty in heaven [without the article]: Lat., in (the) heavens: Douay, to the Lord in the heavens: Ital., and E. V., to God in the heavens. 3 : 50: Gr., . . . out of heaven [without the article]: Lat., from (the) heavens: Douay, from the heavens: Ital., *dal cielo*, from the heaven: E. V., from heaven. 3 : 66; Gr., . . . under the heaven: Lat., under (the) heavens: Ital., under the heaven: E. V., under the heavens. 4 : 19; Gr., . . . than eagles of heaven [without the article]: Lat., of *caelum:* Douay, of the air: Ital., *del cielo*, of the heaven: E. V., of the heaven.

Ezek. 1: 25; Heb., And was,—existed—*qul*, (a) voice (often used, says Ges., under *qul*, of thunder, citing Ps. 29: 3; *qul* of Jehovah, and verses following) from above towards *rqio*, the firmament of heaven. 8: 3; Heb., ... and lifted up me *ru-ach*, (a) breath,—wind—between this earth and between these heavens: Gr., . . . and took up me *pneuma*, (a) breath,—wind—between the earth and between the heaven: Lat., . . . *Spiritus*, (a) breath,—wind . . . *caelum:* Ital., and the *Spirito* me lifted up between *cielo* [without the article] and earth: Douay, and the *spirit* lifted me up between the earth and the heaven: E. V., the same. 29: 5; Gr., . . . to the winged of the heaven: Lat., of (the) heaven: Douay, to the fowls of the air: Ital., to the birds of the heaven: E. V., to the fowls of the heaven. 31: 6; Gr., . . all the winged of the heaven: Lat., of (the) heaven: Douay, . . . all the fowls of the air: Ital., All the birds *del cielo*, of the heaven: E. V., All the fowls of heaven. 31: 13; Gr., . . . all the winged of the heaven: Lat., of (the) heaven: Douay, all the fowls of the air: Ital., all the birds *del cielo*, of the heaven: E. V., all the fowls of the heaven: [of heaven, in v. 6.] 32: 4; same as in 31: 13. Ezek. 32: 7; Heb., And I will cover over in, or, at, extinguishing thee (the) heavens, *u*, yea, darken the stars, &c.: Gr., And I will cover up, or, hide, on, or, at, the to extinguish thee, heaven [without the article]: Lat., And I will cover, when thou shalt be extinguished, (the) heaven: Ital., And when thee I shall have extinguished, I will cover *il cielo*, the heaven: Douay, And I will cover the heavens, when thou shalt be put out: E. V., And when I shall put thee out, I will cover the heaven: [partly from the Douay, and partly from the Ital.] 32: 8; Gr., lights in the heaven: Lat., of (the) heaven: Ital., *nel cielo*, in the heaven: Douay, and E.V., of heaven. 38: 20; Gr., the winged of the heaven: Lat., of (the) heaven: Douay, the birds of the air: Ital., the birds of the heaven: E. V., the fowls of the heaven.

Daniel 2: 18; [In this and the verses cited down to 8: 8, the Chaldee *shmia* is used for *shmim;*] Gr., . . the God of the heaven: Lat., of (the) *caelum:* Ital., *del cielo*, of the heaven: Douay, and E. V., of heaven. Ver. 19; the same Gr., Lat., Ital., Douay, and E. V., as in v. 18. Dan. 2: 28; Heb. (a) God in (the) heavens: Gr., in heaven [without the article]: Lat., in (the) *caelum:* Ital., *in cielo*, in, or, upon, the heaven: Douay, and E. V., in heaven. V. 37; Gr., . . . the God of the heaven: Lat., of (the) heaven: Ital., *del cielo*, of the heaven: Douay, and E. V., of heaven. Ver. 38;

Gr., . . . winged of heaven [without the article]: Lat., of *cœlum* [see 2 : 28, above]: Douay, the birds of the air: Ital., *del cielo*, of the heaven: E. V., the fowls of the heaven. 4 : 11; Gr., even to the heaven: Ital., *al cielo*, to the heaven: Douay, The tree . . . . reached unto heaven: E. V., the same. Ver. 12; Gr., the birds of the heaven: Lat., of *caelum:* Douay, the fowls of the air; Ital., the birds of the heaven: E. V., the fowls of the heaven. Ver. 13; Gr., from out of heaven [without the article]: Lat., out of (the) *caelum:* Ital., *dal cielo*, from the heaven: Douay, and E. V., from heaven. V. 15; Gr., . . . *en*, in, or, by means of, the dew of the heaven: Lat., of *caelum:* Ital., *del cielo*, of the heaven: Douay, wet with the dew of heaven: E. V., the same. 4 : 20; Gr., The tree . . . reached *eis*, to, or, into, the heaven: Lat., to (the) *caelum:* Douay, to the skies: Ital., to the heaven: E. V., into the heaven. Ver. 21; Gr., the birds of the heaven: Douay, of the air: Ital., and E. V., of the heaven. Ver. 22; Gr., . . . the grandeur of thee was aggrandized, and reached to, or, into, the heaven: Ital., *al cielo*, to the heaven: Douay, and hath reached to heaven: E.V., and reacheth unto heaven. 4 : 23; Gr., from, or, out of, the heaven . . . in, or, by, the dew of the heaven: Ital., *dal cielo*, from the heaven, . . the dew *del cielo*, of the heaven: Douay, from heaven, . . the dew of heaven: E. V., the same. 4 : 25; Gr., the dew of the heaven: Ital., *del cielo:* Douay, and E. V., the dew of heaven. 4 : 26; Heb., . . . the dominion, or, rule, of (the) heavens: Gr., . . . the power, or, office, the celestial: Lat., the power, or, dominion, to be celestial: Douay, that the power is from heaven: Ital., that the heaven ruleth: E. V., that the heavens do rule. 4 : 31; Heb., . . . *qul*, (a) voice [used of thunder, as before seen] from the heavens: Gr., from, or, out of, heaven [without the article]: Ital., *dal cielo*, from the heaven: Lat., out of *caelum:* Douay, and E. V., from heaven. 4 : 33; Gr., . . the dew of the heaven: Douay, and E.V., of heaven: 4 : 34; Gr., . . . the eyes of me to, or, into, the heaven: Ital., *al cielo*, to the heaven: Douay, to heaven: E. V., unto heaven. 4 : 35; Heb., And all the dwellers as not, or, come to an end, or, nothing, accounting; and as with *mtsbie*, (a) garrison (of soldiers, says Ges., under *mtsb*,) he works with (the) host, army, of the heavens, [i. e., the sun, moon and stars, as we have seen], and the dwellers of the earth: Gr., . . . *en*, through, or, by means of, the troops of the heaven: Ital., . . . in the army *del cielo*, of the heaven: Douay, with the powers of heaven: E. V., in the army of heaven. 4 : 37; Gr., . . the King of the heaven: Ital., *del cielo*,

of the heaven: Douay, and E. V., of heaven. 5 : 21; Gr., . . . the dew of the heaven: Ital., *del cielo*, of the heaven: Douay, and E. V., of heaven. 5 : 23; Gr., God of the heaven: Ital., the Lord *del cielo*, of the heaven: Douay, and E. V., the Lord of heaven. 6 : 27; Gr., . . . signs and *terata* prodigies, appearances contrary to the ordinary laws of nature, portentous meteors, in the heaven: Lat., signs and wonders in *caelo:* Ital., in *cielo* [without the article]: Douay, and E. V., in heaven. 7 : 2; Heb., . . . the four *ruachi*, breaths, of (the) heavens: Gr., the four *anemoi*, winds, of the heaven: Douay, Ital., and E. V., the same. 7 : 13; Gr., . . . the clouds of the heaven: Ital., *del cielo*, of the heaven: Douay, and E. V., the clouds of heaven. 7 : 27; Gr., . . . under all the heaven: Ital., under all the heavens: Douay, and E. V., under the whole heaven. 8 : 8; Heb., . . . the four *ru-achut*, breaths, of *he shmim*, these heavens: Gr., . . . the four *anemous*, winds, of the heaven: [*pneuma*, breath, is the word the Greek generally gives for the Heb. *ru-ach*]: Ital., towards the four winds *del cielo*, of the heaven: Douay, and E. V., . . . winds of heaven. 8 : 10; Heb., And [the little horn] became great even to, or, to the degree of, (the) army, host, of these heavens, and caused to fall to earth of *he*, that, army, host, yea, of *he*, those, stars, and trampled them under foot: [The host of heaven, and stars, are here used, as elsewhere also, for great men of the earth, princes, &c.]: Gr., And it was rendered powerful even to the troops, or, forces, of the heaven; and fell upon the earth of [i. e., some of] those troops, or, forces, of the heaven, and it trampled, or, trod them under foot, together: Ital., And became great even to the army *del cielo*, of the heaven, &c.: Douay, And it was magnified even unto the strength of heaven, &c. E. V., And it waxed great, (even) to the host of heaven, &c. 9 : 12; Gr., . . . under all the heaven: Ital., under all the heavens: Douay, under all the heaven: E. V., under the whole heaven. 11 : 4; Heb., . . . the four *ru-achut*, breaths, of these *shmim*, heavens: Gr., winds of the heaven: Ital., *del cielo*, of the heaven: Douay, of the heaven: E. V., of heaven. 12 : 7; Gr., . . . and lifted up the right hand of him, . . . *eis*, to, or, into, the heaven: Ital., *al cielo*, to the heaven: Douay, to heaven: E. V., unto heaven.

Hosea 2 : 18; Gr., . . . the winged of the heaven: Ital., the birds *del cielo*, of the heaven: Douay, the fowls of the air: E. V., the fowls of heaven. 2 : 21; Heb., And it shall be,—occur—in that day I will answer, or, reply, saith Jehovah, I will answer to

these heavens: Gr., I will lend an ear to, or, listen and reply, to the heaven: Ital., I will answer, . . . I will answer to the heaven: Douay, I will hear, saith the Lord, I will hear the heaven: E. V., the same. 4: 3, and 7: 12; Gr., the winged of the heaven: Ital., the birds of the heaven: Douay, the fowls of the air: E. V., the fowls of heaven, in 4: 3; the fowls of the heaven, in 7: 12.

Joel 2: 10; Gr., . . . the heaven; the sun, the moon . . . and the stars: Ital., the heaven: Douay, and E. V., the heavens. 2: 30; Gr., *terata*, prodigies, appearances contrary to the laws of nature, portentous meteors in heaven: Ital., prodigies in heaven: Douay, wonders in heaven: E. V., wonders in the heavens. 3: 16; Gr., . . . the heaven: Ital., the heaven: Douay, and E. V., the heavens.

I give here Amos 4: 13; Heb., For lo, he that formed mountains, and *bra*, created, *ru-ach*, breath, [for, wind]: Gr., *pneuma*, breath, [for, wind: *bra* is the word used in Gen. 1: 1]: The Douay has, he that formeth the mountains and createth the *wind:* E.V., the same. Margin, or, *spirit*, citing John 3: 8; where the Gr. has *pneuma*, twice; and the Lat., has *spiritus*, twice. [The air, atmosphere, wind, was as much a creation as was the earth. The Douay, and E. V., formeth, . . . createth, is wrong: the Heb. is, formed: *bra*, created.] Amos 9: 2; Gr., . . . climb up to, or, into, the heaven: Ital., into, or, upon, *cielo* [without the article], the heaven, air, sky: Douay, and E. V., to heaven. 9: 6; Heb., Who building in the heavens *molut*, (the) platforms, steps, ascents of him, *u*, yea, or, and, *agdt*, the vaulted work, arched work (used, says Ges., of the vault of heaven, citing this verse) of him upon earth (a) foundation: [i. e., upon the earth as a foundation; the vault resting upon the edges of the flat round disk of the earth. This was the idea of the ancients; and it would seem from passages in the Bible that it was the idea of the Scripture writers: some of these passages have been already given. And the church held the same idea. I am glad to be able to quote here a passage from Professor Draper's work before mentioned, p. 442. "The globular form had been condemned by such fathers as Lactantius and Augustine. In the Patristic Geography the earth is a flat surface bordered by the waters of the sea, on the yielding support of which rests the crystalline dome of the sky. These doctrines were for the most part supported by passages from the Holy Scriptures, perversely wrested from their proper meaning. Thus Cosmas Indicopleustes, whose Patristic Geography had been an authority for nearly 800 years, unanswerably disposed of the sphericity of the earth by de-

manding of its advocates how, in the day of judgment, men on the other side of a globe could see the Lord descending through the air!" The Professor elsewhere well shews the well known fact, that the church held the idea that the earth was a sphere to be heresy; and the inquisition, imprisonment, and shocking persecution, were used to put it down. And the ecclesiastics continued to to treat the idea as heretical until the earth was actually sailed round by Magellan's ships; which voyage was accomplished Sept. 7, 1522. And Patristic Astronomy was of the same character. The church held that the earth was the centre, fixed and motionless; and that the sun moved round it; and the ecclesiastics were no less fierce in denouncing and persecuting as heresy the doctrine that the earth moves round the sun. I think the reader of these pages has already come to the conclusion that Patristic so-called Theology is but on a par with Patristic Geography and Astronomy. [Yet it is to these so-called Fathers of the Church, that Ecclesiastics, to this day, refer us in support of dogmas in the current so-called theology.] The Gr. of Amos 9 : 6 is: *Ho*, who, building in, upon, the heaven (an) ascension of him, and the *epangelian*, angeling, proclamation, solemn promise, of him upon the earth founding: [This seems to describe the rainbow:] Lat., Who buildeth in *caelum* his ascension, and his *fasciculum*, little bundle, or, nosegay, upon (the) earth hath founded: Douay, He that buildeth his ascension in heaven, and hath founded his bundle upon the earth: Ital., That buildeth in the heavens his halls and that hath founded his workshop *sopra*, upon, the earth: E. V., (It is) he that buildeth his stories (one margin has, spheres, another, ascensions,) in the heaven, and hath his troop (margin, or, bundle) in the earth.

Nahum 3 : 16; Gr., . . . the stars of the heaven: Ital., of the heaven: Douay, and E. V., the stars of heaven.

Zeph. 1 : 3; Gr., . . . the winged of the heaven: Lat., of *caelum:* Douay, of the air: Ital., of the heaven: E. V., the same. 1 : 5; Heb., And *he*, these, bowing down upon these roofs to *tsba*, (the) army, host, of these heavens: Gr., And these adoring upon these roofs to the *stratia*, army, of the heaven: Ital., . . . the army *del cielo*, of the heaven *sopra*, upon, the roofs: Douay, And them that worship the host of heaven upon the tops of houses: E. V., the same, with house-tops.

Haggai 1 : 10; Gr., ... the heaven from dew: Lat., *caelum:* Douay, the heavens: Ital., the heaven: E. V., the same. 2 : 6;

Gr., . . . the heaven: Lat., *caelum:* Douay, the heaven: Ital., the heaven: E. V., the heavens.

Zech. 2: 6; Heb., for *k*, as, or, like, (the) four *ru-achut*, breaths, of these heavens I have dispersed you, saith Jehovah: The Gr. here has, . . . therefore from the four winds of the heaven *sunaxō*, I will bring together, you: [*sunaxō* is from *sunagō*, compounded of *sun*, together, and *ago* to bring. We have before had, p. 479, 480. *hupago*, compounded of *hupo*, under, and *ago*, to bring]: Lat., into (the) four winds of *caelum:* Douay, of heaven: Ital., and E. V., of the heaven. 2: 13; Heb., Silence, every flesh [for, breathing, living, flesh] from face of Jehovah, for he is aroused, or, awakened, from *moun*, (the) dwelling, of (the) holiness of him: [i. e., the heavens, see Ps., 68: 4, 5]: Gr., for he is aroused, or, awakened, out of clouds holy of him: Ital., for he is awaked from the *stanza*, chamber, lodging, abode, of his holiness: Lat., and Douay, for he is risen up out of his holy habitation: E. V., for he is raised up out of his holy habitation: Margin, the habitation of his holiness, citing Deut. 26: 15; Isai. 57: 15; 66: 1. [It is so in Deut. 26: 15; but not in either of these verses in Isai.; refer to them.] 5: 9; Heb., . . . they lifted up the measure between this earth and between these heavens: Gr., . . between the earth and between the heaven: Ital., . . between heaven and earth: Douay, between the earth and the heaven: E.V., between the earth and the heaven. 6: 5; Heb., . . . these (the) four *ru-achut*, breaths, of (these) heavens: Gr., the four *anemoi*, winds, of the heaven: Lat., the four *venti*, winds, of (the) heaven: Douay, the four winds of the heaven: Ital., the four *spiriti* of the heaven: E. V., the four spirits of the heavens. In Isai. 40: 7, the Heb. is, . . . for *ru-ach*, (the) breath, of Jehovah [i. e., the wind] hath blown upon it: omitted in my copy of the Greek: Lat., *spiritus*, (the) breath, of the Lord hath blown upon it: Douay, the spirit of the Lord hath blown upon it: Ital., the *Spirito* of the Lord bloweth against it: E. V., the Spirit (margin, or, wind) of the Lord bloweth upon it. And in Jer. 49: 36, before given, the Heb. *ru-ach* is rendered wind by the Lat., Douay, Ital., and E. V.; and so in other places before given under this word heaven. The reader had before seen what the Lat. *spiritus;* Ital., *spirito*, Douay, Rheims, and E. V., spirit, means. Zech. 8: 12; Gr., the heaven: Ital., the heavens: Douay, the heavens shall give their dew: E. V., the same. 12: 1; Gr., who hath stretched out heaven [without the article]: Ital., who hath stretched out the heavens: Douay, stretched forth the heavens: E. V., the same.

Malachi 3 : 10; Gr., . . . those cataracts, water-falls, of the heaven : Ital., *del cielo*, of the heaven : Douay, and E. V., of heaven.

I have given every passage in the Greek of the Old Testament where the Gr. word *ouranos* occurs; sometimes in the plural, sometimes in the singular, sometimes with the Gr. article, sometimes without it : the Hebrew word being always in the plural. If the reader will run through the verses given from the Pentateuch, —the Law; and which was the law to all subsequent Scripture writers both of the Old and New Testaments; he will find that the Gr., *ouranos*, in the singular and with the Gr. article,—*the*, is used 77 times in the Pentateuch. That in all but three of these places, namely Exod. 20 : 4; Lev. 26 : 19; Deut. 5 : 8, the Ital. uses its definite article,—*the :* the reader can turn to them, to see if, even in the Ital., the Orthodox heaven is meant in either of them. In Gen. 1 : 1, the Douay gives, heaven : E.V., the heaven. Gen. 1 : 9, Douay, and E.V., the heaven. Gen. 1 : 17, Douay, heaven : E. V., the heaven. Gen. 2 : 1, Ital., Douay, and E. V., the heavens, for the Gr., the heaven. In 47 of these 77 places the Douay, and E.V., give heaven, for the Gr., the heaven. And recollect, reader, that in all of these places, as in all other places, the Heb. is in the plural. In Gen. 22 : 17, the Douay is, of heaven : E. V., the heaven. Exod. 24 : 10; Douay, the heaven : E. V., heaven. Lev. 26 : 19; Douay, the heaven : E.V., heaven. Deut. 1 : 28, Lat., *caelum*, (the) heaven : Ital., the *cielo :* Douay, the sky : E. V., heaven. Deut., 9 : 1, Lat., *caelum*, (the) heaven, &c. : Ital., the *cielo :* Douay, the sky : E. V., heaven. Deut. 10 : 14, Douay, heaven and the heaven of heaven : E. V., the heaven and the heaven of heavens. Deut. 11 : 21, Douay, the heaven : E. V., heaven. Deut. 28 : 12, Douay, and E. V., the heaven. Deut. 28 : 23, Douay, Be the heaven, that is over thee, of brass; E. V., thy heaven. Deut. 33 : 28, Ital., Douay, and E. V., the heavens, for the Gr., the heaven.

In Gen. 1 : 26, 28, 30; 2 : 19, 20; 6 : 7; 9 : 2; in each of which the Gr. and the Ital. have the article, the heaven; and the Lat. of (the) *caelum ;* the Douay, and E. V., have, of the air. In Gen. 7 : 23, Douay, of the air : E. V., of the heaven. Exod. 9 : 8; Gr., and Ital., the heaven : Lat., (the) *caelum :* Douay, the air : E. V., the heaven. Exod. 9 : 10; Gr., and Ital., the heaven : Lat., (the) *caelum :* Douay, the air : E. V., heaven. Exod. 10 : 21, 22; Gr., and Ital., the heaven : Douay and E.V., heaven. Deut. 28 : 26, Gr., and Ital., of the heaven : Lat., of (the) *caelum :* Douay, and E. V., of the air. In all the 77 places the Lat. has *caelum*, in different

cases; and in Deut. 33: 28, has *caeli*, [nominative plural], (the) heavens; Douay, Ital., and E. V., the heavens; for the Greek, the heaven. The Douay chooses not to put the article before the Lat. *caelum* in the 47 places where the Douay and E. V. give, heaven, for the Gr., the heaven.

In Gen. 1: 8; 2: 4; 19: 24; Deut. 33: 13; the Gr. has *ouranos*, in the singular and without its article: in 1: 8; Ital., *cielo*, [without the article] defined, the heaven, air, sky: in the other three verses the Ital. has its definite article, the *cielo:* in 1: 8, the Douay, and E. V., have, heaven. 2: 4; Gr., first *ouranos*, without its article, and then, the heaven: Ital., the *cielo* [with its definite article] in both places: Lat., (the) heavens, . . . (the) heaven: Douay, the heaven, . . . the heaven: E. V., the heavens, . . . the heavens. 19: 24; Gr., heaven: Ital., the heaven: Lat., (the) *caelum:* Douay, and E. V., heaven. Deut. 33: 13; Gr., of heaven: Ital., of the heaven: Lat., of (the) heaven: Douay, and E. V., of heaven.

Again, there is not an instance in the Gr. of the Pentateuch of the use of *ouranos* in the plural: it is always in the singular in the Pentateuch, sometimes without the article, but most generally with it; though the Heb. is always in the plural: yet we have in the E. V., the heavens, both where the Gr. is in the singular without the article and where it is in the singular with the article. Gen. 1: 8; Gr., *ouranos* [without the article.] Gen. 2: 1; Gr., the heaven: Lat., (the) heavens: Ital., Douay, and E. V., the heavens. Gen. 2: 4; Gr., *ouranos*, with or without the article: E. V., the heavens in both places. Deut. 10: 14; Gr., the heaven *kai*, yea, or, and, heaven of the heaven: Ital., the heavens and the heavens of the heavens: E. V., the heaven, and the heaven of heavens. Gen. 19: 24; Gr., rained . . out of *ouranos* [without the article]: Ital., from the heaven, with the Ital. definite article: Douay, out of heaven: E. V., out of heaven. Deut. 33: 13; Gr., of heaven, without the article: Ital., of the heaven: [the dew: of course the Gr. *ouranos* without the article means, the heavens]: the Lat. here, is, of *caelum*, (the) heaven: Douay, and E. V., of heaven. Deut. 33: 28; Gr., the heaven: Lat., (the) heavens: Douay, the heavens: Ital., the his heavens: E. V., his heavens. The four places where *ouranos* is used without the article are more fully given before.

Thus it is conclusively established, that the heaven of the writer of the Pentateuch was the heavens over his head, and no other.

And by running through the verses given from the end of the Pentateuch to the end of Psalms, the reader will find that the Gr., *ouranos*, in the singular and with the Gr. article, is used 109 times: and that the Gr. *ouranos*, in the singular and without the article, is used 34 times: and that the Gr. *ouranos*, in the plural with the Gr. article is used 22 times; and in the plural without the article, 4 times. That in all these 109 places where the Gr. uses *ouranos* in the singular with the article, the Ital. gives, the heaven, with its definite article, except in the places following, namely: Judges 5: 4; where, for the Gr., the heaven, the Lat. gives, (the) heavens, and the Douay, Ital., and E. V., the heavens. 2 Sam. 18: 9; Ital., . . . and he remained suspended between *cielo*, [without the article, but to be rendered, the heaven, the sky; these being definitions of *cielo*,] the heaven,—sky,—and earth: Douay, and E. V., between the heaven and the earth. 1 Kings 8: 27; Ital., the heavens *e*, and, or, yea, the heavens of the heavens; where the Gr. has, the *ouranos*, in the singular, three times: Douay, heaven, and the heavens of heavens cannot contain thee: E. V., the heaven and heaven of heavens. In 1 Kings 21: 24, where the Heb. is, the feathered, or, flying, of these heavens: Gr., the winged of the heaven: Ital., [simply] the birds: Douay, and E. V., of the air. 1 Chron. 16: 31; Ital., the heavens: Lat. (the) heavens: Douay, and E. V., the heavens: Gr., [as in all the rest of the 109 places], the heaven. 1 Chron. 29: 11; Ital., in *cielo*, [without the article]: Lat., in (the) *caelum:* Douay, in heaven: E. V., in the heaven. 2 Chron. 2: 6; Ital., the heavens, yea, or, and, the heavens of the heavens: Gr., the heaven, three times: Douay, heaven and the heavens of heavens cannot contain him: E. V., the heaven, and heaven of heavens. 2 Chron. 6: 18; Ital., the same as in 2: 6: Douay, heaven and the heavens of heavens: E. V., heaven, and the heaven of heavens: Margin, "i. e., the outermost and loftiest circle of creation."—Ed. Nehem. 9: 6; Ital., . . . thou hast made the heavens, the heavens of the heavens: Douay, heaven, and the heaven of heavens: E. V., heaven, the heaven of heavens. Job 9: 8; Ital., the heavens. Job 11: 8; Ital., the heavens. Job 14: 12; Ital., *cieli* [without the article], the heavens, skies: Douay, and E. V., the heavens. Job 20: 27; Ital., *i cieli*, the heavens: Lat., (the) heavens: Douay, the heavens: E. V., the heaven. Ps. 19: 6; Ital., *de' cieli*, of the heavens: Douay, of heaven: E. V., of heaven. Ps. 68: 33; Ital., rideth on horseback upon the heavens of the heavens: Douay, the heaven of heavens: E. V.,

upon the heavens of the heavens. 68 : 34; Heb., . . . yea, the splendour of him upon *shhqim*, (the) clouds, or, as we have seen, the firmament of heaven: Gr., on the clouds: Ital., upon *i cieli*, the heavens: Lat., at, or, within, the clouds: Douay, in the clouds: E. V., in the clouds: Margin, "or, heavens;" taken from the Ital. 73 : 25; Ital., *cielo* [without the article], the heaven; for the Gr., the heaven: Lat., (the) *caelum*: Douay, and E. V., in heaven. Ps. 113 : 6; Ital. in *cielo*, [without the article,] the heaven, sky: Lat., in (the) *caelum:* Douay, and E. V., in heaven. Ps. 115 : 3; Ital., upon the heavens: E. V., in the heavens. Ps. 115 : 15; Ital., . . . that hath made the *cielo:* E. V., which made heaven. Ps. 115 : 16; Ital., the *cielo*, the *cielo:* E. V., the heaven, (even) the heavens; Ps. 119 : 89; Ital., upon the heavens; Douay, and E. V., in heaven. Ps. 121 : 2; Ital., . . that hath made the *cielo:* Douay, and E. V., made heaven. 123 : 1; Ital., upon the heavens; Douay, in heaven: E. V., in the heavens. Ps. 124 : 8; Ital., . . . that hath made the *cielo:* Douay, and E.V., that made heaven. Ps. 135 : 6; Ital., at, or, upon, *cielo*, the heaven, sky: Lat., in (the) *caelum:* Douay, and E. V., in heaven. Ps. 136 : 26; Ital., . . . of the heavens: Douay, and E. V., of heaven. Ps. 139 : 8; Ital., into or, upon, *cielo*, the heaven, sky: Lat., into (the) *caelum:* Douay, and E. V., into heaven. Ps. 147 : 8; Ital., who covereth the *cielo* with clouds: Douay, and E. V., the heaven. Recollect, reader, that in every one of these 109 places the Gr. has the *ouranos*.

The Gr. has *ouranos*, in the singular without the article, in 34 places. The Ital. has, *the cielo* [with its definite article] in all these places except the following, namely: Josh. 2 : 11; Ital., upon *cielo*, [without its article, defined] the heaven, the sky: Lat., at, or, within, (the) *caelum:* Douay, and E. V., in heaven. 2 Chron. 20 : 6; Ital., upon the heavens: Douay, and E. V., in heaven. Job 15 : 15; Ital., the heavens: Lat., (the) heavens: Douay, and E. V., the heavens. Job 26 : 11; Ital., the pillars of the heavens: Lat., of (the) *caelum:* Douay, and E. V., of heaven. Job 26 : 13; Ital., the heavens: Lat., (the) heavens: Douay, and E. V., the heavens. Job 28 : 24; Ital., the heavens: Lat., *sub caelo*, under (the) heaven: Douay, and E. V., under heaven. Job 38 : 33; Ital., of the heavens: Douay, and E. V., of heaven. Ps. 11 : 4; Ital., . . the *trono*, seat, of the Lord (is) upon the heavens: Lat., at, or, within, (the) *caelum sedes*, the seat, of him: Douay, the Lord's throne (is) in heaven: E. V., the same. Ps. 18 : 9; Ital., the heavens: Lat., (the) heavens: Douay, and E. V., the heavens.

Recollect, reader, that in all these 34 places the Gr. uses *ouranos*, singular, without the article. So that the Gr. *ouranos*, whether in the singular with the article, or in the singular without the article; and in the plural whether with or without the article, always means, the heavens over our heads.

In these verses from the end of the Pentateuch to the end of Psalms, the Gr. *ouranos* in the plural with the Gr. article is used 21 times. 2 Chron. 28: 9; Gr., to the heavens: Ital., to the *cielo*, [singular]: Lat., to (the) *caelum*, [singular]: Douay, and E. V., up unto heaven. Ps. 8: 1; Ital., upon the heavens: Lat., upon (the) heavens: Douay, above the heavens: E. V., the same. Ps. 8: 3; Ital., the thy heavens: Douay, and E. V., thy heavens. Ps. 19: 1; Ital., the heavens: Douay, the heavens shew forth the glory of God: [The Heb. is, the splendour of Jehovah: so that this verse is equivalent to, the splendour of Jehovah is upon the heavens, where the Douay and E. V. have, above the heavens.] Ps. 33: 6; Lat., (the) heavens: Douay, Ital., and E. V., the heavens. Ps. 57: 5; Heb., . . . *ol*, upon, these heavens: Gr., upon *tous*, these, or, the, heavens: Lat., upon (the) heavens: Ital., upon the heavens: Douay, and E. V., above the heavens. Ps. 57: 10; Lat., to (the) heavens: Ital., to the *cielo*, [in the singular]: Douay, to the heavens, . . . unto the clouds: E. V., the same. Ps. 57: 11; Heb. upon (the) heavens: Gr., upon the heavens: Lat., upon (the) heavens: Ital., upon the heavens: Douay, and E. V., above the heavens. Ps. 68: 8; Lat., (the) heavens, Douay, Ital., and E. V., the heavens. The other verses in which the Gr. *ouranos* in the plural with the article is used are, Ps. 69: 34; 89: 2, 5; 96: 5, 11; 102: 25; 107: 26; 108: 4; 113: 4; 136: 5; 148: 1, 4. They are given before, in their order: turn to them. In Ps. 89: 6, where the Heb. has *shhq*, (the) sky, used by metonymy for, the firmament of heaven, says Ges., the Gr., Lat., and Douay have, clouds; the Ital., in the *cielo*, heaven, sky: E. V., in the heaven; the verse is given in its place.

And from the end of the Pentateuch to the end of Psalms, the Gr. *ouranos* in the plural and without the article is used four times, namely, 1 Sam. 2: 10; 1 Chron. 16: 26; Ps. 2: 4; 144 5: In 1 Sam. 2: 10, the Lat. gives, heavens: Douay, the heavens: Ital., the *cielo* [the singular]: E. V., heaven. Turn to the four places, given before in their order.

And within the same limits there are six places where the Heb. has *he shmim*, of these heavens, in all but Ps. 8: 8, where it has

only *shmim*, of (the) heavens; and in all of which the Gr. has, of the heaven; and in all of which the Lat. has, of (the) heaven; and in all of which the Ital. has, of the *cielo:* the Douay has, in all of them, of the air: the E. V. has, of the air, in four of them, namely, 1 Sam. 17: 44, 46; 1 Kings 16: 4; Ps. 8: 8; and, of the heaven, in the other two, namely. Ps. 79: 2; 104: 12. Turn to the verses, given in their order.

By running through the verses before given from the end of Psalms to the end of Malachi, the reader will find, that the Gr. *ouranos* in the singular and with the Gr. article is used 104 times. That of these 104 times the Ital. uses the plural with its definite article 23 times, namely, Prov. 8: 27; Isai. 13: 10; 42: 5; 44: 24; 45: 12, 18; 48: 13; 50: 3; 51: 13, 16; 55: 9; 64: 1; Jer. 4: 23, 25, 28; 10: 12; 14: 22; 31: 37; 51: 15, 48; Dan. 7: 27; 9: 12; Zech. 8: 12; and uses *cieli*, [plural, without its definite article, but to be rendered *the heavens*, as *cielo* is defined, *the heaven*, the sky,] twice, namely, Isai. 45: 8; Jer. 2: 12; and new, inexperienced, unaccustomed, heavens, once, namely, Isai. 65: 17; in all 27 times: and uses the singular, *cielo*, with its definite article, 72 times: and uses the singular, *cielo*, without its definite article five times, namely, Jer. 51: 53, upon, or, into, *cielo;* Ezek. 8: 3, between *cielo* and earth; Dan. 6: 27, upon, or, in, *cielo;* Amos 9: 2, upon, or, into, *cielo;* Zech. 5: 9, between *cielo* and earth; and in Isai. 47: 13, it gives, simply, the astrologers, where the Heb., Gr., and Lat., are, astrologers of the heavens. Recollect, reader, that in all these 104 places the Gr. *ouranos* is in the sing. with the Gr. article.

In 30 of these 104 places where the Gr. uses *ouranos* in the singular with the Gr. article, the Douay gives, 'the heavens.' In 7 of them it gives 'the heaven.' In one of them it gives 'the skies.' In 18 of them it gives 'the air.' And in one of them, Isai. 47: 13, where the Heb. has astrologers of (the) heavens; the Gr., ... of the heaven; the Lat., ... of (the) heaven; the Douay, Ital., and E. V., have only 'the astrologers;' making in all 57 of these 104 places. In all the rest of them the Douay has only the word *heaven.*

The reader can now compare these 104 verses in the E. V., with the same verses in the Douay.

Within the same limits, i. e., from the end of Psalms to the end of Malachi, the Gr. uses *ouranos* in the singular and without its article 17 times, besides Prov. 30: 4, which is omitted in my copy of the Greek. These verses are Prov. 8: 28; 25: 3; (30: 4,

omitted.) Isai. 1 : 2 ; Jerm. 10 : 13 ; 51 : 9, 16 ; Lam. 2 : 1 ; 3 : 41, 50 ; 4 : 19 ; Ezek. 32 : 7 ; Dan. 2 : 28, 38 ; 4 : 13, (Gr. v. 10 ;) Joel 2 : 30 ; Zech. 12 : 1.

The Ital. uses *cielo* without the article in but four of these verses, namely, Prov. 30 : 4, which is omitted in my copy, and therefore I can't tell whether the Greek has the article there or not ; but it probably has not ; Lam. 2 : 1 ; Dan. 2 : 28 ; Joel 2 : 3. It has *cieli*, the plural without the article in Isai. 1 : 2 ; and has, upon the heavens, in Lam. 3 : 41 : in all the rest it uses its definite article.

The Douay has, heaven, without the article, in but five of these 17 verses, namely, Jer. 50 : 16 ; Lam. 2 : 1 ; Dan. 2 : 28 ; 4 : 13, (Douay, v. 10 ;) Joel 2 : 30. It has, the air, in Lam. 4 : 19 ; Dan. 2 : 38. It has, heavens, in Isai. 1 : 2 ; and the heavens, in Jer. 51 : 9 ; Lam. 3 : 41 ; 3 : 50 ; Ezek. 32 : 7 ; Zech. 12 : 1.

Of these 17 places, the E. V., has, Jerem. 10 : 13, the heavens ; 51 : 9, heaven ; 51 : 16, the heavens ; Lam. 3 : 50, heaven ; Lam. 4 : 19, the heaven ; Ezek. 32 : 7, the heaven ; Dan. 2 : 38, the heaven ; Joel 2 : 30, the heaven. In the other verses the E. V. is like the Douay.

From the end of Psalms to the end of Malachi, the Gr. uses the plural of *ouranos* with the article but once, Isai. 34 : 4 ; using the singular of *ouranos* with the article in the same verse : The Ital. is the same ; E. V., the same ; Douay, the heavens, in both places. And the Gr. uses the plural of *ouranos* without the article in two places ; Isai. 44 : 23 ; 49 13 ; Ital., O heavens, in both : Douay, O ye heavens, in both : E. V., O ye heavens, in the first, and O heavens, in the last.

We thus find, that in the Greek of the Old Testament the Gr., *ouranos* in the singular and without the Gr. article is used 54 times ; and that it always means, the heavens ; just what it means when *ouranos* is used in the singular with the Gr. article ; and just what *ouranos* in the plural, whether with or without the Gr. article, means. Of the 54 places where the Gr. *ouranos* is used in the singular without the Gr. article in the Gr. of the Old Testament I refer the reader to 21, given in their order, for the purpose of shewing, that both by all the three Romish versions and by the E. V., *ouranos*, in the singular and without the article, means just what it means when used in the singular with the article, and just what it means when used in the plural, whether with or without the article, namely, the heavens. These 21 verses where *ouranos* is used in the singular without the article are : Gen. 2 : 4 ; Job 12 : 7 ; 15 : 15 ; 20 : 6 ; 26 : 13 ; Ps. 18 : 9, 13 ; 73 : 9 ; 78 : 26 ; Prov. 25 : 3 ; Isai.

1 : 2; Jer. 10 : 13; 51 : 9, 16; Lam. 3 : 41, 50; 4 : 19; Ezek. 32 : 7; Dan. 2 : 38; Joel 2 : 30; Zech. 12 : 1.

And now, reader, we can ask Orthodoxy, What has become of its heaven? What, of the *place* it assigns to the omnipresent Jehovah? Of whom the Scriptures use such language as we have seen in Deut. 33 : 26; 1 Kings 8 : 27; 22 : 19; Ps. 2 : 4; 11 : 4; 57 : 5, 11; 68 : 33; '93 : 2; 104 : 3; 123 : 1; Isai. 66 : 1; Jerem. 23 : 24; and in many other places : and who, in Isai. 57 : 15, is said to inhabit eternity.

I give Job 26 : 9, for the purpose of shewing, what all Scripture shews, that it is the heavens (not the Orthodox heaven) that are called the seat of Jehovah : The Heb. is, Covering face of *ksa*, seat lofty and covered, spreading out *ol*, upon, or, over, it cloud of him : Gr., Who *kratōn*, keeping, or, retaining face *thronou*, of seat, chair of state, expanding *epi*, upon, or, over, it cloud of him : Lat., Who keepeth apart face, or, aspect, *solii*, of seat of state, of him, (*et*, yea) expandeth upon, or, over, it his cloud : Ital., He covereth, or, flooreth, the superficies of the (his) *trono*, seat, he scattereth the his cloud upon, or, over, it : Douay, He withholdeth the face of his throne, (and) spreadeth his cloud over it : E. V., He holdeth back the face of his throne, (and) spreadeth his cloud over it. We thus see, that our word throne is the Gr. word *thronos* untranslated : it is defined, a seat, chair, armed chair, chair of state. And for the same purpose I give Job 36 : 29; Heb., If indeed, or, even if, shall [for, can] be regarded as a thing understood the expanding, or, spreading out, *ob* of (a) cloud, [to give rain, see v. 27, 28] *tshaut*, (the) tumult, or, crashing (Ges. gives, crashing, citing this verse) *skt*, of (the) booth, *u*, of him : [this same word *ske* (it is *skt* in Job 36 : 29, because it is there used before *u*, and the *e* is therefore changed to *t*) is used in the Heb. of Job 38 : 40; where the Lat. has, lurking places, and the E. V. has, covert. There is no interrogation mark at the end of 36 : 29 either in the Gr., the Lat., or the Douay; and the Hebrew language has no interrogation mark.] The Ital., of 36 : 29 is, Besides to this, or, Beyond this, can (anybody) understand the stretchings, or, spreadings-out of the clouds, (*e*) the resoundings of his tabernacle? E. V., Also can (any) understand the spreadings of the clouds, (or) the noise of his tabernacle?

And what other or better than such figurative language as is used throughout the Bible could be used of God; whose mode of existence is utterly incomprehensible; nay, whose very existence, without beginning, is too deep a mystery for a man to trust him-

self even to employ his thoughts upon with any idea of satisfying himself with some solution of it within the reach of his faculties. Man's puny so-called reasoning argues in this wise: Nothing can exist without a cause; and from this premise concludes the existence of God as the first cause: that is, concludes the existence of God without a cause from the premise that nothing can exist without a cause. Napoleon, from the deck of the ship in which he was crossing the Mediterranean, silenced a party of his officers who were indulging in atheistic remarks, by three syllables: Pointing his lifted hand to the stars in the firmament, he asked: Who set those? But after all, this is only the same syllogism, put in its shortest form.

If our reader has made himself acquainted with the various theories of man from the earliest times and through the succeeding ages as to the mode of God's existence; as to what God is, or what is God, he has probably become content with the language of the Scriptures: that God dwelleth in the heavens: fills the heavens and the earth [i. e., all space]: sitteth on the heavens, &c., &c.; and content to take the passages which ascribe to God eyes, and ears, and hands, and feet, &c., as figures of speech, not intended to shew that he is material, (for if so he must dwell in some place, and be visible); nor intended to oppose the other representations of Scripture, that he is immaterial, everywhere present, and invisible; and consequently that *place* cannot be ascribed to him.

In the New Testament the Greek word used is the same word *ouranos* used in the Greek version of the Old Testament; and of course it has the same meaning in the New Testament that it has in the Old.

Mat. 3: 2; Gr., . . . that *basileia*, sovereign rule, *tōn ouranōn*, of the heavens [i. e., proceeding from the heavens, for, from God]: Ital., of the heavens: Rheims, and E. V., the kingdom of heaven. 3: 16; Gr., . . . *oi ouranoi*, the heavens: Ital., Rheims, and E. V., the heavens. 3: 17; Gr., . . . out of the heavens: [where I have given the heavens, or the heaven, the Gr. has the article]: Ital., from the *cielo*, [singular]: Rheims, and E. V., from heaven. 4: 17;

Gr., the sovereign rule of the heavens: Ital., of the heavens: Rheims, and E.V., the kingdom of heaven. In 5 : 3, and 10, the Gr., Ital., Rheims, and E. V., are the same as in 4 : 17. 5 : 12; Gr., for the wages, or, reward, of you much *en*, at, at the disposal of, the heavens [i. e., with God, equivalent to, the sovereign rule of the heavens, in v. 3]: Ital., at the heavens: Rheims, and E. V., in heaven. 5 : 16; Gr., . . *en*, upon, the heavens: Ital., upon the heavens: Rheims, and E. V., in heaven. 5 : 18; Gr., . . . the heaven: Ital., the heaven: Rheims, and E.V., heaven. 5 : 19; Gr., the sovereign rule of the heavens, twice: Ital., of the heavens, twice: Rheims, the kingdom of heaven, twice: E. V., the same. 5 : 20; Gr., . . . *eis*, to, or, into, that sovereign rule of the heavens [i. e., proceeding from the heavens]: Ital., of the heavens: Rheims, you shall not enter into the kingdom of heaven: E. V., into the kingdom of heaven. 5 : 34, Gr., . . . neither on the heaven: Ital., neither by the heaven: Rheims, and E. V., neither by heaven. 5 : 45; Gr., In order that ye be sons of that Father of you which *en*, at, on, or, in, heavens [without the article]: Ital., at, upon, or, in, the heavens: Rheims, and E. V., in heaven. 5 : 48; Gr., . . . as that Father of you which *en*, upon, the heavens: Ital., upon, the heavens: Rheims, as also your heavenly Father: E. V., as your Father which is in heaven. 6 : 1; Gr., else (a) reward, or, wages, ye have not from that Father of you which *en*, upon, the heavens: Ital., upon the heavens: Rheims, and E. V., in heaven. 6 : 9; Gr., . . . Father of us *ho*, who, or, which, *en* the heavens: Ital., upon, the heavens: Rheims, and E. V., in heaven. 6 : 10; Gr., as *en*, upon, or, in, *ourano*, heaven [without the article], *kai*, also, on this earth: Ital., upon earth as upon, or, in, *cielo:* Rheims, on earth as (it is) in heaven: E. V., in earth as (it is) in heaven. 6 : 14; Gr., . . . *kai*, also, to you that Father of you *ho*, which, *ouranios*, celestial [i. e., upon the heavens]: Ital., your Father *celeste*, celestial: Rheims, and E. V., your heavenly Father. 6 : 20; Gr., But, lay up in reserve to you treasures *en ouranō* [meaning the same as in 5 : 12]: Ital., at *cielo* [singular, 5 : 12, the heavens]: Rheims, and E. V., in heaven. 6 : 26; Gr., the winged of the heaven, . . . that Father of you which celestial: Lat., of (the) *caelum:* Ital., of the heaven, . . the Father of you celestial: Rheims, and E. V., of the air; your heavenly Father. 6 : 32; Gr., . . . that Father of you which celestial. 6 : 33; Gr., Seek, but, first, that sovereign rule of [i. e., proceeding from] God: [meaning the same as, of [proceeding from] the heavens, in Mat. 3 : 2, and other places,] 7 : 11; Gr., . . . that

Father of you which *en*, upon, the heavens: Ital., upon the heavens: Rheims, and E. V., in heaven. 7 : 21 ; *eis*, to, or, into, that sovereign rule of [i. e., from] the heavens ; . . . of that Father of me which *en* heavens [without the article]: Ital., of the heavens ; . . . upon the heavens: Rheims, of heaven ; . . . in heaven: E. V., the same. 8 : 11 ; Gr., at that sovereign rule of the heavens, [see Mat. 3 : 2] : Ital., of the heavens: Rheims, and E. V., in the kingdom of heaven. 8 : 20 ; Gr., . . . the winged of the heaven: Lat., of (the) heaven: Ital., of the heaven: Rheims, the birds of the air: E. V., the same. 9 : 35 ; Gr., . . . preaching the *euangelion*, well angeling, good news, of that *basileia*, sovereign rule [meaning the same as, that sovereign rule of the heavens, i. e., proceeding from the heavens,—from God, as in Mat. 3 : 2.] 10 : 7 ; Gr., . . *hoti*, that, hath drawn near [to men on earth] that *basileia* of [from] the heavens: Ital., of the heavens: Rheims, and E. V., the kingdom of heaven is at hand. 10 : 32 ; Gr., . . . before that Father of me which *en*, upon, heavens [without the article]: Ital., upon the heavens: Rheims, and E.V., in heaven. 10 : 33 ; Gr., Ital., Rheims and E. V., same as in v. 32. 11 : 11 ; Gr., *en*, at, or, in, that *basileia* of [i. e., proceeding from] the heavens: Ital., of the heavens: Rheims, and E. V., . . . in the kingdom of heaven. 11 : 12 ; Gr., . . that *basileia* of [from] the heavens: Ital., of, or, from, the heavens: Rheims, and E. V., the kingdom of heaven. 11 : 23 ; Gr., And thou Capernaum, *he*, which, even to the heaven having been exalted [i. e., even to the highest state of prosperity, &c. :] Ital., even to the heaven: Rheims, up to heaven: E. V., unto heaven. 11 : 25 ; Gr., . . . *kurie* of the heaven and of the earth: Ital., *Signore* of the heaven and of the earth: Rheims, Lord of heaven and earth: E.V., the same. 12 : 50 ; Gr., . . . of that Father of me which *en*, upon, heavens [without the article]: Ital., upon the heavens: Rheims, and E. V., in heaven. 13 : 11 ; Gr., . . . those secrets of that *basileia* of, from, the heavens: Ital., of the heavens: Rheims and E.V., the mysteries of the kingdom of heaven: Margin, " The word ' mystery' in the New Testament is not by any means restricted in its application to what is incomprehensible or essentially difficult of apprehension to the human mind. Perhaps, indeed, it has scarcely ever in the sacred writings this specific sense, or any other than, what is, or, has been unrevealed, or, unknown.—Ed. 13 : 24 ; Gr., . . . that *basileia* of the heavens: Ital., of the heavens: Rheims, and E. V., the kingdom of heaven. 13 : 31 ; Gr., Ital., Rheims, and E. V., same as in v. 24. 13 : 32 ; Gr., the winged of the hea-

ven: Lat., of (the) heaven: Ital., of the heaven: Rheims, and E. V., of the air. 13: 33; Gr., . . . that *basileia* of the heavens: Ital., of the heavens: Rheims, and E. V., the kingdom of heaven. 13: 43; Gr., in that *basileia* of the Father of them, [i. e., proceeding from the Father; meaning the same as, the *basileia* of, i. e., proceeding from, the heavens]: Rheims, and E. V., in the kingdom of their Father. Vers. 44, 45, 47; Gr., Ital., Rheims, and E. V., same as v. 33. Mat. 13: 52; Gr., . . . Therefore every scribe, schoolmaster, having been instructed in, or, as regards, that *basileia*, sovereign rule of [proceeding from] the heavens: Ital., of the heavens: Rheims, instructed in the kingdom of heaven: E. V., instructed into the kingdom of heaven: [not at all the sense; as the rest of the verse shews: the E. V. was not willing to follow even the Rheims here.] 14: 19; Gr., . . . looking up *eis*, to, or, into, the heaven: Ital., to the heaven: Rheims, and E. V., to heaven. 15: 13; Gr., . . . that Father of me which celestial: Ital., *celeste:* Rheims, and E. V., my heavenly Father. 16: 1; Gr. . . . a sign out of, or, from, the heaven: Ital., from the heaven: Rheims and E. V., from heaven. 16: 2; Gr., . . . for *purrazei*, is of a fiery red, the heaven: [the Gr. *pur* is fire; and our word purify is from the Gr. *pur*, fire; so that purify means firefy; fire being a purifier as well as a destroyer]: Lat., . . . for red is *caelum*, (the) heaven: Ital., for the heaven is red: Rheims, for the sky is red: E. V., the same. 16: 3, Gr., . . . for is of a fiery red being sad the heaven; the face of the heaven ye know *diakrinein*, to discriminate: Lat., sad (the) heaven, . . . face of (the) heaven: Ital., the heaven, . . of the heaven: Rheims, for the sky is red and lowering, . . . to discern the face of the sky: E. V., the same. 16: 17; Gr., . . . that Father of me which *en* the heavens: Lat., at, or, within, the heavens: Ital., at, or, upon, the heaven: Rheims, and E.V., in heaven. 16: 19; Gr., . . . the keys of that *basileia*, sovereign rule, royalty, government, of [i. e., proceeding from] the heavens [i. e., from God;] and whatever thou shalt bind upon the earth shall be bound at, or, upon, the heavens: and whatever thou loose, or, annul, . . . shall be loosed, or, annulled at, or, upon, the heavens: Lat., of (the) heavens, . . . at, or, within, (the) heavens, twice: Ital., of the heavens, . . . at, or, upon, the heavens, twice: Rheims, of heaven, . . . in heaven, . . . in heaven: E. V., the same. 18: 1; Gr., . . . in that *basileia* of the heavens: Lat., of (the) heavens: Ital., of the heavens: Rheims, in the kingdom of heaven: E.V., the same. 18: 3, and 4; Gr., Lat., Ital., Rheims, and E. V., same as in v. 1. 18: 10;

Gr., Observe, or, look to, do not disregard, or, treat with contempt, one of these *mikrōn*, small, unimportant, [which believe in me, v. 6,] for I say to you, or, I tell you, *hoti*, that, the *angeloi*, messengers, announcers, of them *en*, at, heavens [without the article] perpetually look towards the face of that Father of me which at, or, upon, heavens [without the article]: the Lat. has, at (the) heavens, twice: Ital., at the heavens, twice: Rheims, for I say to you, that their angels in heaven always see the face of my Father who is in heaven: E. V., That in heaven their angels do always behold the face of my Father which is in heaven: [Observe the different posisition of the first word *heaven* in the sentence from that of *heavens* in the Greek, and even from that of *heaven* in the Rheims.] There is a marginal note to the word angels in the E. V., thus: "This verse does not decidedly affirm that each particular saint has a particular angel as his own."—Ed. [What would these Orthodox Editors have us understand by the verse as given in the E. V.? see Luke 15: 7, given in its place.] 18: 14; Gr., So not is (a) desire *emprosthen*, before, in presence of, that Father of you which upon heavens, that *apolētai*, be lost, one of these *mikrōn*, small, unimportant: [the same Gr. verb is used in v. 11 where the Rheims, and E. V., give, was lost]: The Lat. in 18: 14, gives, at (the) heavens: Ital., upon the heavens: Rheims, Even so it is not the will of your Father who is in heaven that one of these little ones should perish: E. V., the same, with *which* instead of *who*. 18: 18; Gr., . . . upon the heaven, . . . upon the heaven: Ital., upon the heaven, . . . upon the heaven: Rheims, and E. V., in heaven, . . in heaven. 18: 19; Gr., . . . upon heavens: Lat., at, or, within, (the) heavens: Ital., upon the heavens: Rheims, and E. V., in heaven. 18: 23; Gr., . . . that *basileia* of the heavens: Lat., of (the) heavens: Ital., of the heavens: Rheims, and E. V., the kingdom of heaven. 19: 12, and 14; Gr., Lat., Ital., and E.V., same as in 18: 23. Mat. 19: 21; Gr., . . . and thou shalt hold, have in thy power, (a) treasury, or, treasure, *en*, at, at the disposal of, as to, with respect to, heaven: Ital., at the heaven: Rheims, and E. V., in heaven. 19: 23; Gr., to, or, into, that *basileia* of [proceeding from] the heavens: Lat., of (the) heavens: Ital., of the heavens: Rheims, and E. V., the kingdom of heaven. 19: 24; Gr., . . . to, or, into, that *basileia* of [proceeding from] God: [meaning the same as, of (proceeding from) the heavens.] 20: 1; Gr., that *basileia* of the heavens: Lat., of (the) heavens: Ital., of the heavens: Rheims, and E. V., the kingdom of heaven. 21: 25; Gr., . . . out of heaven, or of men?

Lat., out of (the) heaven: Ital., from the heaven: Rheims, and E. V., from heaven, &c.? 21: 31; Gr., . . . to, or, into, that *basileia* of [proceeding from] God. 21: 43; Gr., . . . that *basileia* of [i. e., proceeding from] God. 22: 2; Gr., . . . that *basileia* of the heavens: Lat., of (the) heavens: Ital., of the heavens: Rheims, and E. V., The kingdom of heaven. 22: 30; Gr., For *en*, at, that *anastasis*, standing up again, neither take they to wife, nor give in marriage, but are [i. e., will be; present for future] as *angeloi*, messengers, announcers, of God *en*, as to, with respect to, *ouranō*, heaven [i. e., as to the *basileia* proceeding from the heavens,—from God; see Mark 12: 25, given after]: Ital., are at, or, for, the heaven as, &c.: Rheims, but shall be as the angels of God in heaven: E. V., the same, with *are* for *shall be*. 23: 9; Gr., . . . for one is the Father of you, *ho*, who, or, he who, or, which, *en*, upon, the heavens: Lat., at, or, within, (the) heavens: Ital., upon the heaveans: Rheims, and E. V., in heaven. 23: 14; Gr., . . . *hoti*, that, or, because, ye close, lock, that *basileia* of [proceeding from] the heavens *emprosthen*, before, or, in the way of, the men [of men]: Lat., v. 13, of (the) heavens: Ital., v. 13, of the heavens: Rheims, and E. V., v. 13, of heaven: [The Lat., Ital., Rheims, and E. V., put what is v. 14 in the Gr. as v. 13.] 23: 22; Gr., And *ho*, who [for, he or she who] having sworn *en*, on, the heaven: Ital., by the heaven: Rheims, and E. V., by heaven. 24: 14; Gr., And shall be heralded, proclaimed, promulgated, announced openly, this *euangelion*, good angeling,—messengering, joyful tidings, of that *basileia*, sovereign rule, royalty, government, *en*, on, as to, as far as, all the habitable globe: ['that *basileia*,' used alone here, means, that *basileia* proceeding from the heavens,—from God, in verses before given.] 24: 29; Gr., . . . and the stars shall fall from the heaven, and the troops of the heavens shall be tossed, or, agitated: Lat., from (the) heaven, . . . of (the) heavens: Ital., from the heaven, . . of the heavens: Rheims, the stars shall fall from heaven, and the powers of heaven shall be moved: E. V., the stars shall fall from heaven, and the powers of the heavens shall be shaken: Margin, "Christ here represents, according to prophetic style, great public changes."—Ed. [It is strange that Orthodoxy will not recollect, in reference to other passages of Scripture, what the prophetic style is.] 24: 30; And then *phanēsetai*, shall be shown, produced, the proof of the son of the man *en*, on, the heaven, . . . and they shall see the son of the man come, being come, *epi*, upon, the clouds of the heaven: [like as he was caused to disappear in the clouds of

the heaven. And how would his second coming caused in any other way prove that it was the Christ?] Ital., upon the heaven, . . . the clouds of the heaven: Rheims, in heaven, . . . in the clouds of heaven: E. V., the same. 24: 31; Gr., . . . from the four winds, from extremities of heavens [without the article] even to extremities of them: Lat., of (the) heavens: Ital., from one of the ends of the heaven even to the other: Rheims, from the farthest parts of the heavens to the utmost bounds of them: E. V., from one end of heaven to the other. 24: 35; Gr., The heaven and the earth shall pass away: but the words of me shall not pass away: [i. e., sooner shall the heaven and the earth pass away, than the words of me]: Lat., (The) *caelum:* Ital., The heaven: Rheims, and E. V., Heaven and earth. 25: 1; Gr., . . . that *basileia* of the heavens: Lat., of (the) heavens: Ital., of the heavens: Rheims, and E. V., the kingdom of heaven. 26: 29; Gr., . . . when *auto'*, it, I drink with you new *en*, at, or, in, that *basileia* of [i. e., proceeding from] the Father of me. [The *basileia*, government, sovereign rule, of the Hebrews was long a theocracy,—sovereign rule proceeding from the heavens,—from God: these two modes of expression are used as equivalents, as we have seen]. 26: 64; Gr, . . . *ap' arti*, henceforward, (so defined under *arti: arti* is defined, soon, shortly,) ye shall see the son of the man seated on the right hand of the potency, and being come upon the clouds of the heaven: Lat., of (the) heaven: Ital., *sopra*, upon, the clouds of the heaven: Rheims, and E. V., in the clouds of heaven. 28: 2; Gr., . . . for *angelos*, (a) messenger of [from] *kurios* being come down out of heaven, approaching, or, coming to, rolled away the stone: Ital., from the heaven: Rheims, and E. V., from heaven. 28: 18; Gr., . . *edothē*, was given, to me all authority, or, full power, *en ouranō*, as far as, as to, heaven, and upon earth.

I shall not go through with the word heaven in the other three evangelists: they all wrote the same one gospel. I select, by way of example, a few passages from Mark and Luke; and then show how John uses the word.

In Mark 9: 7; we have, Gr., . . . and came a voice *ek*, out of, the cloud: Rheims, and E. V., out of the cloud. 11: 25, Gr., . . . in the heavens: Lat., in (the) heavens: Ital., in the heavens: Rheims, and E. V., in heaven. 11: 26; Gr., Lat., Ital., Rheims, and E. V., same as in v. 25.

Mark 12: 25; Gr., For when *ek nekrōn*, from among dead, they may rise, neither marry they, . . . but are become *hōs*, as, or, like,

hoi, those, or, the, *angeloi*, messengers, *en*, as to, with respect to, the heavens, [that is, as to, with respect to, heavenly,—divine—things,—things *excellent*,—from the heavens,—from above, i. e., proceeding from God. In the corresponding passage in Mat. the Gr. has *ouranō*, in the singular and without the article. In this v. in Mark the Gr. has *ouranos* in the plural with the article. In 1 Kings chap. 20, the Heb. word *mlak*, defined, one sent, a messenger, is used in the plural four times, namely, v. 2, 5, and in v. 9 twice; for which, in v. 2, the Gr. gives, simply, And he sent to Achaab; and in v. 5, *oi angeloi*, those messengers; and in v. 9, *tois angelois*, to those messengers, . . . and departed *hoi andres*, those men, for the Heb. those *mlakim*; [plural of *mlak*, which is always the Heb. word where the Douay, and E. V., have angel;] and in three of those four places the Douay has, messengers; and in all of them the Ital., and the E. V., have, messengers; and then we have, v. 28, Heb., *u*, Then, drew near *aish aleim*, (a) man of God, [i. e., sent by, God, equivalent to the Gr. *angelos* before used in the chap. The Hebrews, as we have before seen, ascribed everything good to God: we use the word providence.]

From Luke I give, as examples, Luke 11 : 2; Gr., Father of us which *en tois ouranois*, on, or, in, those, or, the heavens, . . . let be, or, become, the will of thee, as in *ouranō*, heaven,—the starry heavens, *kai*, also, *epi*, upon, this, or, the, earth: [Here *ouranō*, in the singular and without the article plainly means the same as, in the heavens, in the first part of the verse: and we have had before, who doest thy will, or, pleasure, in, or, among, the host of the heavens, i. e., the sun, moon, and stars. Luke 12 : 33; Gr., . . . (a) treasure *anekleipton*, perpetual, inexhaustible, *en*, at the disposal of, as far as, by means of, the heavens: [equivalent to, from God, or, from the heavens; which two expressions mean the same, as we have seen. The reader has probably been struck before this with the numerous different senses in which the Heb. and the Greek prepositions are used: I give no sense or meaning but such as is found among the definitions of them given by the Lexicographers. Of course James's Orthodox Ecclesiastics selected such definitions of prepositions as they preferred, for the same reason that they took such liberties in inserting the article where it was not in the original, and in omitting it where it was, and where, by the rule given in the Grammars, our article *a* should be used: *that* reason being, the support, or attempt to support their Orthodox theory.

John does not once use *ouranos* without the article; but always

uses the singular with the article. [Here I laid down my pen and went to church, June 17, 1866; but I will go through with John before giving the text of the Rector's sermon, and the views of the Rector.]

The verses in John where *ouranos* is used are, 1 : 51; 3 : 13, three times; 3 : 27, 31; 6 : 31, 32, 33, 38, 41, 42, 50, 51, 58; 12 : 28; 17 : 1. In all these places the Ital. uses *cielo* with the article except in 3 : 13, where it uses into *cielo*, from the *cielo*, *nel' cielo*, for *in il cielo*, at, or, upon, the heaven, sky: [from the heaven, and at, or, upon, the heaven, each mean, pre-eminent: David had designated the Christ as God's Holy one, i. e., the pre-eminently holy one. We thus again see, that the Ital. *cielo*, whether with or without the article, means, the heaven, that is, the heavens.] The Gr. of John 3 : 13 is, into the heaven, out of the heaven, that son of the man which being *en tō ouranō*, on, or, at, or, at the disposal of, or, by means of, the heaven [equivalent to, from God]: Rheims, And no man hath ascended into heaven, but he that descended from heaven, the son of man who is in heaven: E. V., And no man hath ascended up to heaven, but he that came down from heaven, (even) the son of man which is in heaven. [How can 'that came from heaven' and 'is in heaven' be both true? It is manifest that the Rheims, and E. V., 'in heaven' are wrong. In 6 : 31, the Ital. uses, bread *celeste*; and in 6 : 32, bread *celeste*, twice, for the Gr., bread out of the heaven. In all the verses in John, the Rheims, and E.V., use the single word heaven, for the Gr., the heaven, and the Ital., the heaven, except the places in the Ital. before given.

I now give Luke 15 : 7, the text of the Rector's sermon. The Gr. is, . . . *hoti*, that, *outō*, so, joy shall be,—exist—*en tō ouranō*, at, or, on, or, among, the heaven,—the starry heavens, (as *ouranos* is defined by Donnegan), or, in, or, within, the heaven, sky, (as the other Lexicons define *ouranos*), *epi*, upon, with respect to, by reason of, one prone to fault, or, sinful, having changed mind, *ē*, than, used sometimes for, in a higher degree than, *epi*, upon, ninety-nine *dikaiois*, upright, or, just, which not need have of (a) change of mind: [upright, i. e., standing straight up, is a Heb. and Greek word used for just, righteous: We use the expression, he is a straight up and down man. And this is the sense in which man is said to have been made in the image of God. God made him upright,—standing straight up on two feet,—used for righteous—just, and so, in a degree, in the *image* of God, who is just, righteous, holy. In no other sense can an image be predicated of God.] The

Lat. in Luke 15 : 7, gives *in caelo*, at, in, within (the) heaven, sky : Ital., *in cielo*, upon, or, in, the heaven, sky, *per*, by, through, one sinner penitent, more than *per*, &c. : Rheims, that even so there shall be joy in heaven upon one sinner that doth penance more than upon, &c. : E. V., joy shall be in heaven over one sinner that repenteth, more than over, &c. The Rector's views were, that it was not likely that this comparatively insignificant planet was the only orb on which intellectual creatures existed ; but that, on the contrary, we must suppose that the other, or other, heavenly bodies throughout all space were inhabited by such creatures. And the Rector's idea was, that this was the only orb on which intelligent creatures were in a fallen state. And hence his idea was, that all the intelligent creatures of all the other orbs, called angels, (said he), rejoiced over one sinner on earth that repented. Not, said he, that they had any communication with this orb and could so learn the fact ; but that they would learn it by beholding the face of God. He did not explain this last expression. He did not say whether intelligent creatures of other orbs beheld the face of God in any other sense than that in which intelligent creatures of this orb behold his face.

Now there can be no objection to the idea that the other, or some other, of the heavenly bodies throughout all space are so inhabited : there is no way to disprove it ; and the Bible is silent on the subject. As to the Rector's idea that this is the only orb on which intelligent creatures exist in a fallen state, it may be true or not ; but as the Rector agrees that there is no communication between intelligent creatures of one orb and those of another, we know of no way of deciding this question.

The Rector seems to have forgotten the Orthodox Devil and lesser devils,—Orthodoxy's angels fallen from the Orthodox heaven : or he probably would have given us his idea whether they existed in any orb, or were perpetually roaming all space, eternally on the wing, without any localism whatever. This last seems to be the idea of Orthodoxy ; for it puts its Devil and lesser devils about every man, woman and child on the face of the earth ; so that localism,—the state of being local—cannot apply to them.

I must not be understood as speaking disrespectfully of my Rector, or of his views. I have on several occasions, and to different persons, expressed my high appreciation of his talents and of his ability as a Preacher. To give what I have further said of him comparatively, would be improper, and would offend his modesty.

But we need not go so far as he did, to satisfy the Scripture figurative language of this verse. We have many quite as bold figures: I give but two references; E. V., Ps. 96 : 11, 12; 148 : 3.

Though I might stop here; for it is plain that the Gr. *ouranos* can have no other meaning in the New Testament than that which it has in the Greek of the Old Testament; yet I proceed.

In Acts 1 : 10, 11; 2 : 2, 5; the Gr. is, the heaven: Ital., 1 : 10, *in cielo;* 1 : 11; 2 : 2, 5; the *cielo* in each: Rheims, heaven, in all the four verses: E. V., the same. Acts 2 : 19; Gr., *terata*, appearances contrary to the ordinary laws of nature, portents, portentous meteors, *en*, on, or, in, the heavens: Ital., in, or, upon, the heaven: Rheims, in the heaven: E. V., in heaven. 2 : 34; Gr., into the heavens: Lat., into (the) *caelum:* Ital., into *cielo:* Rheims, into heaven: E. V., into the heavens. 3 : 21; Gr., Whom must *ouranos*, [in the singular and without the article], heaven [equivalent to, the heavens, as abundantly shewn, and equivalent to the clouds, as before seen] indeed *dexasthai*, take, [he was taken from them in the clouds; and the allusion here is to that circumstance] until times of (a) restoration of all which, or, of which, hath spoken God *dia*, by means of, through, mouth of all holy of him prophets *ap' aiōnos*, from the memory of man: Lat., (the) *caelum:* Rheims, whom heaven indeed must receive: Ital., that the *cielo* hold received: [i. e., as he was received, namely, into the clouds: where he was taken to no one knows, any more than it is known where Moses was taken to, and buried]: E.V., Whom the heaven must receive. Acts 4 : 12; Gr., under the heaven: Ital., under the *cielo:* Douay, and E. V., under heaven. 4 : 24; Gr., made the heaven: Ital., the *cielo:* Rheims, and E. V., made heaven. 7 : 42; Gr., . . . to worship the army of the heaven: Ital., the same: Rheims, and E. V., the host of heaven. 7 : 49; Gr., The *ouranos* to me (a) seat, chair of state, *de*, but, or, indeed, this, or, the, earth (a) foot-stool of the feet of me: Ital., the *cielo:* Rheims, Heaven (is) my throne: E. V., Heaven (is) my throne. In Ps. 93 : 2, where the Douay, and E. V., have, thy throne, the Psalter version has, thy seat; it is verse 3 in the Psalter version. I give here the E. V., of Ps. 68 : 4; sing unto God, . . . that rideth upon the heavens; Ps. 89 : 11; E. V., The heavens (are) thine: Douay, the heavens. I had missed these two verses. Acts 7 : 55; Gr., . . . into, or, to, the heaven: Ital., to the heaven: Rheims, to heaven: E. V., into heaven. 7 : 56; Gr., . . . I see the heavens opened: Lat., (the) heavens: Ital., Rheims, and E. V., the heavens. 9 : 3; Gr., . . . from out of the heaven: Ital.,

from the *cielo:* Rheims, and E. V., from heaven. 10: 11; Gr., And he saw the heaven opened: Lat., (the) *caelum* opened: Ital., the *cielo:* Douay, And he saw the heaven opened: E. V., And saw heaven opened: [see 7: 56, above. It thus appears, that 'the heaven,' and 'heaven,' mean the same as 'the heavens.'] 10: 12; Gr., . . . the winged of the heaven: Lat., of (the) *caelum:* Ital., of the *cielo:* Rheims, and E. V., fowls of the air. 11: 5; Gr., . . . out of the heaven: Ital., from the *cielo:* Rheims, and E. V., from heaven. 11: 6; Gr., the winged of the heaven: Lat., of (the) *caelum:* Ital., of the *cielo:* Rheims, and E. V., fowls of the air. [The Lat. has no article; hence the Rheims so frequently chooses to give, for the Lat. *caelum*, heaven, without the article.] 11: 9; Gr., out of the heaven: Ital., from the heaven: Rheims, and E. V., from heaven. 11: 10; Gr., . . . into the heaven: Ital., into *cielo:* Rheims, and E. V., into heaven. 14: 15; Gr., Ital., and Rheims, made the heaven: E. V., heaven. 14: 17; Gr., . . . rain *ouranothen*, from heaven: Ital., from the heaven: Rheims, and E. V., from heaven. 17: 24; Gr., . . . *houtos*, This, or, he, of heaven [without the article] and of earth *kurios huparchōn*, being: Ital., being Lord of the heaven and of the earth: Rheims, He being Lord of heaven and earth: E. V., seeing that he is Lord of heaven and earth. 26: 19; Gr., . . . to the celestial *optasia*, spectacle, apparition. 28: 31; Gr., *kērussōn*, heralding, proclaiming, promulgating, announcing openly, that *basileia* of God.

Romans 1: 18; Gr., . . . from heaven: Ital., from the heaven: Rheims and E. V., from heaven: 10: 6; Gr., . . . into the heaven: Ital., into, or, upon, heaven: Rheims, and E. V., into heaven.

1 Corinth. 8: 5; Gr., And indeed even though there be called, or, named, gods, whether *en*, in, heaven, [for, the heavens, as often so used, as seen before, and we have seen that the army, host of heaven, the sun, moon, and stars, were worshiped as gods; and we have seen that the Heb. is always in the plural; and see v. 4], or upon the earth; just as, or, the same as, there be gods many, and *kurioi*, lords, many: Ital., For, though there be and in heaven, and in earth, of those, or, some, that are named, or, called, gods: Rheims, in heaven or on earth: E. V., in heaven or in earth. 15: 47; Gr., . . . the second man, that *kurios*, Master, out of heaven: [i. e., excellent, pre-eminent; as we have before seen.] And in Colos. 1: 18 we have, Gr., . . who is (a) beginning, (a) first-born, *ek*, from among, the dead, that *genētai*, may become, of the same family, [see Donnegan, *genētai*, under *genētēs*,] *en*, among, all *autos*,

he, or, this same, or, this person himself, *prōteuōn*, holding the first place, excelling, being the first: Lat., that may be among all his own self *primatum*, (the) chief place, (the) highest estate, (the) primacy: Rheims, that in all (things) he may hold the primacy: Ital., that in every (thing) he may hold the first degree, or, grade: E. V., . . . that in all (things), Margin, "or, among all," he might have the pre-eminence: the Ital. in 1 Cor. 15: 47 is, from the heaven: Rheims, and E. V., from heaven. 15: 48; Gr., . . . and such as that celestial, such *kai*, also, the celestial: Ital., and what (is) the *celeste*, celestial, heavenly, divine, such also (are) the *celesti* (plural.) [The Christ was divine, because he was holy, knew no sin, but was not God. And this verse shews, as do many others, that saints, i. e., holy men, are called gods, and sons of God: but the Christ was pre-eminently holy and so, pre-eminently the divine Son of God]: Rheims, and such as (is) the heavenly, such also (are) they that are heavenly: E. V., the same. 15: 49; Gr., . . . let us bear the *eikona*, likeness, portrait, of the celestial: Lat., Rheims, and Ital., let us bear, &c.: E. V., we shall bear, &c.

2 Corinth. 5: 1; Gr., For we have perceived,—understood, that *ean*, though, this made of earth [Gen. 2: 7] of us house of the *skēnos*, tent, (metaphor., the human frame, says Donnegan) be destroyed, a house, or, building, from God we have, [present for future, we may or shall have], a house not the work of men, lasting, or, permanent, *en*, as far as, the heavens: [The Apostle here makes a comparison between this corruptible human frame and that incorruptible one of them who shall be raised from the dead. The language here is equivalent to that of the same Apostle in 1 Cor. 15: 42: 'It is sown in corruption, it is raised in incorruption:'] Lat., eternal with (the) heavens: Ital., eternal for the heavens: Rheims, eternal in heaven: E.V., eternal in the heavens. [The Rheims, and E. V., always select, from among the many definitions of the Gr., Lat., or Ital. prepositions, the one that best suits their theory.] 5: 2; Gr., For indeed in this we sigh, *that* house of us which from *ouranos* [equivalent to from God, and the heavens, in v. 1] to put on we long for: [Paul understood, as all who learn that the current notion about soul is erroneous must understand, that to him, resurrection would be the next moment after death]: Lat., from (the) *caelum:* the Ital. for the Gr. from *ouranos* in the verse, gives *celeste:* Rheims, and E. V., from heaven. 12: 2; has been given under the word Paradise.

Galatians 1: 8; Gr., But and *ean*, though, we, or *angelos*, a

messenger, out of, or from, *ouranos*, [i. e., more excellent, pre-eminent, more divinely inspired], *eu-angelizētai*, well angel,—announce as good news—to you contrary to, or, otherwise than, we well angel to you, (a) public reprobation let him be: Ital., from the heaven: Lat., from (the) heaven: Rheims, and E. V., from heaven.

Ephes. 1: 10; Gr., . . . in the heavens: Lat., in (the) heavens: Ital., in the heavens: Rheims, and E. V., in heaven. 1: 17, 18, 19, 20; v. 17, Gr., . . . in, or, for, the acknowledgment, confession, of him [Jesus]: Rheims, in the knowledge of him: E. V., the same. Margin, "Or, for the acknowledgment of him." Ver. 18, Being enlightened the eyes of the *dianoia*, thought, mind, understanding, of you, to the *eidenai*, [the same verb used in 2 Cor. 5: 1,] to the perceive,—understand—you [i. e., that you may perceive,—understand] *tis*, what, is that hope of [proceeding from] the *klēsis*, calling,—invitation—of him, and *tis*, what, the wealth of the *doxē*, expectation, of that reception by hereditary right,—inheritance—of [proceeding from] him, in the holies,—saints: v. 19, And what the excelling, surpassing—dignity of the weight, influence, of him *eis*, in, to, upon, us the believing, by, or, through, the action, efficaciousness, of the might of the strength, or, force, of him: the Rheims here is, 'according to the operation of the might of his power,' E. V., 'according to the working of his mighty power,' Margin, "or, of the might of his power." Ver. 20, Which he [God, v. 17] performed *en*, in, as to, the Christ, having awakened, or, raised up, him *ek nekrōn*, from among dead; and seated *en*, at, or, on, right hand of him *en*, in, on, at, the celestials, [i. e., gave him the place, state, of pre-eminence; and this is shewn by v. 21]: the Lat., in v. 20 is, in, or, at, *caelestibus*, (the) celestials: Ital., in, or, upon, the (places) *celesti:* Rheims, in the heavenly (places): E.V., in the heavenly (places). 2: 6; Gr., And with, or, together, hath awakened, or, raised up [us], and with, or, together, hath seated [us] *en*, in, on, at, the celestials *en*, through, Christ Jesus: Lat., in, or, at, (the) celestials: Ital., in, or, upon, the (places) celestial: Rheims, in the heavenly (places): E. V., in heavenly (places.) 3: 15; Gr., *ek*, by, whom every *patria*, tribe, or, family, in heavens [i. e., the host of the heavens] and upon earth is enumerated: Lat., in (the) heavens: Ital., in the heavens: Rheims, and E. V., in heaven. 4: 9, 10; v. 9; Gr., *To de*, That, but, *anebē*, he was caused to ascend, what is it but that *kai*, also, he descended first into the more low parts of the earth? v. 10; Gr., *Ho*, who [He

who] having descended [into the more low parts of the earth, the sepulchre], the same is *kai*, also, *ho*, who [he who] *anabas*, having been caused to ascend overhead of all the heavens [i. e., pre-eminent], in order that he might accomplish, fulfil, all *ta*, these [things], [see v. 7, 8: Paul's language is not orthodox: he says, he descended: Orthodoxy, therefore, must correct Paul; and so, it says, his body descended]: Lat., v. 10, above all (the) heavens: Ital., all the heavens: Rheims, above all the heavens: E. V., far above all heavens. [Why did not the Rheims, and E. V., give here, as they do in many places, heaven, for the Gr. the heaven,—the heavens? We should then have had, Christ ascended above, E. V., far above, heaven; and taking *heaven* in the Orthodox sense the *place* where God dwells, we should have had it, that Christ ascended far above that.] 6: 9; Gr., on, or, in, heavens: Lat., in (the) heavens: Ital., in the heavens: Rheims, and E.V., in heaven.

Philip. 2: 10; Gr., That *en*, at, the name of Jesus every knee should bend of celestials and terrestrials and subterraneous: [This figurative language, making the host of the heavens, the sun, moon and stars, and subterraneous also, bend the knee, is no bolder a figure than many figures used in the Scriptures: we must recollect that the style of the Scriptures was Oriental]: the Lat. is, of celestials, terrestrials, and *infernorum*, infernals, [i. e., under ground, from the Lat. adjective *infernus*, for which the Rheims, and the Douay, and E. V., so often give, hell]: Ital., of the celestials, and terrestrials, and subterraneous: Rheims, in heaven, on earth, and under the earth: E.V., of (things) in heaven, and (things) in earth, and (things) under the earth. 3: 20; Gr., But of us the *politeuma*, conduct in the management of public affairs, *en*, as to, with respect to, heavens is,—exists,—subsists, [i. e., as to matters above and beyond things of time], out of which also *sōtēra*, (a) recoverer, we await, *kurios* Jesus Christ: [*sōtēr*, says Donnegan, is, one who recovers what has been lost:] Lat., But our carriage, or, behavior, with (the) heavens is: Ital., For we live in, or, upon, the heavens: Rheims, But our conversation is in heaven: E. V., For our conversation is in heaven.

Colos. 1: 5; Gr., *Dia*, through, that hope *ten*, which, being reserved to, or, for, you in, or, at, the heavens: Lat., (the) heavens: Ital., in, or, at, the heavens: Rheims, For the hope that is laid up for you in heaven: E. V., the same, with *which* for *that*. 1: 16; Gr., . . . *ta*, which, in the heavens: Lat., in (the) heavens: Ital., in the heavens: Rheims, and E. V., in heaven. 1: 20; same.

1 : 23 ; Gr., . . *hupo*, under, the heaven : Lat., *sub*, under, (the) heaven : Ital., under the heaven : Rheims, and E. V., under heaven.

1 Thess. 1 : 10 ; Gr., . . . out of the heavens : Lat., out of (the) heavens : Ital., from the heavens : Rheims, and E.V., from heaven. 4 : 16 ; Gr., . . . from out of *ouranos :* Lat., out of (the) heaven : Ital., from the heaven : Rheims, and E. V., from heaven.

2 Thess. 1 : 7 ; Gr., . . . *en*, at, the *apokalupsis*, act of uncovering, disclosure, exposition,—showing—exhibition—of the *kurios* Jesus from out of *ouranos :* Lat., at, in, or, within, (the) heaven : Ital., from the heaven : Rheims, and E. V., from heaven.

2 Timothy 4 : 18 ; Gr., . . and *sōsei*, will bring back safe, snatch from death, [me] to, or, into, that *basileia*, sovereign rule, royalty, government, of him which celestial : Lat., . . and will make me, or, cause me to be, sound in his celestial kingly government : Ital., and me will save (and lead) unto his celestial kingdom : [*save* is the word used in Orthodoxy as opposed to *lost ;* but it makes the word *lost* to mean eternal life in its hell : In 1 Cor. 1 : 30, we have, E. V., ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption,—Gr., *apolutrōsis*, redemption, release by ransom]. Rheims, and will preserve (me) unto his heavenly kingdom : E. V., the same.

Hebrews 1 : 10 ; Gr., the heavens : 3 : 1 ; Gr., . . . celestial. 4 : 14 ; Gr., Having, therefore, (a) high priest great, *dielēluthota*, [from *dierchomai*], passed through the heavens : [i. e., the clouds ; the clouds hid him from sight, as was the case with Moses : what became of him after that the Scriptures do not tell us ; as is the case with Moses also ; but we have the word of Jehovah, Josh. 1 : 2, Moses (the) servant of me is dead. And in Rev. 11 : 12, we have, Gr., and they ascended into the heaven in the cloud. And in 1 Thess. 4 : 14, we have, Gr., . . . so also God *tous*, those, having been laid to rest *dia*, through, by reason of, Jesus *exei*, [from *ago* to bring], will bring, with him. Where from ?] The Lat. in Heb. 4 : 14 is, who passed through (the) heavens : Ital., who entered into the heavens : Rheims, that hath passed into the heavens : E.V., that is passed into the heavens. Hebrews 6 : 4 ; Gr., having tasted of that gift which celestial, *kai*, even, participators in, or, partakers become of, *pneuma*, breath, or, (a) breath, holy : [that gift of, from, God.] 7 : 26, Gr., the heavens. 8 : 1 ; Gr., in the heavens. 8 : 5 ; Gr., of the celestials. 9 : 23 ; Gr., of the in the heavens, . . . the celestial : Rheims, heavenly (things), . . . heavenly (things) : E. V., of (things) in the heavens, . . the heavenly (things). 9 : 24 ;

Gr., For not into hand-made holies entered the Christ, *antitupa*, adverse, contradictory, hostile, to the true, but into the very heaven, now, or, at the present time, to be shewn, exhibited, to the face of God for, or, in behalf of, us: Lat., but into (the) heaven itself: Ital., but into the heaven itself: Rheims, and E. V., but into heaven itself. 10 : 34; Gr., . . . knowing to have, or, hold, for yourselves [present for future] (a) better *huparxin*, existence, *en*, at, as far as, heavens: [i. e., as long as the heavens shall last: we have had the same idea before]: the Lat. does not use its word *caelum* in the verse; but gives, knowing yourselves to have, or, hold, a better and lasting substance: Rheims, the same: Ital., knowing that ye have [present for future, will have] a substance for the heavens [i. e., during the heavens] that is better and durable: E. V., knowing in yourselves that ye have in heaven a better and an enduring substance. 11 : 12; Gr. . . . as the stars of the heaven: Lat., of (the) heaven: Ital., of the heaven: Rheims, of heaven: E. V., of the sky. 11 : 16; Gr., But now (a) better they stretch forth the hands towards, that is, (a) celestial. 12 : 22; Gr., But ye are come to Zion mount, *kai*, even, (a) city of God living, Jerusalem celestial: Margin to E. V., "The Christian Church may be called *heavenly* in respect of its origin, its doctrines, and its final destiny."—Ed. [Yes, in respect to the true doctrines of the Bible; but not in respect to the doctrines by which Orthodoxy has marred its teachings.] 12 : 23; Gr., . . . *en*, on, heavens written: Lat., (the) heavens: Ital., in, or, upon, the heavens: Rheims, written in the heavens: E. V., written in heaven. 12 : 25; Gr., . . from out of heavens: Lat., out of (the) heavens: Ital., (speaketh) from the heaven: Rheims, and E. V., from heaven. 12 : 26; Gr., . . . the heaven: Ital., the heaven: Rheims, and E. V., heaven.

James 1 : 17; 3 : 17; Gr., . . . from above: [equivalent to, from the heavens, from God.] 5 : 12; Gr., . . . swear neither by the heaven, &c.: Lat., by (the) heaven: Ital., neither by the heaven: Rheims, and E. V., neither by heaven. 5 : 18; Gr., and the heaven rain gave.

1 Pet. 1 : 4; Gr., . . . watched, or, guarded, at heavens for you: Lat, in (the) heavens: Ital., in the heavens: Rheims, reserved in heaven: E. V., the same. 1 : 12; Gr., . . . which now are angeled —messengered, announced, through those good angeling you *en*, by means of, through, (a) *pneuma*, breath, holy, sent from out of *ouranos:* Lat., *Spiritu* [in the ablative without any preposition], with, or, by, (a) breath, holy sent out of (the) heaven: Ital.,

per, through, by, the *Spirito* Holy sent from the heaven: Rheims, the Holy Ghost being sent down from heaven: E.V., them that have preached the gospel unto you with the Holy Ghost [i. e., with the holy breath] sent down from heaven; which things the angels desire to look into: Margin, "There may be an allusion here to the fact of the cherubim in the holy of holies bending toward the mercy seat."—Ed. 1 Pet. 3: 22; Gr., . . who is on right hand of God, being transported, conveyed, *eis*, upon, on, in, *ouranos*, [i. e., as before seen, upon, on, in, the clouds of heaven]: Lat., Who is on the right hand of God, *deglutiens*, unswallowing, death, that of (a) life eternal heirs we might be made, departed in, or, through (the) heaven: [Ainsworth gives *glutino*, to glue, and *glutio*, to swallow; and gives *deglutino*, to unglue; he does not give *deglutio*, but the *de* before *glutio* would have the same meaning as before *glutino;* hence *deglutiens mortem* would be, unswallowing death, i. e., causing death to cast up]: Rheims, Who is on the right hand of God, swallowing down death, that we might be made heirs of life [the article *a* should be given before the Lat. word life in such connection] everlasting, being gone into heaven: Ital., The which being gone into *cielo*, the heaven, air, sky, is at the right hand of God: E. V., Who is gone into heaven, and is on the right hand of God. [The Greek manuscript or other copy from which my Gr. copy and the Ital. of this verse were taken must have been different from the manuscript or other copy from which the Lat. and Rheims of the verse were taken. This is one of the instances, and there are many others, which support the Rev. J. Macnaught's remark, p. 111, "So much, and far more, of confusion and uncertainty hangs over the history of the New Testament Canon no less than the Old:" and on which, at p. 85, after comparing passages, he says: "On such slender bases rests the enormous dogma of Scriptural infallibility;" (i. e., that the Scriptures as they have come down to us are infallibly correct.) Hence, too, the wisdom of the rule which Whately so often insists on; p. 115, "that of not interpreting single texts by themselves, but judging them partly by the general drift and tenour of the whole discourse, examining what goes before and what follows, and partly from a comparison of one passage with another, so as to reconcile each part of Scripture with the rest." How necessary this rule is in reading the E. V., the reader of these pages is competent to judge. And if any passage could be found either in what we call the original, or in any version, which seems, or might be construed

so as, to conflict with the general tenour and system of the Bible; it should, if it cannot be construed consistently with such tenour and system, be rejected as incorrect, or as an interpolation in support of men's inventions. Indeed it is a wonder that the Scriptures have not been more corrupted, considering that they were for so many ages almost exclusively in the hands of ecclesiastics who employed themselves in "Paganizing Christianity," to use an expression of Draper; and in imposing upon implicit faith humanity the enormous system that has prevailed for ages, and still prevails; but which in this age makes more infidels than Christians.] 2 Pet. 1: 17; E. V., Such a voice to him from the excellent glory. 1: 18; Gr., And this voice we heard out of *ouranos* [singular, without the article,] born, or, produced: Lat., out of (the) heaven: Rheims, And this voice we heard brought from heavens: Ital., And we heard this voice brought from the heaven: E. V., this voice which came from heaven we heard. 3: 7; Gr., the heavens. 3: 10; Gr., the heavens. 3: 12; Gr., *ouranoi* [plural, without the article]: Lat., heavens, [*the* may be used, or not]: Rheims, Ital., and E. V., the heavens.

1 John 5: 7; Gr., . . . in the heaven: Lat., in (the) heaven: Ital., in the heaven: Rheims, and E. V., in heaven. [This is the verse before shewn to be an interpolation. But even if genuine, the Gr., 'the heaven,' equivalent, as we have seen, to, the heavens, defeats what Orthodoxy attempts from it.]

Rev. 3: 12; Gr., . . . down out of the heaven: Ital., from the heaven: Rheims, and E. V., out of heaven. 4: 1, and 2; Gr., . . in the heaven: Ital., in the heaven: Rheims, and E. V., in heaven. 5: 3; Gr., And *oudeis*, nothing, not anything, in the heaven, nor upon the earth, nor under the earth, was able, &c.: [a strong expression such as we often make to express impossibility]: Ital., And *niuno*, nobody, neither in *cielo*, the heaven, air, sky, &c.: Rheims, and E. V., No man in heaven, nor in earth, &c. 5: 13; Gr., And every created thing which is in the heaven and *en*, on, the earth and under earth and *epi*, upon, the sea which exist, *kai*, even, *ta*, those, all in them, I heard saying, &c.: [This includes the winged of heaven, and every created thing upon the face of the earth, and the worms, &c., under ground, and the fishes of the sea, and includes inanimate things]: Ital., in the heaven: Rheims, and and E. V., in heaven. 6: 13; Gr., And the stars of the heaven: Ital., of the heaven: Rheims, and E.V., of heaven. 6: 14; Gr., And *ouranos*, heaven, [singular, without the article]: Ital., *il cielo*, the

heaven: Rheims, and E. V., the heaven. 8: 1; Gr., . . . in the heaven: Ital., *nel cielo*, in the heaven: Rheims, and E. V., in heaven. 8: 10; 9: 1; 10: 1, and 4; Gr., . . . out of the heaven: Ital., *dal cielo*, from the heaven; Rheims, and E. V., from heaven. 10: 5; Gr., . . . lifted up the hand of him *eis*, to, or, into, the heaven: Ital., *al cielo*, to the heaven: Rheims, and E. V., to heaven. 10: 6; Gr., the heaven: Ital., *il cielo*, the heaven: Rheims, and E. V., heaven. 10: 8; Gr., . . . out of the heaven: Ital., *dal cielo*, from the heaven: Rheims, and E. V., from heaven. 11: 6; Gr., . . . the heaven: Ital., *il cielo*: Rheims, to shut heaven, that it rain not: E. V., the same. 11: 12; Gr., And they heard (a) sound, or, voice, great out of the heaven, . . . And they ascended into the heaven *en*, on, or, in, the cloud: Ital., *dal cielo*, from the heaven, . . . *al cielo*, to the heaven, upon, or, in, the cloud: Rheims, from heaven, . . . to heaven in a cloud: E. V., the same. 11: 13; Gr., . . . of the heaven: Ital., *del cielo*, of the heaven: Rheims, and E. V., of heaven. 11: 15; Gr., . . . *en*, at, or, in, the heaven: Ital., *nel cielo*, at, or, in, the heaven: Rheims, and E. V., great voices in heaven. In 11: 19; 12: 1, 3, the Gr., is, in the heaven: Ital., in the heaven [with the article]: Rheims, and E. V., in heaven. 12: 4; Gr., . . . of the stars of the heaven: Ital., *del cielo*, of the heaven: Rheims, and E. V., of heaven. 12: 7, 8, 10; Gr., . . . at, or, in, the heaven: Ital., *nel cielo*, at, or, in, the heaven: Rheims, and E. V., in heaven. 12: 12; Gr., Therefore *euphrainesthe*, let be rendered gay, or, cheerful, or, let be gladdened, the heavens, *kai*, yea, or, and, *hoi*, those, in them lodging, or, dwelling: [the winged of heaven: we have the same Gr. word used of the hills, &c.:] Ital., . . . he cheered, or, rejoiced, O heavens: Rheims, Therefore rejoice, O heavens: E. V., (ye) heavens. 13: 6; Gr., in the heaven: Ital., *nel cielo*, in the heaven, air, sky: 13: 13; Gr., out of the heaven. 14: 2; Gr., out of the heaven: The Ital. uses the article in each: Rheims and E. V., heaven, in each. 14: 6; Gr., . . . *en*, at, or, in, *mesouranēmati*, the position of the sun at its meridian height, the meridian: Ital., through the midst *del cielo*, of the heaven: Rheims, flying through the midst of heaven: E. V., fly in the midst of heaven. 14: 13; Gr., . . . out of the heaven: Ital., *dal cielo*, from the heaven: Rheims, and E. V., from heaven. 14: 17; 15: 1, and 5; Gr., in the heaven: Ital., *nel cielo*, in the heaven: Rheims, and E. V., in heaven. 16: 11, and 17; Gr., of the heaven: Ital., *del cielo*, of the heaven: E. V., of heaven. 16: 21; Gr., hail *ek*, out of, the heaven: Ital., *dal cielo*, from the heaven:

Rheims, and E. V., heaven. 18 : 1, and 4 ; Gr., out of the heaven : Ital., *dal cielo :* Rheims, and E. V., from heaven. 18 : 5 ; Gr., For have followed one another of her the sins as far as the heaven : [Scripture language for, have been exceedingly great] : Ital., For her sins are joined the one behind the other even *al cielo*, to the heaven : [i. e., put in a row or line would reach to the heaven] : Rheims, For her sins have reached unto heaven : E. V., the same. 18 : 20 ; Gr., Be rendered gay *epi*, over, her O *ouranos*, [without the article, but defined, as we have seen,] the heaven, air, sky : Ital., *O cielo* [defined] the heaven, air, sky : Rheims, Rejoice over her, (thou) heaven : E. V., the same. 19 : 1 ; Gr., *en*, at, on, in, the heaven : Ital., *nel cielo*, at, upon, in, the heaven : Rheims, and E.V., in heaven. 19 : 11 ; Gr., the heaven : Ital., *nel cielo :* Rheims, and E. V., heaven. 19 : 14 ; Gr., *en* the heaven : Ital., the same, [with the article] : Rheims, (that are) in heaven : E. V., (which were) in heaven. 19 : 17 ; Gr., . . . saying to all the birds which flying in midst of heaven : Ital., in midst *del cielo*, of the heaven : Rheims and E. V., of heaven. 20 : 1, and 9 ; Gr., out of the heaven.: Ital., *dal cielo*, from the heaven : Rheims, v. 1, from heaven ; v. 9, out of heaven : E.V., the same. 21 : 1 ; Gr., And I saw *ouranon kainon*, (a) heaven new, extraordinary, unknown ; for the first *ouranos* and the first earth *parēlthe*, were excelled, or, surpassed, and the sea not exists,—is—as yet : Ital., were passed : Lat., were changed into : [The Gr., Ital., and Lat., might be rendered, were passed away ; to pass away, being a definition given to the verb *parerchomai*, after the definitions, to excel, surpass : but to say that these heavens and this earth are to pass away contradicts all Scripture ; see Isai. 65 : 17, before given, and many other passages which shew that this earth is to be renewed, restored from the effects of sin, and to be a habitation of righteousness, i. e., that a restored and righteous mankind shall dwell upon it] : Rheims, And I saw a new heaven and a new earth, for the first heaven, and the first earth was gone, and the sea is now no more : E. V., the same, with *passed away* instead of *gone*. [But even, the first heaven and earth gone, or, passed away, need not signify destruction : they would be gone, passed away, if changed to a dwelling place of righteousness ; and the very next two verses shew this.] 21 : 2 ; Gr., And I John saw the city the holy, Jerusalem new, extraordinary, unknown, coming down *ek*, out of, the heaven, &c. : Ital., *dal cielo*, from the heaven, sky : Rheims, and E. V., out of heaven. 21 : 3 ; Gr., . . . out of the heaven : Ital., *dal cielo :* E. V., out of heaven.

[Read the verse in the E. V.] 21 : 10; Gr., out of the heaven: Ital., *dal cielo:* Rheims, and E. V., out of heaven. 22 : 1, 2; Gr., And he shewed to me a pure, or, clear, river of water of life, &c.: v. 3, Gr., In midst of the spacious way of it, and of the river, *enteuthen kai enteuthen*, hence and thence, (a) tree of life, making fruits twelve, according to month one each producing the fruit of it: [of *it* may mean, of the tree, or, the fruit proper for each month; probably the latter]: and the leaves of the tree, *eis*, for, *therapeia*, service, or, sanative treatment, of the nations. [What more beautiful or expressive figure could be used to represent earth and them that are to dwell on it restored to the primitive state?] Ver. 3; Gr., And any malediction not shall be more. Mat. 21 : 43, should have been given in its order: Gr., For this reason, say I to you, [i. e., because they rejected, &c., v. 42,] that shall be taken away from you the *basileia*, sovereign rule, government, of [i. e., proceeding from] God, and shall be given to (a) people doing [for which will do; and so the Ital. has it; the Rheims has, yielding] the fruits of it. [We have seen that the *basileia* of God and the *basileia* of the heavens mean the same, both meaning the sovereign rule, government, proceeding from God. This verse, as do many others, shews, that this *basileia* proceeding from God,—from the heavens, called by the Rheims, and E. V., the kingdom of God, means, the reign on earth of righteousness.]

The New Testament, though the Gr. *ouranos* is not used in it as many times by nearly 100 as it is in the Gr. of the Old Testament, taking all the four gospels; and not as many times by more than 100, taking only one of the gospels; yet has *ouranos* in the plural a great many more times than it is found in the plural in the Gr. of the Old Testament.

In Matthew alone, *ouranos* in the plural, and with the article, is used 55 times; and in the plural without the article 10 times. From the end of John's Gospel to the end of Revelation, it is used in the plural with the article 15 times, and in the plural without the article 9 times; making in all 89 places where *ouranos* is used in the plural in the New Testament: whereas of the 366 places where *ouranos* is used in the Gr. of the Old Testament, it is in the plural only 29 times; 23 times in the plural with the article, and 6 times in the plural without the article: and is not once found in the plural in the Pentateuch. In Mat. *ouranos* is used in the singular without the article 8 times. From the end of John's Gospel to the end of Revelation, *ouranos* is used in the singular with

the article 71 times; and in the singular without the article 16 times; and in Rev. 19: 17 the Gr. is, *en mesouranēmati*, at, or, in, or, on, the position of the sun at its meridian height,—the meridian: Lat., in middle of (the) *caelum:* Ital., in, or, upon, middle of the *cielo:* Rheims, . . . through the midst of heaven: E. V., all the fowls that fly in the midst of heaven.

In the Greek of the Old Testament, *ouranos* in the singular without the article is used 54 times. In the New Testament, taking Matthew's Gospel, it is used in the singular without the article but 24 times.

And now again, reader, we can ask Orthodoxy, what has become of its heaven? The *place* it assigns to the omnipresent Jehovah.

Our examination of the Douay, Rheims and E. V. word *heaven* has brought us out just where it must necessarily have done; for Scripture cannot contradict itself. The Scriptures having taught us, under the words before examined, that there is no such thing as the Orthodox soul or spirit, to go to the Orthodox hell or the Orthodox heaven; and no such thing as the Orthodox death of the wicked, namely, eternal life in misery, and no such place as the Orthodox hell, or as the Orthodox paradise; it was imposible they should teach the Orthodox heaven. And accordingly, there is not a passage in all Scripture where the Heb. *shmim*,—Gr. *ouranos*—Douay, Rheims, and E. V. so often *heaven*, means anything else than the heavens.

Professor Draper informs us, p. 263–4, that 'the localization of heaven,' i. e., the making it a place, fixing a place for it, was sanctified by Gregory the Great, elected to the Papacy A. D. 590. The Professor says: "Under him was sanctified that mythologic Christianity destined to become the religion of Europe for many subsequent centuries, and which adopted the adoration of the Virgin by images and pictures soon to adorn magnificent churches built to her glory; the efficacy of the remains of martyrs and relics; stupendous miracles wrought at the shrines of saints; the perpetual interventions of angels and devils in sublunary affairs; the truth of legends far surpassing in romantic improbability the stories of Greek mythology; the localization of heaven a few miles above the air, and of hell in the bowels of the earth, with its portal in the crater of Lipari." And at p. 383–4, the Professor informs us, that in or shortly before A. D. 1294, Peter Morron was elected pope, under the title of Celestine Fifth. But that this had scarce-

ly been done when his incapacity became conspicuous and his removal imperative. And that Benedetto Gaetani, "through a hole perforated in the pope's chamber wall, at midnight, in a hollow voice, warned him that he retained his dignity at the peril of his soul, and in the name of God commanded him abdicate. And so, in spite of all importunity, he did. His abdication was considered by many pious men as striking a death-blow at papal infallibility. So Benedetto Gaetani, whether by such wily procurements or not, became Pope Boniface VIII., A. D. 1294. His election was probably due to King Charles." "In the opinion of many it was not possible for a pope to abdicate. Confinement in prison soon, A. D. 1296, determined that question. The soul of Celestine was seen by a monk ascending the skies, which opened to receive it into heaven."

We have now reached our last subject,

RESURRECTION.

The teaching of Scripture on this subject in passages already given in the preceding pages is so clear and conclusive that a reference to them, giving the pages, would be entirely sufficient. But we shall receive so much useful instruction by examining the subject fully that the reader, I have no doubt, will think the requisite space well occupied.

I begin with the book called Job, the oldest of the Scripture writings, supposed (with good reason) to have been written by Moses.

Job 5 : 26; Heb., Thou shalt go to, or, be brought, carried, to grave, &c. 6 : 9; Heb., That having begun God, he may even crush me, the residue [i. e., that which is left] hand of him may even cut off of me: A metaphor, says Ges., under *btso*, (the verb used here), taken from a weaver who cuts off the finished web from the thrum, citing this verse and Isai. 38 : 12: Gr., Having begun, &c., . . . wholly *aneletō*, let him take away, destroy, me: Lat., And he who hath begun, let him consume me, let him loose his hand, and cut me down: Douay, And that he that hath begun may destroy me, that he may let loose his hand, and cut me off: Ital., *E*, even, that it would please God to grind me, . . . and unmake me: E. V., Even that it would please God to destroy me; . . . and cut me off. 6 : 18; E. V., . . . they go to nothing, and perish. 7 : 8;

Heb., . . . and nothing I, or, I not. 7 : 9 ; Heb., *kle*, finished, spent ; vanished away, (a) cloud, and gone ; thus who descending *shaul* not cometh up. 7 : 21 ; Heb., . . . in dust *ashkb*, I shall lie down, . . . but nothing I, or, I not. 8 : 13 ; Heb., . . . *u*, yea, hope of impious shall be lost, or, perish. 8 : 14 ; Heb., of whom *iquth*, is cut off, hope of him, *u*, yea, house of spider, hope of him : Ges., under *quth*, renders, whose hope is cut off. 8 : 20 ; Heb., Lo, God not will reject, or, contemn, (a) perfect. [The word *contemn* shews what *shame*,—*ignominy*, in Dan. 12 : 2 means.] 8 : 22 ; Heb., Haters, or, enemies, of thee shall be clothed of [with] ignominy, *u*, yea, house of wicked, nothing it, or, it not : [the grave is called a house, as we have seen.] 10 : 7 ; E. V., Thou knowest that I am not wicked. 10 : 9 ; Heb., Remember now that like, or, as, clay thou hast wrought me, [i. e., as the potter fashioneth clay], and to dust thou wilt bring back, or, return me. [Neither the Gr., nor the Lat., nor the Douay, nor the Ital., has an interrogation mark at the end of the verse] : the E. V. is, and wilt thou bring me into dust again ? Job 13 : 28 ; Heb., *u*, yea, *eua*, himself [i. e., Job : Ges., under *eua*, cites several Scripture passages where *eua* is used for *himself*, and for *this*] as, or, like, *rqb*, rottenness, or, rotten wood, *ible*, [from *nbl*], is brought to nothing : Gr., *Ho*, Who, [Job himself, see v. 17], is to be let fall into disuse : Lat., Who am to be consumed, &c. : Douay, Who am to be consumed as rottenness : Ital., Whence, or, Therefore, *costui*, this man, is undone like the wood worm-eaten : E. V., And he, as a rotten thing, consumeth : Margin to the E. V. word *he*, " *This man*, a form of expression common both in Greek and Heb. for *I*"—Ed. [The Editors, manifestly took, 'this man' from the Ital. ; which gives 'this man ;' near enough the sense ; but not the Heb. exactly, nor the Gr., nor the Lat. exactly ; as the Gr. and Lat. above given shew.] 14 : 6 ; Heb., Look away from upon him, *u*, and, he will cease, or, *u*, that, he may cease, until he shall see, or, enjoy the light of, as (a) hireling, the day of him : [Job, as we have seen, says he was not wicked : he therefore hoped and expected to be raised from the dead ; and this verse expresses the same that he expresses in Job 14 : 14] : Douay, and E. V., that he may rest : Margin, that he may cease. Job 14 : 12, *u*, So that, (a) man *shkb*, lieth down, [the same verb used in 7 : 21, and for which the Douay, and E. V., there give, shall sleep], and not *iqum*, shall rise, or, exist ; *od*, so long as, *blti*, except, (the) heavens they shall not be aroused ; *u*, yea, or, and, not *ioru*, shall they be uncovered, from sleep of them : [i. e., as

Job plainly teaches, the not wicked, equivalent to, the just, they who shall be accounted just]: Gr., as long as the heaven not be joined together: [equivalent to the Heb. except the heavens]: Lat., till be worn away *caelum:* Douay, till the heavens be broken: Ital., So (when) the man lieth down in earth, and he not riseth up again; until not (there be more) heavens (the dead) not shall be roused, or, awakened, *e*, yea, or, and, not shall be revived [i. e., made to live again] from their sleep: E. V., So man lieth down, and riseth not: till the heavens (be) no more, they shall not awake, nor be raised out of their sleep. Ver. 13; Heb., *mi itn*, who will give, (Ges. says, this is a phrase used in wishing, equivalent to, Oh, that it were,) in *shaul* thou mayest hide me, that thou mayest cause me to lie hidden until cease from nostrils of thee [for, until thine anger cease]; that thou mayest set me *hq*, (a) definite limit, or, appointed time, and mayest be mindful of (i. e., retain in memory says Ges., under *zkr*) me: [i. e., and not forget me,—not forget to raise me from among the dead]: Gr., If indeed beneficial in *hades* thou having watched, or, guarded, me, having hid me, indeed, until may cease thine anger, and may order, or, arrange, to, or, for, me a time *en*, at, which remembrance of me thou mayest bring about: Lat., and Douay, Who will grant me this, that thou mayest protect me *in inferno*, the lying below, Douay, in hell, and hide me till thy wrath pass, and appoint me a time when thou wilt remember me? Ital., O that thou wouldest hide me moreover under ground, (*e*) conceal me until thy wrath might be appeased; (*e*) might set to, or, for, me some term, or, bound, (after the which) thou mightest be reminded, or, put thyself in mind, of me: E. V., O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past; that thou wouldest appoint me a set time, and remember me. For v. 14 see p. 278, under John 12: 25; Job 14: 15; Heb., *tqra*, thou wilt call to me [*qra* is defined to call to any one], and I shall answer thee, for, (a, or, the) work of hands of thee thou wilt, or, mayest, desire. Job 15: 22; Heb., *la iamin*, he leaneth not upon, buildeth not upon, to return from, or, out of, darkness [the grave]: Gr., He relieth not upon that he may return, &c.: Lat., He trusteth not that he may return, &c.: Douay, He believeth not that he may return, &c.: Ital., He not dependeth upon at all of to be able to issue out of the darkness. Job 15: 30, see p. 364. 15: 34; Heb., For *ode*, that which testifies, of impious, lean [is], *u*, yea, fire [of the grave] shall consume houses of them who bestow gifts: [The grave, as we

have seen, is called a house; and here, by a common figure, the house, the container, is put for the contained: the fire of the grave shall consume the impious, can have no other meaning consistent with Job's teaching but annihilation, never to be raised from the dead; for *ode* in Gen. 31: 52, the Douay gives, a testimony; Ital., and E.V., a witness]: Gr., For *marturion*, (a) proof, place where proof is given, of impious, [i. e., unpious], death [is]; fire indeed shall burn houses of them who take bribes: Lat., and Douay, For the congregation of the hypocrite (is) barren, and fire shall devour their tabernacles who love to take bribes, Lat., who gifts gladly take: Ital., For the gathering together of the profane (shall be) abandoned, or, wasted, and, or, yea, the fire shall consume the tabernacles of (such as take) gifts: see E. V. Job 16: 22; Heb., When years of number are passed by, *u*, so that, the way not shall I return I shall go: Lat., and Douay, . . . and I am walking in a path by which I shall not return. Job 17: 1; Heb., The *ru-ach*, breath, [*ru-ach* is the Heb. word for which the Gr. gives *pneuma*, breath, and the Lat. *spiritus*, breath, and the Ital. *spirito*, breath; for which Lat. and Ital. words the Douay, Rheims, and E. V., so often give, spirit] of me *hble*, is wasted, (Ges., under *hbl*, gives the Heb. words used here, *ru-ach i hble*, and renders them, "my breath is destroyed, i. e., my vital strength is exhausted," citing this verse), the days of me are extinguished, the graves for me. 17: 13; Heb., Though *aque*, I be strong, or, though I endure, *shaul* (the) house of me; in darkness is spread out bed of me: Gr., Though indeed I should hold out, *hades* of me the house; indeed in darkness is spread of me the bed: Lat., Though I should bear with, *infernus* the house of me (is), *et*, yea, in darkness I have strewed my couch: Ital., Although I amuse myself with hope, the sepulchre (will be) the my house, I shall make the my bed in the darkness: Douay, If I wait hell (is) my house, and I have made my bed in darkness: E. V., If I wait, the grave (is) mine house, (Margin, 'or, surely I await the grave as my house'–Ed.) I have made my bed in the darkness. Job 17: 14; Heb., *l*, to, *shht*, pit, (especially the sepulchre, says Ges., citing this verse, and Job 33: 18, 30; Ps. 30: 9,) I have given name, father of me; thou, mother of me and sister of me, to worm: the Gr. here gives *thanatos*, death, for the Heb. *shht:* [so that the Hebrews who translated the Heb. Scriptures into Greek made death and the grave to be equivalents; whereas Orthodoxy is not content to let the wicked remain in death—the grave—for ever; but makes death to the wicked to be eternal life in misery]:

the Ital. gives, to the *fossa*, grave: Lat., and Douay, to rottenness: E. V., to corruption. 17: 15; Heb., where *aphu*, altogether, the hope of me; and the hope of me who shall lie in wait for? [i. e., who shall behold by being raised to life from the grave?] Ital., And where (is) now the my hope? Yes, the my hope? Who shall see it? See E. V. Ver. 16; Heb., *bdi*, in sufficiency for me, *shal*, for *shaul*, the grave, it [my hope] shall descend it, *am*, if, together upon dust descended. [I think this is the true rendering, and better than that given of this verse at p. 434, where the reader will see a rendering of the Heb., and the renderings given by the different versions: or *bdi* may be for *bdie*, for which Ges. gives, in the protection of Jehovah.] Job 18: 5; Heb., Truly *aur*, light, (the light of life, says Ges., referring to Job 3: 16, 20; more fully, says he, Ps. 56: 13, *aur hiim*, which he renders, 'light of life:' *hiim* is plural, but is uniformly rendered, life) of unjust shall become extinct, and not shall be lighted [like a candle] *shbib*, flame, of him: Ges., for *shbib* gives, flame, citing this verse: [This necessarily means, that the unjust will not be raised to life. It can have no other meaning; for as to the light of this life, it becomes extinct both to just and unjust]: The Douay is, Shall not the light of the wicked be extinguished, and the flame of his fire not shine? Ital., Yes, the light of the wicked shall be extinguished, and no spark of fire to them *rilucera*, shall be relighted: see E. V. Job 18: 6; Heb., *aur hshk*, light of darkness [i. e., darkness and not light] in house [i. e., grave] of him, *u*, yea, *nr*, candle, or, lamp, in him *idok*, shall be extinct [i. e., shall not be lighted]: Gr., . . . indeed the *luchnos*, light, or, lamp, in him shall be extinct: Lat., light is made dark in tent of him, and candle, or, light, which, for, or, with regard to, him shall be put an end to: Douay, The light shall be dark in his tabernacle, and the lamp that is over him shall be put out: Ital., The light shall be made dark in their tabernacle, *e* their lamp shall be extinct round about them: E. V., The light shall be dark in his tabernacle, and his candle shall be put out with him. In Prov. 13: 9, Solomon uses this language of Job: the Heb. there is, . . . but *nr*, the candle, or, lamp, of unjust *idok*, shall be extinct. [These verses, also, can have no other application than to resurrection; for as to this life, the lamp of all who die is extinct. Their application can be no other than that the unjust will never be raised to life from the dead: that as to them death is a finality.] Job 18: 18; Heb., He [the wicked] shall be thrust away from *aur*, light [the light of life] into darkness, &c. Ver. 21; Heb., surely

these (the) houses, of wicked, yea, this *mqum*, (the) place, or, abode, of them not *ido*, will know, or, care for, God [i. e., whom God will not know, or, care for: David has equivalent language in Ps. 49 : 11, graves of them houses of them for ever]. Job 19 : 25; Heb., But I have come to know, or, I know, *gal*, (the) Redeemer, of me liveth, and *ahrun*, at last, upon dust *iqum*, he [i. e., Job himself; see Job 13 : 28, before given] shall arise, or, exist: [Redeemer, means, God; see Job's language in 5 : 17, 20.] Job 19 : 26; Heb., *u*, yea, after *ouri*, the skin of me, [poetically used for the whole of him; see Ges., under *our*, citing Job 2 : 4; 18 : 13,] *nqphu*, they shall have destroyed, (i. e., says Ges., under *nqph*, after my skin [for, I] shall be destroyed, citing this verse), *zat*, this, (this shall come to pass, says Ges., in his citation of this verse,) *u*, namely, or, that, *mn*, by means of, *bshr*, flesh, of me *ahze*, I shall see, God: [The flesh, here, is used for the whole living person: it is often so used: and to shew such use of *bshr* Ges. cites Prov. 14 : 30; Eccles. 2 : 3; 5 : 6; and other passages. In Eccles. 2 : 3 the Heb. is, *bshri*, flesh of me; Gr., the flesh of me; Lat., and Douay, my flesh: Ital., life: E. V., myself: [*ahze*, I shall see, God, means, enjoy the divine presence, says Ges., under *hze*, citing this verse, and Exod. 24 : 11; Ps. 11 : 7; Heb., the upright doth see [i. e., enjoy] the face, presence, of him; Ps. 17 : 15; Ps. 63 : 2.] The Lat. of Job 19 : 25 is, For I know that my Redeemer liveth, and that at last (day) out of earth I shall be raised up: Douay, For I know that my Redeemer liveth, and in the last day I shall rise out of the earth: Ital., Now, as to me, I know (that) my Redeemer liveth, and that at the last (day) *egli*, he, [i. e., Job himself, or, this man, as the Margin gives for the E. V. *he* in 13 : 8,] *si levera*, shall be lifted, upon the dust: E. V., For I know (that) my Redeemer liveth, and (that) he shall stand at the latter (day) upon the earth: [What are we to tkink of this E. V. rendering; opposed as it is to all the other versions, and opposed as it is by the marginal rendering by our Orthodox Editors of Job 13 : 28? The character called Job in the poem is a representation of a just man; and therefore the writer makes him say, he shall arise, or, exist, upon dust.] The Lat. of Job 19 : 26 is, And again I shall be compassed about with my skin, and in my flesh discern my God: Ital., And (though) after the my skin this (body) be gnawed, yet I shall see with the my flesh God: E. V., And (though) after my skin (worms) destroy this (body), yet in my flesh shall I see God. Ver. 27; Heb., Whom I *ahze*, shall see, enjoy the pre-

sence of, for myself, *u*, yea, eye of me, and not *zr*, of stranger; all this to be completed, or, fulfilled, at *hqi*, the definite limit, or, appointed time, of me: [*hq*, used here, is the word used by the same writer, and in like connection, in Job 14: 13, before given, and, of course, means the same here as there: the meaning in both places is,—when he, a just man, shall be raised from the dead]: Lat., Whom I myself shall discern, *et*, even, my eyes shall look towards, and not another: is laid by, or, laid up, this my hope in my bosom: Douay, Whom I myself shall see, and my eyes shall behold, and not another: this my hope is laid up in my bosom: Ital., The which I shall see, the my eyes (*lo*, it, or, him) shall see, and not another; the my reins to me be consumed in bosom: E. V., Whom I shall see for myself, and mine eyes shall behold, and not another; (though) my reins be consumed within me (Margin, in my bosom.) [The translators into Greek seem to have taken *hqi* for *hiq*—bosom; the Greek being: all these to be accomplished to me in bosom; which may mean, all these (things are) in my bosom (for, hope,) to be accomplished. It may be that their text read *hiq* instead of *hqi*. If *hqi* be the correct text, the rendering is as I have given above: *hq* and *hiq* are different words. In the Hebrew the *i*, of me, is always joined to the noun. In view of such language as is used in these verses, and throughout this oldest book, how idle it is to imagine that the writer of it had any idea of Orthodoxy's immortal soul,—immortal spirit, which Orthodoxy says will see God, nay, go to him, immediately after death. The teaching of this writer plainly is, that no one will see God, in the sense in which 'see' is here used, except by being raised from the dead. How idle would be the language, and the expression of the hope, 'in my flesh I shall see God,' if he had any idea of ever seeing him in any other way, or by any other means, than with his bodily eyes, as a living man raised to life from the grave. And the book just as plainly teaches that there will be no resurrection except of the just.] Job 20: 4, 5, 6, 7; Heb., whether this knowest thou: from as long as from put man upon earth, that [we would put the word *that* first, that from, &c.,] shoutings for joy of unjust, from near [for, short, see Ges. *qrub*], *u*, yea, joys of impious so long as a wink: though ascend to heavens *shia*, height, of him, *u*, yea, head of him to cloud touch, v. 7, as dung of him *lntsh*, altogether, or, for ever, *iabd*, he shall be lost, destroyed, perish; (the) having seen him shall say, where he? [Where he? is a Heb. way of saying, he is no where; he exists not.] (Ges. under *abd*, the verb

from which *iabd*, above used, comes, says, it is used also of other living creatures as perishing, citing Job 4 : 11 ; and is used, also, of houses, citing Amos 3 : 15 ; and also of hope, citing Ps. 9 : 18 ; 112 : 10 ; Prov. 10 : 28 ; 11 : 7 ; Ezek. 12 : 22, where, also, the Heb. has *abd*, is perished ; the E. V., there has, faileth.) The Gr. in v. 7 has, *eis telos*, to end, or, wholly, shall be lost, destroyed, perish. In v. 6, the Ital. has, his loftiness : E. V., his excellency. Job 20 : 8 ; Heb., As dream he shall fly away, and not shall be found, *u*, yea, *idd*, [from *ndd*,] he shall flee away, as vision of night : Gr., as *phasma*, apparition, spectre, phantom, nocturnal. Read E. V. v. 11, 26, 29 ; 21 : 13, 17, 18, 26. Job 21 : 30 ; Heb., Though in day *aid*, of calamity, (so given by Ges., citing this v. and Ps. 18 : 18,) *ihshk*, may be spared (the) wicked ; in day of outpourings *iublu* [from *ibl*], they shall be borne, or, carried : (as to the grave, says Ges., citing this verse and v. 32 ; Job 10 : 19 ; Hosea 10 : 6 ; in each of which the same verb *ibl* is used). Ver. 32 : Heb., *u*, even, he to graves *iubl* [from the same verb *ibl* used in v. 30], shall be borne, or, carried, and upon *gdish*, sepulchral heap, shall watch : Gr., *kai*, even, or, but, he to graves is borne away : Lat., And he to sepulchres shall be waited upon, or, conveyed, and in mass, or, pile, of dead shall watch : The Ital. of v. 30, and 32 is : v. 30, That the wicked (is) restored to the day of the decay, or, ruin, when the angers are poured out. Ver. 32 ; Then afterwards [after his death] he is carried to the sepulchres, and not waiteth more to other than the grave : The Douay is, v. 30, Because the wicked is reserved to the day of destruction, and he shall be brought to the day of wrath. Ver. 32, He shall be brought to the graves, and shall watch in the heap of the dead : E.V., v. 30 ; That the wicked is reserved to the day of destruction ? they shall be brought forth to the day of wrath. Ver. 32, Yet shall he be brought to the grave, and shall remain in the tomb. [Observe, reader, the word *forth* introduced in the E. V., verse 30 ; 'they shall be brought forth to the day of wrath.' This would be a capital text for some Orthodox preacher, and I dare say it has been a text from which Orthodoxy's system of soul from hell and body from grave to be brought forth to eternal punishment, has been thundered. It is not likely that such preacher would take the E. V. verse 32 as a part of the text, or read it in connection with v. 30.] In Prov. 21 : 16, Solomon uses language equivalent to that of Job 21 : 32 : the E. V. in Prov. 21 : 16 being, The man . . . shall remain in the congregation of the dead.

Job 24 : 19 ; Heb., Drought, also heat, *igzlu*, take away, waters of snow ; *shaul* (the) sinning : Ital., The dryness and the heat steal the waters of the snow ; (so) the sepulchre (steals) them that have sinned : E. V., Drought and heat consume the snow waters, (so doth) the grave (those which) have sinned : The Lat. gives *inferus ;* the Douay, hell. [The grave as a finality to the wicked is necessarily the sense. If nothing beyond decay in the grave were meant, *that* occurs to just as well as to unjust.] 24 : 24 ; Heb., They are lifted up, or, they lift up themselves, a little while, *u*, and, or, then, they are not, [i. e., exist not ; it is the substantive verb included in *ain ;* see Ges., under *ain.*] (Margin to E. V., are not), *u*, yea, they are smitten ; as *kl*, (a) totality, they are gathered (i. e., to the dead, says Ges., under *qphts*, citing this verse), *u*, yea, as head of ear of corn [meaning, probably, the decayed silk] they are cast off. Job 27 : 15 ; Heb., The survivors of him [the wicked, v. 13] in death shall be buried [i. e., death shall be the last of them] : Gr., in death shall be ended, terminated : Lat., shall be buried *in interitu*, in extinction : Ital., shall be buried in death itself : Douay, They that shall remain of him shall be buried in death : E. V., the same. 27 : 19 ; Heb., The rich (Ges. says, the haughty, impious, inasmuch as riches are the fountain of pride, and pride is used in Hebrew as equivalent to impiety, citing this verse ; Isai. 53 : 9 ; Mat. 19 : 23,) *ishkb*, shall lie [in the grave, as fully given in Ps. 88 : 5, where the Heb. is *shkbi qbr*, that lie in the grave,] and not shall be gathered ; eyes of him he openeth, or, may open, *u*, and, or, but, he not is,—not exists : [An Oriental way of speaking ; a dead man is represented as opening his eyes and finding that he does not exist] : Gr., . . . *kai*, but, or, and, not he is,—not he exists. Job 28 : 22 ; Heb., *abdun*, the place of destruction, abyss, (nearly synonymous with *shaul*, says Ges., citing this verse, and Job 26 : 6 ; Prov. 15 : 11,) and death say : [The grave and death are here represented as speaking.] 30 : 23 ; Heb., that I should know death will return, or, bring back, me, yea, house *muod*, of set time, or, of assemblage, of every living : Ges., citing this verse, gives the Heb. words, and renders, " the place of the assemblage of all living," i. e., says he, of *hades*, [the grave] : Gr., that death me *ektripsei*, will rub out, annul [i. e., bring to nothing,] cause to perish. Job 30 : 24 ; Heb., This verse is rendered by Ges., under *boi*, thus : " Prayers avail nothing, when God stretches out the hand, nor in his destruction (i. e., says he, sent by God) does outcry profit them : Douay, But yet thou stretchest not forth

thy hand to their consumption: and if they fall down thou wilt save: Ital., However, not will he stretch the hand to the grave; (they that there are within) cry they, when he destroyeth: E. V., Howbeit, he will not stretch out (his) hand to the grave, though they cry in his destruction: [There is no word for grave, either in the Heb., or the Gr., or the Lat., and the Douay does not use grave: the E. V. took it from the Ital.] Job 31: 3; Heb., Whether not destruction to wicked, yea, *nkr*, not to be known, to them that do iniquity: Gr., *apoleia*, loss, perdition, destruction: Lat., Whether not *perditio*, loss, abolishment, is to unjust, yea, or, and, turning away from them that work injustice: Ital., The ruin, or, decay, not (is) it for the perverse, and the *accidenti strani*, accidents strange, for the workers of iniquity? E. V., (Is) not destruction to the wicked? and a strange (punishment) to the workers of iniquity? 31: 23; Heb., For, terror to me destruction of [i. e., from] God. Job 32: 22; Heb., I know not how to flatter; as *moth*, little thing, will take away me maker of me: Gr., . . . moths will eat me. Job 40: 12, 13; Heb. v. 12; View every arrogant, lay them together, and trample unjust under. Ver. 13; Heb., Hide them in dust together; faces [for, persons, as we have seen,] of them shut up in, or, by, burying them: Ges., under *hbsh*, cites this verse, and renders the Heb. words, 'shut up their faces in darkness'—[The Heb. word here for which he gives darkness, is, *thmn*, for which he gives, to hide, bury; showing, as is before shown, that darkness is used for the grave]: Douay, v. 12; Look on all that are proud, and confound them, and crush the wicked in their place. Ver. 13; Hide them in the dust together, and plunge their faces into the pit. See E. V.

Having now got from this earliest sacred record the glorious truth, that they who have died and shall die in Christ will be raised to life again; and the sad truth, that all who have died and shall die in their sins will never again see the light of life; we shall find, (as would necessarily be the case; for Scripture could not, and does not, contradict itself,) that these are the truths taught throughout all Scripture on the subject of Resurrection.

Next in order is the Pentateuch. The same doctrine we have had from the Book called Job is the doctrine of the Pentateuch.

Numb. 23: 10; given p. 44.

In 1 Sam. 28: 8 and verses following, we have the Witch of Endor; see p. 412, 13, 14, 15.

Job 14: 14; given, p. 278, under John 12: 25.

David teaches the same doctrine. Ps. 16: 9, 10; given at p. 113, 114. Ps. 16: 11; see E. V. 17: 14, 15; see E. V. Ps. 31: 17; Heb., . . . shall be ashamed, or, ignominious, unjust, *idmu* [from the verb *dum*,] they shall be silent in *shaul:* Gr., *hades:* Lat., *infernus:* Douay, hell: Ital., *sepolcro:* E. V., grave: For the noun *dume* Ges. gives, place of silence; poetically used, says he, for *hades;* citing Ps. 94: 17; 115: 17.

Ps. 37: 9; Heb., For, evil doers *ikrtun*, shall be extirpated, cut off, perish, fail; the Gr. verb here is *exolothreuō;* the Lat., *exterminо*, defined, to exterminate; Douay, and E. V., shall be cut off; *u*, but, [those] awaiting Jehovah [i. e., in their graves; the same figure used by Job in 14: 14, and, no doubt, taken by David from Job,] *eme*, those, shall receive as an inheritance earth. 37: 20; Heb., For unjust *iabdu*, shall be lost, destroyed, perish; yea, adversaries of Jehovah like preciousness of lambs *klu*, shall be finished, spent, perish: *b*, in, or, as, smoke *klu*. 37: 22; Heb., So that blessed of him shall receive as an inheritance earth; but cursed of him *ikrtu* [see v. 9, *ikrtun*.] 37: 27, 28; Heb., v. 27, Turn aside from evil and do good, and *shkn*, lie down, or, rest, *l*, to, or, for, hidden time. Ver. 28, For Jehovah *aheb*, breatheth after [i. e., desireth, or, loveth] *mshphth*, that which is just, and not will leave forsaken [in the grave] the excellent, or, pious, of him; *l*, to, or, for, hidden time they shall be guarded, kept, watched, or, at hidden time they they shall be observed, or, attended to; but seed, or, grain, of unjust *nkrt* [see *ikrtun* in v. 9.] 37: 29; Heb., Just shall receive as an inheritance earth, and shall dwell forever upon it. Ps. 37: 37, 38; given under Numb. 23: 10, p. 44, 45, 46.

Ps. chap. 49; given, p. 132 to 143.

Ps. 68: 20; Heb., This God, for us God for deliverances, or, salvations; in that to Jehovah Lord, from death goings out [i. e., of the just, expressed here by David by *us*]: Gr., The God of us the God of the *sōzein*, to bring back safe, snatch from death, yea, of the *kurios* the exits from the death. [From the Gr. verb *sōzō*, used here, from which is the Gr. noun *sōtēria*, defined, recovery, restoration, we learn that the E. V. words, save, and salvation, so often used in the New Testament, mean, restoring from death,—the grave.]

Ps. 71: 20; Heb., . . . *tshub*, thou wilt bring back, restore, renew, *thii*, thou wilt cause to live again, *u*, him, (for, me,) yea, from deep hollows of this earth *tshub*, thou will bring back, restore, renew; *tol*, thou wilt take up, or, bring up, him, (for, me): for the

Heb. verb *hie* (whence *thii*,) used in the verse, the Gr. uses its verb *zōopoieō*, to restore to animation, make alive again.

Ps. 88 : 5 ; Heb., Among dead prostrated, like slain lain down in grave whom not thou bringest to mind again, yea, those from hand of thee *ngzru*, excluded, cut off.

Ps. 94 : 23 ; Heb., And he will render upon them [the unjust; see preceding verses in E. V.], *aun*, nothingness, of them, yea, in wickedness of them *itsmit*, will extinguish, them ; *itsmit*, will extinguish, them Jehovah God of us. [Here we have death as a finality ; expressed in the New Testament by, the wages, penalty, of sin is death.]

Ps. 101 : 8 ; Heb., Presently *atsmit* [see *itsmit*, in the last verse cited,] I will extinguish all unjust of earth, so that *krit* [from *krt*] will extirpate, cause to perish, from *oir*, anger, Jehovah, (or, from city of Jehovah), all doers of iniquity. Ges. gives *oir*, twice, marked exactly alike : the first he defines, heat of anger ; heat of mind ; the second he defines, a city, a town. It seems to me that the first is meant here : city, or, town, of Jehovah does not seem to correspond with the word *earth* in the first clause of the verse. Hence, perhaps, it is, that the Douay, and E. V., give *land* instead of *earth* in the first clause.

Ps. 102 : 18 ; Heb., Let be written this, *l*, as to, with regard to, *dr*, age, *ahrun*, latter, or, last, *u*, that, or, namely, people created, or, produced, shall celebrate Jehovah.

Ps. 112 : 10 ; Heb., Unjust shall see [the honour of him mentioned in v. 9] and shall be irritated ; teeth of him shall gnash, and wasting away, or, dissolving, lusts, or, delights, of unjust, he shall be lost, destroyed, perish. [Orthodoxy, in other passages, would have the wicked, or, rather the Orthodox souls of them, gnashing teeth in the Orthodox hell.]

Ps. 115 : 17 ; Not those dead can celebrate Jehovah, *u*, namely, or, that is, not any gone down to *dume*, place of silence. [See Ps. 31 : 17, before given.]

Ps. 119 : 119 ; Heb., Dross, or, refuse, thou causest to return every unjust, of earth ; [i. e., to earth ; equivalent to, to dust thou shalt return, as a finality ; else it has no significance] : Ital., Thou reducest, bringest back, to *niente*, nothing, not at all, all the impious of the earth, (like] scum : E. V., Thou puttest away all the wicked of the earth, &c.

Ps. 140 : 10 ; Heb., . . . into fire [the fire of the grave] let them fall ; into ditches [for, graves], *bl iqumu*, that they rise not, or, exist

not: Ital., into *fosse*, ditches, trenches, graves, (whence) they cannot rise up again: see E. V. 143 : 11; see p. 158. 146 : 4; Heb., Goeth forth *ru-ach*, breath, of him, he returneth to dust of him; in day *that abdu*, are lost, perish, thoughts of him: Gr., *pneuma*, breath, (for, *ru-ach*): Lat., *spiritus*, breath: Douay, *spirit*: Ital., *fiato*, breath: E. V., His breath.

Prov. 2: 22; Heb., but unjust from earth *ikrtu*, (see Ps. 37 : 9, before given], yea, acting perfidiously shall be swept away, or, wiped away, from it. 3 : 18; Heb., Tree of lives [life] she to them that hold fast on her: [an allusion to the tree of life in the garden in which the first pair were placed.]

Prov. 10 : 25; Heb., As passeth tempest and *ain*, not, exists not, unjust; but just shall be founded for ever: [when raised from the dead]: v. 28, 30, see E. V.

Prov. 11 : 7; Heb., At death of man unjust, is lost, or, perished, hope; yea, hope *aunim*, of nothings, negations, is lost, or, perished. Ver. 21; Heb., Hand in hand not shall be declared innocent, wicked; but seed, or, grain, of just shall bring forth: [Paul, in 1 Cor. 15 : 37, speaking of resurrection, says, bare grain is sown.] Prov. 11 : 23; Heb., Object of desire of just, surely good; hope of unjust *obre*, passeth away, or, perisheth: Rheims, the expectation of the wicked is indignation: Ital., (but) the hope of the impious (is) indignation: E. V., is wrath. 11 : 31; Heb., Lo, just, in, or, on, earth shall be completed, or, finished, or, recompensed; much more, unjust and sinner: [we have elsewhere, the unjust are written in earth. If we give completed, finished, for the Heb. verb *shlm* used here, we have a paronomasia; much more, unjust shall be completed, finished, in earth: this is, probably the meaning.] Prov. 12 : 7; Turned back, unjust, and *ain*, not exists, of them; [*ain* includes the substantive verb to exist, as we have seen]; but house, [grave] of just *iomd*, shall stand up, arise: [the grave, the container, is here, by a familiar figure, put for that which is contained in it.]

Prov. 12 : 28; Heb., In path of justice [for, justness], life; but path of trodden way, to death: [death here can only mean as a finality; else it has no significance; for all die]: Ital., In the way of justice (there is) life; and in the way of (their) by-paths not (there is) death: E. V., In the way of righteousness (is) life, and (in) the pathway (thereof there is) no death: [One would suppose that the Ecclesiastics who gave us the E. V. would have looked either at the Gr., or the Lat., or the Douay, (all which give the

same sense as the Heb.) before following the Ital. of this verse. Prov. 13 : 9 ; Heb., Light of life, just shall gladden ; but lamp of unjust shall become extinct : [i. e., for ever ; it can have no other sense.] Ver. 13 ; Heb., contemning word, shall be destroyed on account of it ; but reverencing precept, he *ishlm* shall be completed, restored, or, shall receive the reward.

Prov. 14 : 12 ; Heb., There is path to face of man ; but *ahrit*, latter state, of it treadeth, or, ways of, death : [as a finality ; for just die also] : Gr., . . . but the end of it cometh to bottom of *hades :* Douay, There is a way which seemeth just to a man : but the ends thereof lead to death : see E. V.

Prov. 14 : 32 ; Heb., In wickedness of him *idhe*, is thrust away (i. e., perishes, says Ges., under *dhe*, citing this v.) unjust ; but *ihse*, confides at, or, in, death of him, just : Ges., under *hse*, citing this verse, renders " the righteous confides (in God) in his death," i. e., says he, when dying, or as about to die.

Prov. 15 : 10 ; Heb., . . . hater of rebuke, or, correction, shall die [as a finality of course ; for the just die.] Ver. 24 ; Path of life, to lifting up, to turning mind to ; so that he may escape, or, be removed, from *shaul* beneath : Gr., . . in order that bending outwards from the *hades sōthē* [from *sōzō*], he may be brought back safe, or, saved from death : [This is an example of the meaning of the Gr. verb *sōzō*, so often used in the New Testament,—to bring back, save, from death, the grave : and this is the meaning of the word *save* and *salvation*, so often used in the E.V.] : the Douay is, that he may decline from the lowest hell : Ital., to be extracted from the *inferno* (that is) beneath : E. V., that he may depart from hell beneath.

Prov. 18 : 21 ; Heb., Death and life, in hand [for, power] of tongue ; and breathing after, [i. e., loving], it, shall eat fruit of it.

Prov. 20 : 20 Heb., Who . . . shall become extinct lamp of him, in *aishun*, little man, of darkness : (i. e., says Ges., " in the middle of the darkness," citing this verse : The Heb., the little man of the eye, means the pupil of the eye, in which, says Ges., as in a glass a little image of a man is seen, citing Deut. 32 : 10 ; Prov. 7 : 2 ; in each of which the word is used : he says, this pretty figure is used in many languages.)

Prov. 21 : 16 ; given before, in connection with, shall remain in the tomb.

Prov. 23 : 14 ; 24 : 12 ; see p. 170. 24 : 14 ; see p. 171,-2.

Prov. 24 : 20 ; Heb., For not shall be *ahrit*, (an) afterwards, (a)

latter state, to wicked; lamp of unjust shall be extinguished: [necessarily meaning, for ever]: Douay, For evil (men) have no hope of things to come; the lamp of the wicked shall be put out: Ital., For not shall there be any reward for the wicked; the lamp of the impious shall be extinguished: E. V., For there shall be no reward to the evil (man); the candle of the wicked shall be put out.

[We thus have, in Proverbs, the testimony of Solomon on this subject, concurrent with that of Moses in Job and the Pentateuch, and with that of David in the Psalms.]

Isai. 5 : 24; see E. V., What stronger figure could be used for utter extinction, annihilation?

Isai. 25 : 8; 26 : 14; see E. V.

Isai. 26 : 19; Heb., *ihiu* [from the verb *hie*,] shall live again, revive, dead of thee; *nble*, (the) fallen, or, withered, of me *iqumun*, shall arise, come forth, exist; *eqitsu*, shall be awakened, and shall shout for joy, lain down in dust, for dew of herbs dew of thee; *u*, but, dust, or, earth, *rphaim*, of Rephaites, (a nation of the Canaanites beyond Jordan, famous on account of their gigantic stature, says Ges. I think it is sometimes used in a general sense for men of violence,) *tphil*, [this may be from the verb *tphl*, and if so, it is, shall be spit out, i. e., contemned, or it may be from the verb *nphl*, and if so, it is, shall become a ruin; as in Isai. 30 : 13; where, for *nphl*, Ges. gives, as a rupture, breach, (of a wall) becoming a ruin: Douay, as a breach that falleth: Ital., as a rupture falling: E. V., as a breach ready to fall]: the Gr. in Isai. 26 : 19 takes *tphil*, to be from *nphl*; and gives the last clause of the verse thus: but the earth, or, dust, of the impious *peseitai*, shall fall in, sink, perish: Lat., shall live thy dead, my slain shall rise again; awake and praise, who dwell in dust, for dew of light thy dew, and *terra*, earth, or, land, of giants thou shalt diminish into ruin: Douay, Thy dead (men) shall live, my slain shall rise again: awake, and give praise, ye that dwell in the dust: for thy dew is the dew of the light: and the land of the giants thou shalt pull down into ruin: Ital., Thy dead shall return to life, the my body dead (also it, and) they shall be raised from the dead. Awake, and rejoice, ye that dwell in, or, upon, the dust; for (what, or, such as, is) the dew to the herbs, (such shall be) the thy dew, and the soil, or, earth, shall throw, or, cast, the *trapassati*, passed over, ended, ceased: E. V., They dead (men) shall live, (together with) my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew (is as) the dew of herbs, and the earth shall

cast out the dead. [Does, ye that dwell in dust, and, the dead, in the E. V. verse, mean all the dead? Again, the word *body* is not used in the Heb., Gr., Lat., or Douay; the E. V. takes dead *body* from the Ital.: Why did it give *dead* for the Ital. *trapassati?*]

Isai. 34 : 12; Heb., . . . all princes of her shall be *aphs*, nothing, or, come to an end.

Isai. 40 : 17, 22, 23, 24; 41 : 11, 12, 24, 29; see E. V.

Isai. 43 : 17; Heb., . . . together they shall lie down, [in the grave], not *iqumu*, not shall they exist, or, come forth, or, arise; they are extinct, as flax they are gone out, or, quenched: Ges., under *kbē*, citing this verse, renders, they are quenched like a wick.

Isai. 50 : 11; Heb., . . . from hand of me shall be this to you; of, or, because of, affliction *tshkbun*, ye shall lie down in death, or, the grave: [*tshkbun*, is from *shkb*, to lie down, very often used of death, says Ges., citing 1 Kings 2 : 10; 11 : 43; 14 : 20, 31; 15 : 8, 24; 16 : 6, 28; and, of the dead, citing Isai. 14 : 8, where he renders, 'since thou wast laid down,' i. e., says he, hast died; and Isai. 14 : 18; 43 : 17 [before given]; Job 3 : 13; 20 : 11; 21 : 26; Ps. 88 : 5; in each of which the verb *shkb* is used.]

Isai. 51 : 8; Heb., For as garment shall eat them moth, yea as wool shall eat them *ss*, moth, or, weevil; but just of me shall be caused to exist for ever, yea, *ishuoti*, delivered of [by] me, to circle of circles, or, to age of ages, [equivalent to *for ever* in the verse]: Ges. defines *ishuoe*, poetically, *ishuote*, says he, 'that which is delivered,' citing Ps. 3 : 2; 80 : 2; Isai. 26 : 1, 18; in each of which the word is used: in its poetical form in the verses in Psalms, and in Isai. 26 : 18.

Isai. 57 : 2; Heb., He [the just, v. 1,] shall enter safety, or, peace; shall be at rest on, or, in, beds [i. e., graves, as we have seen] of them, *elk*, (the) walking (i. e., says Ges., the living), just, or, upright: [i. e., they who have lived a just, upright life. The language of the Catacombs is the language of this verse.]

Jerem. 17 : 13; Heb., Hope of Israel, Jehovah; all deserting thee *ibshu*, shall be dried up, or, put to shame,—ignominy; (the) turned aside from me, in earth shall be written. Jer. 51 : 39; Heb., I will make them drunken, to the end that they may exult, and sleep (a) sleep eternal, and not awake, saith Jehovah. Ver. 57; Heb., . . . and they shall sleep (a) sleep eternal, and not awake, saith that King; Jehovah of hosts, [hosts of the heavens, as we have seen], name of him.

Several passages from Ezek. have already come in our way under other words, and have been given.

Daniel 12 : 1 ; Heb., And at time *that* which to be, *iomd*, shall arise *mikal*, [composed of *mi k al:* in the Heb., words and letters are all written together.]—*mi k al*, who like God, [god-like, divine, holy], that leader, or, prince, that great, that ariseth *ol*, over, or, as a rule, standard of, people of thee; and shall be time of distress which not having been from existing of nations until that time: and at time *that* shall be brought forth people of thee every which, or, every of which, having attained to being written in book: (i. e., says Ges., in the book of life, citing Ps. 69 : 28) : Dan. 12 : 2 ; Heb., *u*, yea, many sleeping in earth's dust [meaning the same as those written in the book of life, at the close of v. 1] shall be awakened, *ale*, these (are) to (a) life eternal, but *ale*, others, (are) to contempt to contempt eternal. [*Ale* . . . *ale*, means, these . . . others; see Ges., citing Isai. 49 : 12; where *ale* is used three times: the Ital. there gives, the ones . . . the others . . . the others . . . Douay and E. V., these . . . these. So *ahd* . . . *ahd*, means one . . . another; Exod. 17 : 12 : the Ital., and E. V., there give, one . . . the other. So *ane u ane*, means, hither or thither; 1 Kings 2 : 36, 42 : Ital., neither here nor there: Douay, and E. V., any whither.]

For the meaning of the closing words of Dan. 12 : 2, I refer to Job 8 : 22, before given. What greater ignominy than the grave for ever, the grave of a dog?

In this v. Dan. 12 : 2, we have only to insert *are* before 'to (a) life eternal,' and *are* after 'others,' and this v. teaches what all Scripture teaches, namely, the resurrection of the just, and the non-resurrection of the unjust. The Heb. Scriptures rarely, almost never, use the substantive verb *to be* in any of its parts. Hence we have *are*, *shall be*, *is*, *was*, *were*, &c., inserted all through the different versions, including the E. V. And many such insertions are found in this very book of Daniel. And in this very 12th chap. alone we have inserted in the E. V., v. 1, *that shall be ;* v. 6, *was*, and *it shall be ;* v. 7, *was*, and *it shall be ;* v. 8, *shall be ;* v. 9, *are ;* v. 11, *there shall be.* And in this very verse James's Ecclesiastics actually did insert a word, and *that* a word wrongly inserted; the Ital. having inserted *e*, which is generally rendered *and*, though the E. V. sometimes renders it yea. The Ital. gives, the ones to life eternal, and the others to infamy (*e*) to infamy eternal: the Lat. gives, *alii* . . . *alii ;* to be rendered, some . . . others: the Douay gives, some . . . . others: Gr., *houtoi*, these . . . *houtoi*,

others. The E. V. could insert a word it had no right to insert, but not a word which the sense requires to be inserted or to be understood, and which it inserts in numberless instances all through the Bible. And Orthodoxy not only will not insert the proper word; nor agree that it is to be understood; but, in the first place, refuses to read, these . . . others, as if perceiving that *these* would refer to the many that shall awake; and, next, (as it so becomes necessary it should do), for *many*, reads, *all* shall awake; and thus insists that this verse teaches, not only the resurrection of the just, but also, the resurrection of the unjust, to Orthodoxy's eternity of misery; and, having got thus far in its attempt to derive its dogma from this verse, (which is its standard Old Testament text for the dogma), it must of course crucify,—subdue—the verse to the end, and insist, that shame (and) everlasting contempt, mean, eternal conscious misery. The insertion of *are* once in the verse, that is after *these*, is sufficient: *these*, that is, the many who shall be awakened, *are* to a life eternal; but others, (necessarily meaning, those who will not be awakened), to contempt to contempt eternal. Indeed, without inserting *are* at all, the verse is perfectly plain: Heb. yea many sleeping . . . shall be awakened; *these*, i. e., these many, to a life eternal; others, i. e., those who will not be awakened, to contempt, &c.: the word *are* would necessarily be to be understood after *these*, and after *others*.

Having met the name *mi k al*, Douay, and E. V., Michael, let us understand who is signified by it in the prophecy. Ges. defines *mikal*, who like God. *Mi* is generally interrogative; but is used also for pointing out; Ges., citing 1 Kings 1 : 20. *Mikal* occurs, also, in Dan. 10 : 13; where the Heb. is, . . . but lo *mikal*, first of those leaders, or, princes, those chief, came to help of me. We are dealing with prophetic language,—the peculiar language of prophecy. The E. V., in 10 : 13, gives, Michael, one (Margin, "or, the first") of the chief princes. Our Editors, in the margin, say, this may mean Christ himself. I have no doubt it means the Christ, the Christ of prophecy.

As to *ol*, in Dan. 12 : 1, and its meaning—as a rule, or, standard, or, example to be imitated, all which Ges. gives for it, citing Ps. 110 : 4, and other passages. The Heb. in Ps. 110 : 4 is, . . . thou, priest for ever (i. e., thou *art* a priest for ever) *ol dbrti mlki-tsdq*, which Ges., under *dbre*, renders, according to the manner of Melchisedec. The two Heb. words are, *mlk*, king, *tsdq*, of righteousness,—justness. Ges. gives the two words together, and de-

fines them, "king of righteousness; king of Salem—Jerusalem, and priest of Jehovah;" citing Gen. 14: 18; Ps. 110: 4. So that the Christ, to be a priest according to the manner of Melchisedec, was to be a priest of Jehovah, and king of righteousness.

We have, also, the Archangel, i. e., the chief angel, messenger, —*apostolos*, sent one, the Chief Apostle, i. e., the chief sent one. All the apostles were sent ones; *apostolos* is, a sent one; one sent on a mission. The Christ was the Chief sent one,—angel—messenger,—apostle. He was also a prophet; both a *for-speaker* and *a fore-speaker;* in both which senses he spoke for God. We thus have his three titles; prophet; *mlki-tsdq*, priest of Jehovah, and king of righteousness. And his title *Messiah* . . is in Heb., *msh-ih*, anointed of Jehovah; for which, says Ges., the Gr. gives, the *Christos* of *kurios*, [the Gr. *christos* is, anointed], a title of honour, says he, given to the kings of Israel as being consecrated to God by anointing, and therefore holy; citing 1 Sam. 2: 10, 35; 12: 35, and many other passages. And for the Heb., that priest which *msh-ih*, he cites Lev. 4: 3, 5, 16, i. e., says he, the high priest.

Habak. 2: 4; see p. 216.

Wisdom, 3: 3, 4; see p. 227.

2 Macab. 7: 9, 14; see p. 254.

We proceed to the New Testament.

Mat. 3: 9; Gr., And think ye not to say: Father we have which Abraham: for I say to you, that is able God out of these stones to awaken children to Abraham. [This was said to the Pharisees, who, as elsewhere also appears, thought that all Israel, or, at least all Pharisees, because children of Abraham, would be raised from the dead. It is elsewhere said, flesh and blood cannot inherit, &c.: which means, as has been well said by another, not because you are of the flesh and blood of Abraham, i. e., children of Abraham, will you inherit, &c.]

Mat. 3: 12; Gr., . . . and he will bring together the wheat of him, but the chaff he will burn to ashes with (a) fire unextinguishable [i. e., the fire of the grave to utter extinction.]

Mat. 5: 20; Gr., For I say to you, that if not shall superabound the justice [for justness] of you more than of the Scribes and Pharisees, ye shall not come into the *basileia*, sovereign rule, royalty, government, of [i. e., proceeding from] the heavens.

Mat. 7: 13, 14; Gr., . . . wide the gate . . . which leading to the *apoleian*, loss, perdition, &c. Ver. 14; Gr., For narrow . . . which

leading to the life, &c. [*The life* can mean nothing else than life from the dead; and loss, perdition, in v. 13 can mean nothing else than extinction and non-resurrection.]

Archbishop Whately, as to the meaning of the words life and death, in reference to the just and the unjust, has the following: "And yet, to *their* condition [that of the unjust] the words 'life' and 'immortality' never are applied in Scripture. If therefore we suppose the hearers of Jesus and his Apostles to have understood, as nearly as possible in the ordinary sense, the words employed, they must naturally have conceived them to mean, if they were taught nothing to the contrary, that the condemned were really and literally to be 'destroyed,' and cease to exist; not, that they were to exist for ever in a state of wretchedness. For they are never spoken of as being kept alive, but as *forfeiting* life."

"And again, 'perdition,' 'death,' 'destruction,' are employed in numerous passages to express the doom of the condemned. All which expressions would, as I have said, be naturally taken in their usual and obvious sense, if nothing were taught to the contrary."

The Archbishop then proceeds to say, that "from other expressions, as 'everlasting fire,' 'unquenchable fire,' 'where their worm dieth not, and the fire is not quenched,' &c., a large proportion of Christians infer that the expressions, 'perdition,' 'death,' 'destruction,' &c., are to be understood, not in their ordinary sense, but figuratively, to signify an immortality of suffering." But the Archbishop answers, very sensibly, and conclusively, that the expressions, 'everlasting fire,' &c., [as above,] "may mean merely that there is to be no *deliverance*,—no revival,—no restoration,—of the condemned. 'Death' simply, does not shut out the hope of being brought to life again: 'eternal death' does. 'Fire' may be *quenched* before it has actually consumed what it is burning: 'unquenchable fire' would seem most naturally to mean that which destroys it utterly."

This book of the Archbishop is calculated to do good; but he would have done more good if, for reasons that we may conjecture, he had not kept his gloves on while handling his Orthodox hell fire brethren. And he would have done still a vast deal more good (he being confessedly one of (to say no more) the ablest Ecclesiastics of the century), if he had got entirely right himself, (he may have been so in his own mind,) and had been able to use Heb. Scripture language, that used in the originals, instead of using, as

he generally does, the language of the E. V. And to me it is marvellous that he should sometimes use language from which he may be supposed possibly to mean, that the unjust do not become finally extinct at and by death; but are to be put an end to at some later period by a course of more or less protracted suffering. Having got to the idea of the final extinction of the unjust, it is almost incredible that such a man should not see that death was that final extinction.

Does the reader think it any thing short of absurdity to suppose, that the people who heard the Christ and his Apostles did not understand their words 'death,' and 'life,' 'perdition,' 'death,' 'destruction,' in their ordinary sense: that they would take these words to be figurative; and would take the expressions 'everlasting fire,' 'unquenchable fire,' 'their worm dieth not, and the fire is not quenched,' to be literal? accustomed as they were to the Oriental hyperbolical style of speaking. Fire being the destroying element, these last expressions were the strongest possible figurative representations of utter extinction at and by death. One would think, that if the Christ and his Apostles, by *death* meant eternal life in misery, it would have been no more than fair towards the hearers they addressed, clearly to define what they meant by the word. They had not the benefit of our Orthodox teachers.

In Mat. 8: 11, the Gr. is, the *basileia* [see Mat. 5: 20] of [i. e., proceeding from] the heavens; [equivalent, as we have seen, to, proceeding from God]. In v. 12 the Gr. is, But those sons, or children, of that *basileia* shall be cast out into that darkness which outer; there shall be the wailing and the gnashing of the teeth. The Orthodox Alford, in a note to this verse, says, the children, [i. e., they of the flesh and blood of Abraham,] means, the natural heirs, but disinherited by rebellion; and that, the darkness the outer, means, outside the lighted chamber of the feast, citing Mat. 22: 13; Ephes. 5: 7, 8. And as to the wailing and gnashing of teeth he says: The articles here are not possessive, as Middleton supposes; they rather import the notoriety and eminence of the wailing and gnashing.

Mat. 10: 38; see p. 257–8.

Mat. 10: 39; see p. 262. I add here: shall find the *psuchē*, breath, of him, means his breath shall be restored,—he shall be made alive again,—be a child of the resurrection.

Mat. 11: 5; E. V., . . . the dead are raised up. Does this mean all the dead? See the v. And does the E. V., the dead, in Mat.

10 : 8, and, the dead, in Isai. 26 : 19, mean all the dead? Mat. 13 : 38; Gr., . . . the good seed, these are the children of the *basileia* [see Mat. 5 : 20]; but the tares are the children of the *poneros*, bad [seed.]

Mat. 17 : 13; Jesus himself says: Gr., . . . he shall be raised again. See also Luke 9 : 22, given after.

Mat. 18 : 3; Gr., . . . unless . . . ye shall not enter into the *basileia* of [i. e., proceeding from] the heavens: for this, Alford gives, 'into the Christian state.' The Rheims, and E. V., give, into the kingdom of heaven. [What has the reader of the E. V. formerly understood, and what do hearers of Orthodox sermons understand, by the kingdom of heaven?]

Mat. 18 : 6; Gr., But whoever shall give cause of offence one of these small, or, unimportant, which believing in me, it were useful to him [i. e., it would have been] that he had hanged (a) millstone of an ass upon the neck of him and that he had sunk in the midst of the sea: Alford gives, and that he should have been drowned; i. e., says he, 'before the day when he gives this offence.' [I have actually had this verse cited to me from the E. V. as sustaining the theory, the immortal soul and the resurrection of the unjust. It might have been better for him in many senses: one is sufficient for such a conceit: he would not have had that sin to repent of: to say nothing of the *hyperbole;* a very common figure in Scripture. This, and many equally idle attempts to derive such a theory from the Bible, are just so many proofs that there is no such theory in the Bible.]

Mat. 18 : 11; Gr., For came the son of the man *sōsai* [from *sōzō*, the meaning of which has been given] *to*, the, or, that which was, *apolōlos*, lost, perished.

Mat. 18 : 14; Gr., So not is (a) will, or, desire, before the Father of you, which *en*, on, or, in, heavens, that should be lost, perish, one of these small, or unimportant [which believing in me, v. 6].

Mat. 19 : 16; Gr., . . . what good shall I do that I may have (a) life eternal? Ver. 17; Gr., Why callest thou me good? None good but one, God; but if thou wishest to come to, or, into, *tēn zōēn*, that life, keep the precepts.

Mat. 19 : 25; Gr., . . . who then *dunatai*, is able to, or, can, *sōthēnai*, [from the same verb *sōzō*], be brought back from death, [i. e., receive a life eternal from the grave; and that this is the meaning of the verb *sōzō*, (for which the Rheims, and E. V., give, *save*,) is shewn by what Christ says in the subsequent verses, in-

cluding verse 29; which is, Gr., And every who . . . (a) life eternal shall receive as a portion.

Mat. 20: 28; Gr., Just as the son of the man not is come to be served, but to serve; yea, the *psuchē*, breath, of him (a) price paid for a ransom in exchange for many. [*Many*, the same word used in Dan. 12: 2. Why does not Orthodoxy read *all* for *many* here, as it does there? And does *many* in Isai. 53: 12 mean *all?*]

Mat. 22: 23–32, Christ's answer to the Sadducees; see p. 323, 4, 5. I give again here v. 30; Gr., For in the resurrection neither marry they, nor are given in marriage, but *ōs*, as, just as, like, *angeloi*, messengers, announcers, of God *en*, on, or, in, *ouranos* are: Ital., *nel cielo*, upon, or, in, the sky, the heaven: ['the resurrection,' in this answer of Jesus to the Sadducees, who denied any resurrection, necessarily means, the entire resurrection,—all that will be raised: all that will be raised, he says, will be like *angeloi*, &c. The verse is a plain proof that none but the just will be raised. For God *en ouranos*, see Mat. 18: 14.]

Mat. 25: 46; Gr., And *apeleusontai* [from *aperchomai*], shall go away, metaph., die, drop off, says Donnegan, *houtoi*, these, *eis*, in, or, to, *kolasis*, (a) cutting off, eternal; but the just (are) *eis*, to, or, for, (a) life eternal. [*Kolasis* is from the verb *kolazō*, to cut off.] It occurs in the Gr. of Ezek. 18: 30; Gr., . . . turn away from all the impieties of you, and not shall they be to you *eis*, to, or, for, *kolasis*, (a) cutting off, of (i. e., by reason of) iniquity: Douay, and E. V., iniquity shall not be your ruin. And in Ezek. 44: 12; Gr., . . . and it became to the house of Israel *eis*, to, or, for, *kolasis*, (a) cutting off, of [by reason of] iniquity: Douay, and were a stumbling block of iniquity to the house of Israel: E. V., and caused the house of Israel to fall into iniquity. And in Wisdom of Sol. 3: 2, 3, 4; Gr. v. 2, They seemed in eyes of foolish *tethnanai*, to have lain dead, or, perished, and was reckoned an injury the issue, or, termination, of them, v. 3, And the from us going, or, carrying, (a) crushing, but they are in *eirēnē*, peace, rest: [the language of the Catacombs]: v. 4, For and though in, or, as to, sight of men *kolasthōsin* [from *kolazō*], they be cut off, the hope of them of immortality full: [i. e., they had in life that hope]: Douay, v. 2, In the sight of the unwise they seemed to die: and their departure was taken for misery: v. 3, And their going away from us, for utter destruction: but they are in peace. Ver. 4, And though in the sight of men they suffered torments, their hope (is) full of immortality: E. V., v. 2, same as Douay, except *is taken*,

for the Douay *was taken:* v. 3, same as the Douay, except *to be*, for the Douay *for*, before 'destruction:' v. 4, For though they be punished (Douay, though they suffered torments) in the sight of men, yet (is) their hope full of immortality. And in Wisd. of Sol. 16: 9; Gr., For, them indeed bites of locusts and of flies, or, gnats, killed, and not was found (a) cure to, or, for, the *psuchē*, breath, of them, [i. e., for *them*,] because befitting they were by such *kolasthēnai* [from *kolazo*], to be cut off: Douay, For the bitings of locusts and of flies killed them, and there was found no remedy for their life: because they were worthy to be destroyed by such things: E. V., For, them the bitings of grasshoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such. Does the E. V., by giving *punished* for the verb *kolazo* here, mean what Orthodoxy would have us understand by the E. V. word *punishment* for *kolasis* in Mat. 25: 46, namely, eternal conscious punishment; and that by grasshoppers and flies in the Orthodox hell? And in 2 Pet. 2: 9 we have, Gr., *oide*, knew *kurios* pious out of trial, or, temptation, to deliver, but unjust *eis*, to, or, for, (a) day of decision, or, final issue, *kolazomenous* [from *kolazo*], to be cut off, to keep. Read in E. V. the preceding verses, Lot's deliverance: v. 9 shews the cutting off of the inhabitants of Sodom and Gomorrah: The Rheims is, The Lord knoweth how to deliver the godly from temptation, but to reserve the unjust unto the day of judgment to be tormented: E. V., . . . knoweth . . . and to reserve the unjust unto the day of judgment to be punished. And in 1 John 4: 17, 18, we have, Gr., *En*, through, *that* [the love of God, v. 16] is perfected the love [love] with us, that freedom of speech we may have at the day of the *krisis*, the decision, or, final issue: *hoti*, that, or, because, just as he [Jesus, v. 15] is [for, was, or, will be,] also we are [will be] in this world. Ver. 18; Gr., Fear not exists in the love, but the perfect love casteth out the fear: for the fear [fear] *kolasis*, cutting off, hath: who, indeed, fearing, is not perfected in the love: For *kolasis*, in v. 18, the Rheims gives, pain; and the E. V., torment.

Mat. 26: 24; Gr., The son of the man indeed *hupagei*, is brought down, or, under, just as *gegraptai*, is written [it was predicted that he would be put to death], but alas to that man through whom the son of man was handed over: good *ēn*, was, *autō*, to him, if not were born that man. [I have heard this verse also cited as giving support to the theory—the immortal soul and

the resurrection of the unjust, to eternal conscious misery: as if such a theory could derive any countenance from a comparison of Judas's treason and his being eternally branded as a traitor to his Lord, with never having existed: to say nothing of the expression being a phrase.]

Mat. 27: 52, 53; Gr., And the *mnēmeia*, secure places where precious things are stored up and preserved, were opened; and many *somata*, persons, of those lain down to rest, or, sleeping, holies, stood up, or, arose: v. 53; Gr., And going out of the *mnēmeiōn* next after the raising of him went into the holy city and *enephanisthēsan*, were shown, to many. [*Somata*, here, as we have seen in many other places, means, persons: it was not the dead bodies that stood up, and went, &c. What became of these persons afterwards? Again, could anything more plainly show than do these verses, that these holies were at rest, or, sleeping, in the *mnēmeiois?*

It is not necessary to go through the other three Evangelists on this subject. They each give the one Gospel.

Mark 8: 36, 37; see p. 268, 9.

Mark 10: 17; see p. 269, 270.

Mark 10: 30; see p. 270.

Mark 12: 25; Gr., For when *ek nekrōn*, from among dead, they shall stand up again, neither &c., . . . but are as *angeloi*, messengers, announcers, which *en tois ouranois*, as to, in regard to, the heavens, [i. e., to the *basileia* of (proceeding from) the heavens.] This verse also, as does the parallel verse in Mat., proves the resurrection of the just only. The Christ was speaking on the general subject of resurrection: the Sadducees did not believe in any resurrection: and therefore, when he says: 'When from among dead they stand up,—arise, expressed in Mat. 22: 30 by 'in the resurrection,' (the expression in Mark is impersonal,] he necessarily means that all who will be raised from among dead will be as *angeloi*, &c. Each of these expressions, that in Mat., 'in the resurrection,' and that in Mark, 'when they shall arise,' includes all that will be raised: they all are [i. e., will be, present for future] as *angeloi*, &c.

Luke 9: 22; Gr., [Jesus] Saying: That it is necessary the son of the man many [things] to suffer, . . . and to be killed, and the third day to be raised up.

Luke 9: 25 and 56; see p. 273.

Luke 9: 62; Gr., Said, but, to him Jesus: No one putting the

hand of him upon plough, and looking to *ta*, the [things] behind, *euthetos*, fitting well, or, adapted, is, *eis*, to, or, for, the *basileia* [see Mat. 5 : 20] of [i. e., proceeding from] God. Luke 10 : 12, 13, 14, 15 ; Gr., v. 12, I say, but, to you, that to Sodom *en*, at, that day more tolerable shall be than to that city : [more persons of Sodom shall be saved, than of that city.] Ver. 13, Alas to thee Chorazin, . . . for if in Tyre and Sidon were those influences which were in you, long ago *an*, perhaps, in sackcloth and ashes seated they would have changed mind. Ver. 14, But to Tyre and Sidon more tolerable shall be *en*, at, that *krisis*, final issue, than to you. Ver. 15, And thou Capernaum, which even to the heaven having been exalted, even to *hades* shall be brought down : [i. e., to the grave as a finality].

Luke 11 : 31, as my copy of the Greek text is : (Alford's corrections of this text are given below,) Queen of South shall be raised up *en tē krisei meta tōn andrōn*, at the final issue with the men [with men, without our article] of this generation, and shall condemn them, [the Ninevites] : the Douay is, The queen of the South shall rise in the judgment with the men of this generation, and shall condemn them : E. V., the same. Alford, in his *Prolegomena*, chap. 6, sec. 9, says : "The principles on which I have revised the text [the Greek of the New Testament] have been already explained in the Prolegomena to my second volume, ch. 5. There I have given at length Griesback's Canons, which are on the whole sound and useful. My aim has been, in every case, to endeavour to mount up to the original reading—the reading which may be supposed to have given rise to the variations. I will here only subjoin some remarks which seem to belong peculiarly to the criticism of the Gospels." Sec. 10. "Few readers are at all aware to what an extent the process of assimilating the parallel places in the Gospels has gone. It is in these that by far the greater number of various readings is invariably found, whereas in passages contained in one Gospel only they are comparatively few. And in this, the oldest and best manuscripts are nearly as much at fault as those which are later and less valued. So that sound criticism renders it necessary, in every case where some other consideration does not interpose, to prefer the reading which differs from that best supported in the parallel places, to that which agrees with it."

When Alford, in the Greek of the New Testament, comes to Luke 11 : 31, above given from the Gr. of my copy, he says 'error

from the word *south* following;' '*en tē krisei meta tōn andrōn* omitted;' referring to the manuscripts omitting these words. So that by the corrected text, the reading of this verse Luke 11 : 31 is, Queen of South, of this generation [i. e., she being of this generation], shall be raised up and shall condemn them [this generation. And their condemnation will appear, as has before been said as to the meaning of another verse, by their not being raised up.] And Alford shews, that the same correction is to be made in Luke 11 : 32, giving the manuscripts. Alford, in chap. 6 of his Prolegomena, says: "The critical authority of the received text (of the New Testament) is very feeble."

Luke 12 : 4, 5 ; see p. 274.

Luke 13 : 3 ; Gr., No, I tell you: but if ye change not mind, all ye equally, or, likewise, *apoleisthe*, will be lost, destroyed totally, perish. Ver. 5 ; Gr., the same.

Luke 14 : 14 ; Gr., And blessed thou shalt be, because not possess they to requite thee ; *gar*, so then, thou shalt be requited *en*, through, by means of, the resurrection of the just. [This verse of itself teaches the whole Scripture doctrine of resurrection. It says, there will be a *resurrection* of the just, and you shall be a partaker of it, and so be requited.] Ver. 15 ; Gr., . . . blessed who [he or she who] shall eat bread in the *basileia*, sovereign rule, royalty, government, of [i. e., proceeding from] God. [Do Orthodox souls eat bread in the Orthodox heaven ? Or is it not to be in the newly prepared and restored earth that the risen holies will eat bread ?]

Luke 16 : 9 ; Gr., And I to you say : Make to yourselves friends *ek*, by, the riches, or, money, of [i. e., proceeding from] the injustice [i. e., unjustness], in order that when *eklipēte*, ye fail, go out, [like a candle], die, *dexōntai* [from *dechomai*], they may take, you to the eternal covers : [i. e., to your graves, which will be your eternal houses, or, covers : meaning, probably, with pomp.]

Luke 16 : 22 and verses following,—the parable of Dives and Lazarus ; it has been given before.

Luke 17 : 33 ; see p. 275.

Luke 20 : 35 ; Gr., Those, but, deemed worthy of that *aiōn*, time, life, *tuchein*, to be, or, find themselves, even of that standing up again which *ek nekron*, from among dead, neither marry, &c.

Luke 22 : 29, 30 ; And I set in order to, or, for, you, just as hath set in order, to, or, for, me the Father of me, *basileia*, (a)

sovereign rule, royalty, government: v. 30; That ye may eat and drink *epi*, upon, or, at, the table of me, *en*, in, or, at, the *basileia* of me: and that ye may sit on seats judging [i. e., ruling] the twelve tribes of Israel.

Luke 23: 43; see p. 493, 494, 495; under the word Paradise.

John 1: 12; Gr., As many, but, as received him, he bestowed [through the sacrifice of him] on them *exousia*, privilege, children of God *genesthai*, to be, be born, or, become; to those believing in, or, on, the name of him: Rheims, . . . power to be made the sons of God: E. V., power (Margin, or, privilege) to become the sons of God: v. 13; Gr., Which not of bloods, not at all of desire of flesh, [carnal desire,] not at all of desire of man, but of God were born. [Here, also, the Pharisees are told, that their being children of Abraham will not give them resurrection.] John 1: 36; Gr., . . . Behold, the *amnos*, male lamb, of God [the sacrifice, victim of sacrifice, provided by God, as an atonement for them who look to and trust in the sacrifice].

John 3: 15; Gr., that every who believing in him not *apolētai*, should be lost, destroyed totally, perish, but should have (a) life eternal. Ver. 16; Gr., For so loved God the world, that the son of him, the *monogenē*, the born alone, produced alone, he gave, [i. e., him who was pre-eminently the son of God, because born without sin,] that every who believing in him not *apolētai* [see v. 15], but should have (a) life eternal. Ver. 18; Gr., who believing in him not *krinetai*, is judged, passed sentence on, condemned; but who not believing, already *kekritai* [the same verb], is judged, passed sentence on, condemned. [We are all under sentence of death, because all under sin; and death, extinction, is the wages, penalty, of sin; and they only who believe will be relieved from the full execution of the penalty, by being raised from the dead.]

John 3: 36; Gr., Who believing in the son hath [for will have, present for future, very common] (a) life eternal; but who wanting faith, disbelieving, in the son, not shall see life [i. e., from the dead], but the anger of God remaineth fixed, or, abideth, upon him [i. e., death, the effect of the anger of God against sin, abideth on him]. John 4: 36; Gr., But he who . . . gathereth fruit *eis*, to, or, for, (a) life eternal. John 5: 24; Gr., . . . that who the word of me hearing, and believing him that sent me, hath [for, will have] (a) life eternal: and to, or, into *krisis*, final issue, condemnation, not cometh [not shall come], but is gone away [i. e., shall go away] out of the death [the grave] into the life [i. e., shall be raised to

life again]: E. V.,. . . hath everlasting life, and shall not come into condemnation. John 5 : 25; Gr., . . . that cometh a time, even now is, when the dead [dead, without the article, because before an abstract noun, and we have had numberless instances where the Douay, Rheims, and E. V., do not render the Gr. article] will hear the *phonē*, sound, or, voice, of the son of God; and those having heard, or, who hear, will live again. Ver. 26; Gr., For even as the Father hath life in himself, so *edōke* [first aorist], he gave *kai*, also, to the son life to have in himself: [i. e., to bestow life from the dead through belief in him.] Ver. 27; Gr., And *exousia*, privilege, [see margin to John 1 : 12, before given,] gave to him also *krisis*, condemnation [see v. 24], to do, because (a) son of man he is [i. e., was, and will be]. Ver. 28; Gr., Do not wonder at this: that cometh a time *en*, at, which all those in the *mnēmeiois*, secure places where precious things are stored up and preserved, will hear the sound, or voice, of him, v. 29; Gr., And *ekporeusontai*, shall have exit, or, go out, those the good having done, in (a) resurrection of life: but those the bad having done, [are] in (a) resurrection of *krisis*, condemnation, [i. e., they shall not rise; but the condemnation of them rises, namely, by their not rising: and till then it will not be known by any but God, to how many, and whom, death is the *krisis*, condemnation, final issue. See Rom. 5 : 16, 18; Heb. 6 : 2; given in their order. Observe, reader, that there is no stop, not even a comma, in the Greek after 'And *ekporeusontai*.'] The Rheims of v. 29 is, And they that have done good things, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment, [for the Gr. *krisis*]: Ital., And *usciranno*, shall issue, they that have done good in resurrection of life; and they that have done evil in resurrection of condemnation, [for the Gr. *krisis*]: E. V., And shall come forth; [with a semicolon, which, with the language used in the E. V. of verse 28, makes, all that are in the graves shall come forth;] they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation [for the Gr. *krisis*]: The E. V. using *damnation* where the Rheims uses judgment, and the Ital. condemnation: and we have seen that Orthodoxy, by *damnation*, means, continuous eternal infliction of conscious punishment. For this same Greek word *krisis* in v. 24, the Rheims gives, judgment; the Ital., *giudicio*, judgment, sentence, decree; and the E. V., condemnation. [For the meaning of the Gr. verb *krinō*, and the noun *krisis* from

that verb, see under 1 Cor. 5 : 1, 2, 3, 4, 5, 6.] Alford, beginning with v. 24, says: that v. to and including v. 30, is an expansion of the two assertions in v. 21, 22, "the *zōopoiei* in v. 21 and the *krinei* in v. 22—intimately bound up as they are together. There is a parallelism in v. 24 and 25 which should be noticed for the right understanding of the words. Who the word of me hearing, in the one, answers to *oi nekroi* shall hear, in the other. It is a kind of hearing which awakens to life." And as to v. 25 he says, "This verse continues to refer to spiritual awakening from the dead. The 'cometh a time and now is' is an expression used of those things which are to characterize the spiritual kingdom of Christ, which was even now begun among men, but not yet brought, until the day of Pentecost, to its completion. *Oi nekroi*, in reference to 'out of death' in v. 24, 'the spiritually dead,' in v. 28 his call to awake, in its widest and clearest sense;—by His own preaching, by His Apostles, His ministers, &c., &c. In all these He speaks to the spiritually dead. 'They who have heard it, or, who hear it, shall live' in v. 25, determines the v. to be spoken of spiritual, not bodily awakening. Those having heard are the persons to whom the Lord cried so often, 'who having ears to hear, let him hear:'—the persons who stand opposed to those addressed in v. 40, ye will not come to me, that ye may have life." And this same sense of making alive, awakening, i. e., spiritually, he follows through v. 26 and 27. But when he comes to v. 28 and 29, his Orthodoxy impels him to the use of language nowhere to be found in the Bible, 'the general resurrection;' and he says, the general resurrection must be meant in these verses, because 'they who have heard, or, who hear,' is not given in them! He has the candour to tell us, that Olshausen says this verse 29, and Acts 24 : 15, are the 'only direct declaration in the New Testament of a *bodily resurrection of the unjust* as well as of the just.' Alford then says, "It is implied in some places, e. g., Mat. 10 : 28, and less plainly in Mat. 25 : 34 and the verses following that; Rev. 20 : 5, 12; and directly asserted in the Old Testament, Dan. 12 : 2. In 1 Cor. chap. 15,—as the object was to convince *believers in Christ* of the truth of the resurrection of *their* bodies,—no allusion is made to those who are not believers." The words in Italics, as well those given from Olshausen as those of Alford, are in Italics in Alford's note. Here then we have from the Orthodox Doctor Olshausen, 'that this, and Acts 24 : 15,' are 'the only *direct* declaration in the New Testament of a *bodily resurrection of the unjust*

as well as of the just.' Well, Doctor, your term *direct* seems to imply that you think there are *indirect* declarations in the New Testament of a *bodily resurrection* of the unjust. If that is your meaning, where do you find what you would call *indirect* declaration of it? By *indirect*, do you mean what Alford means by 'It is implied?' And do you for this refer to the same passages Alford refers to? Again, Doctor, you say, 'that this and Acts 24: 15 are 'the only *direct* declaration in the New Testament of a *bodily resurrection of the unjust.*' Do you mean that we shall understand you to say, that there is some such declaration in the Old Testament, *direct* or indirect? If you do, do you rely, as does Alford, on Dan. 12: 2? And do you say, as does Alford, that the resurrection of the unjust is there directly asserted? Do you, as does he, and other Orthodoxists, read *all* for *many* in that verse, and read the rest of that verse to suit your word *all?* Did you or Alford ever read the Old Testament in the original? If you had done *that*, instead of expending so much labour, and so much of what you and he, no doubt, think to be *learning*, in attempts to chisel and square Scripture to a theory, and *that* a theory prepared to your hand by the Romish church, you would have learned, that the Old Testament is full of direct declarations that the unjust will *not* be raised from the dead. And that would have taught you, that your reading *all* for many in Dan. 12: 2, and your reading the rest of that verse so as to suit your word *all* and to suit your theory, is a boldness of interpretation which you might not have been willing to exhibit. You would hardly have had the boldness to attempt, by such a reading as you give that verse, to make it contradict all Scripture. Is it that you Doctors, and all Orthodoxists, are so inflexibly bent on immortal-soulism and the resurrection of the unjust to eternal conscious misery, that you insist on reading this verse Dan. 12: 2 in the way you read it? Do you really, from a single passage in the Old Testament, and *that* from the way in which you would have us read it, mean to say that the Old Testament teaches the resurrection of the unjust, and *that* to eternal conscious suffering? Again, Doct. Olshausen, what do you mean by 'bodily resurrection of the unjust?' There is no such language in the Bible as the resurrection of the body. Of course your language 'bodily resurrection' is used to match your immortal-soulism.

Alford does not tell us whether Olshausen reads the 15th chap. of 1 Cor. as he Alford does. Very likely he does; for I heard,

very lately, a distinguished Orthodox D. D. (with whom I had never before conversed) say, that Paul's argument in that chap. was not an argument on the general subject of resurrection, but only an argument to prove that the just would be raised!

I now repeat what Alford says of that chapter: "The object was to convince *believers in Christ* of the truth of the resurrection of *their* bodies,—no allusion is made to those who are not believers," Italicising the words above Italicised.

The overwhelming argument of the logical Paul in that chap., both for the resurrection of the just and the non-resurrection of the unjust must be got rid of by Orthodoxy in some way or other. When we come to that chap. we shall see the puerility of the effort made to evade it. And when we come to Acts 24 : 15, we shall see that the effort made to derive the notion of the resurrection of the unjust from that verse is equally puerile. And equally so is the effort to derive that notion from John 5 : 29, given above. It is well for us, reader, thus to have driven Orthodoxy to its cover, its fancied but easily penetrated fastness: well for us thus to have learned that on these two verses last mentioned, and in the face of all Scripture as we have now learned it from the originals, Orthodoxy builds its erroneous theory: attempting, indeed, to bolster it by a bold mis-reading of Dan. 12 : 2, and an utter misconception, or misteaching, as to the scope of Paul's argument in the 15th chap. of first Corinthians.

We now proceed with John.

John 6 : 35; Gr., . . . I am that bread *tes*, of that, or, the, life. Ver. 39; Gr., . . . that every which, or, whom, he hath [including also, shall have] given to me, not *apoleso*, should I lose, *ek*, out of, it, but *anastēsō*, should raise up, it *en*, at, the last day. Ver. 40; Gr., . . . that every who beholding, or, pondering, the son, and believing in him may have (a) life eternal; and *anastēso* [the same word used in v. 39], should raise up him I at the last day [i. e., that the sacrifice of him as an atonement, and his resurrection, should have the effect of giving a life eternal from the dead to all those who should believe in him]. Ver. 48; Gr., I am that bread *tes*, of that, or, the, life [i. e., emphatically, that, or, the, life from the dead: the Christ had nothing to do with giving this life, or taking it away.] Ver. 49; Gr., The fathers of you ate the manna in the wilderness, and died. Ver. 50; Gr., This is that bread which out of the heaven coming down, that any one of it may eat, and may not die: [i. e., not die eternally,—for ever.] Ver. 51; Gr.,

I am that bread which *zōn*, [from *zaö*, defined living by, living;] living by, which out of the heaven descended: if any one eat of this bread, *zēsetai*, he will live again, [see Job 14: 14, p. 278, under John 12: 25,] for ever: *kai*, yea, that bread which I shall bestow [by his death and resurrection] the flesh of me is [i. e. his living flesh, —his life], which I shall bestow *huper*, for the good of, in behalf of, the of the world life. Ver. 53; Gr., said therefore to them [the Jews] Jesus, . . . if not, or, unless, ye eat the flesh of the son of the man, and drink of him the blood, not *echete*, [from *echō*, defined, to have; to hold; to have power over; to give rise to; to cause; to produce,] not give ye rise to (a) life *en*, in, or, as to, yourselves: [If we take *have*, and render, not have ye, it will be present for future, ye will not have (a) life, &c., i. e., from the grave.] Ver. 54; Gr., Who eating of me the flesh, and drinking of me the blood, hath [for, will have] (a) life eternal, *kai*, yea, *anastēsō* [the same word used in v. 39,] I should raise up him at the last day. Ver. 57; Gr., Just as *apesteile*, hath apostled,—sent—me that living Father, and I live *dia*, through, by means of, that Father, *kai*, even, who eating me, *kai*, also, he *zēsetai*, will live again, *dia*, through, by means of, me. Ver. 58; Gr., . . . who eating this bread, will live again, for ever. Ver. 68; Gr., Lord . . . ? Words of (a) life eternal thou hast.

John 8: 21; said then *palin*, again, to them Jesus: I *hupagō*, am brought down, or, under, and ye will seek, or, search for, me, and *en*, in, or, through, the sin, of you you will die [i. e., eternally]: where I *hupagō* you cannot come. 8: 51; Gr., . . . if any one my word observe, death he will not see, [experience], eternally: [i. e., he will not see that death which will be eternal,—for ever: the opposite of which has been before given, 'I should raise up him at the last day']: The Rheims in 8: 51 is, he shall not see death for ever: Lat., the same: Ital., he shall never see for eternal the death: E. V., he shall never see death.

John 10: 27; Gr., Those sheep which mine, the voice of me hear, and I know them, and they follow, or, obey, me: v. 28; Gr., And I (a) life eternal bestow on them; [according to Orthodoxy the Christ bestows a life eternal on the wicked dead also, a life of eternal conscious misery;] and they not *apolōntai* will be lost, totally destroyed, perish, for ever: Rh., [for Rheims,] and they shall not perish for ever: Lat. the same: Ital., and never for eternal shall they perish, or, be cast away, or, die [i. e., they shall not die for ever,—eternally]: E. V., and they shall never perish.

John 11 : 14; Gr., Then therefore said to them Jesus in frankness: Lazarus is dead. Ver. 23; Gr., Saith to her Jesus: will stand up again, or, rise again, the brother of thee. Ver. 24; Gr., Saith to him Martha: I knew he should stand up again *en*, through, by means of, the resurrection at the last day. Ver. 25; Gr., Said to her Jesus: I am the resurrection and the life: who believing in me, though he die, *zēsetai*, he will live again. [As plain a declaration as could well be made, that it will be they who believe in him that will be raised to life again. What *life* does the Christ mean when he says, 'I am *the life?*'] Ver. 26; Gr., and every who living and believing in me will not die eternally: Rh., shall not die for ever: Lat., the same: Ital., never shall die for eternal: E. V., shall never die!

[The Episcopal burial service begins with the verses 25 and 26, as they are given in the E. V., 'I am the resurrection and the life, . . . shall never die. But in the last section of the same service we have these same two verses again, thus: O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally. This last is right: 'shall never die' is wrong.]

John 11 : 39; E. V., . . . the sister of him that was dead. [Orthodoxy says no one dies; that it is only the body that dies. And I actually heard one of our Supreme Court Judges, a good churchman, who had taken for granted that the Orthodox system was right, in pronouncing sentence of death, use these words, 'that you be hanged by the neck till your body be dead.' The Judge had no law precedent for such language. But no doubt he felt sure that the language always used on such occasions, 'till you be dead,' was wrong: that no other language than that used by him could be right according to the system taught by the Church; which he had implicitly adopted, as shewn by the words he used. If he had been as familiar with Scripture as he ought to have been, he would not have made his supposed correction of the usual language; for he would have seen that it would be a correction of the language of the Bible writers also; and he would perhaps have thought they were as capable of using correct language as he.]

John 11 : 41; Gr., . . . where the lying dead was laid: E. V., where the dead was laid. Ver. 44; Gr., And came forth the lying dead: Rh., he that had been dead came forth: E. V., And he that was dead came forth.

John 12 : 17 ; Gr., . . . when the Lazarus he called out of the *mnēmeion*, and awakened him *ek nekrōn*, from among dead. John 12 : 25 ; see p. 278. John 12 : 46 ; Gr., . . . that every who believing in me, in that darkness [for, the grave, as we have seen] should not remain fixed, or, abide. Ver. 48 ; Gr., Who rejecting, or, refusing his assent to, me, and not taking the words of me, hath *that* [for, that which] *krinonta*, [from *krinō*, whence *krisis*,] condemning, him ; the word which I have spoken, *that krinei*, will condemn him at the last day. John 13 : 1 ; Gr., . . . knowing Jesus that was come of him the hour that he should pass out of this world [by death] *pros*, for, with regard to, or, according to, the Father. 14 : 3 ; Gr., And if, or, But though, I go forth, or, encounter, and shall get ready for you *topon*, a site, tract of country, region, [where ? a restored, repaired, renewed, earth ;] again I come [wherefrom ?], and shall adjoin you to myself ; that where be,—exist—I, *kai*, also, you may be,—exist. Ver. 6 ; Gr., Saith to him Jesus : I am the way, and the truth, and the life. 14 : 18 ; Gr., I shall not leave you orphans : I come [for, shall come] to you. 14 : 19 ; Gr., Yet a little, and the world me no longer *theōrei*, shall behold : you, but, or, indeed *theoreite*, ponder, me : because I live, [for, shall live] also you shall live. [He is speaking to believers ; they will be accounted just, in consequence of faith in him.] John 15 : 6 ; Gr., If any one remain not fixed, or, abide not, in me, he is cast as the twig, or, branch, of vine, and is dried : and they [impersonal] gather them, and into fire cast them, and they are burned [i. e., burned up, consumed].

John 16 : 8, 9, 10, 11, see p. 479, 480.

John 17 : 2, 3, see p. 280.

John 17 : 11 ; Gr., And not longer I be in the world, *kai*, but, these in the world be, and I *pros*, for, or, in regard to, or, on account of, thee *erchomai*, go. Ver. 12 ; Gr., Since *ēmēn*, I existed, —lived—with them in the world I guarded, or, kept, them *en*, through, the name of thee : whom thou hast given to me I have guarded, or, watched, and no one of them *apōlete*, is lost, destroyed totally, perished, except that son of the *apōleia*, the loss, perdition, destruction.

John 18 : 9 ; Gr., That might be fulfilled the *logos*, word, which he spake : "That whom thou hast given to me not *apōlesa*, have I lost, of them one." [We have seen that there would be no resurrection of any one if the Christ had not died and been raised from the dead. So that all who will be raised are raised through

Christ, and so, given to him.] John 20 : 17 ; Gr., . . . for not yet *anabebēka*, have I embarked *pros*, with regard to, or, towards, or, conformably to, the Father of me . . . I embark *pros* the Father of me and the Father of you, both God of me and God of you : [*embark* is the same figure afterwards used by Paul, where he speaks of his death as an embarkation ; see Philipp. 1 : 23, given in its order.]

John 20 : 31, see p. 282.

John 21 : 14 ; Gr., This already thirdly *ephanerōthē*, was shown, Jesus to the disciples of him having been awakened *ek nekrōn*, [i. e., Jesus was shown to his disciples as having been awakened, &c. See Mat. 27 : 53, given in its place] : Lat., was shown : Ital., was shown, to his disciples, (after that) he was raised from the dead : Rh., that Jesus was manifested to his disciples, (after) he was risen from the dead : E. V., that Jesus *shewed himself* to his disciples (after) that he was risen from the dead : [The Gr. and all the above three versions, give the passive, *was*, &c.]

Acts 2 : 26 ; Gr., . . . the flesh of me [i. e., I, the same as, the *psuchē* of me, i. e., me, E. V., my soul, in the next verse ; the flesh of me, and, the *psuchē* of me, being each put by Synecd. for I, me,] shall lie down to rest in hope : [i. e., I, in the article of death,—when about to die,—to lie down to rest—will do so in the hope that I shall be raised to life again.]

Acts 2 : 27, 31 ; see p. 283.

Acts 4 : 2 ; Gr., Being exercised by reason of their teaching the people and *katangellein*, angelling, announcing, *en*, through, Jesus that standing up again which *ek nekrōn* : Lat., . . . in Jesus (a) resurrection *ex*, out of, dead : Ital., and foretold, or, declared, in Jesus the resurrection of the dead [i. e., of dead : we have had numberless instances where the E. V. does not render the Ital., article] : Rh., and preached, in Jesus the resurrection from the dead [i. e., they preached, that in Jesus was the resurrection from the dead] : E. V., and preached through Jesus the resurrection from the dead [i. e., they preached, that through Jesus was (i. e., would be) the resurrection from the dead : that through him only, i. e., through belief in him would any one be raised to life from the dead. Read again the Gr. of the verse. Orthodoxy reads this verse thus : that through Jesus they preached the resurrection of all the dead ! Whately, p. 229, uses correct language, "to embrace by faith the offer of salvation through Christ"].

Acts 9 : 40 : see p. 286 : add, E. V., and she opened her eyes, &c. Acts 10 : 40; Gr., Him God raised the third day, and presented him visible to be: Lat., and showed him apparent to be made: Ital., caused that he was manifested: Rh., and gave him to be made manifest: E. V., Him, . . . and shewed him openly.

Acts 13 : 36; Gr., For David, indeed, . . . *ekoimēthē*, was laid down to rest, or, died, and was put to the fathers of him, and *eide*, saw, or, knew, *diaphthoran*, vitiation: v. 37; Gr., Whom, but, God raised up, [see 10 : 40,] not *eide* vitiation: Ital., not saw corruption: Lat., not saw corruption: Rh., and E.V., saw no corruption. Acts 17 : 18; Gr., . . . of foreign *daimoniōn*, demons, divinities, tutelary genii, he [Paul] seemeth *katangeleus*, angel, messenger, to be; because Jesus and the resurrection [and resurrection, without our article, because resurrection is here used abstractly; but *the* here does no harm] to them *euēngelizeto*, he good angeled, announced the good news of: [This good news was, resurrection through belief in the Christ]: Lat., of new *daemoniorum*, good genii, good angels: [so defined]: Ital., . . . a foreteller, or, prophet, of gods strange: Rh., a setter forth of new gods; because he preached to them Jesus and the resurrection: E. V., the same except *strange* instead of *new*. Acts 17 : 30; E. V., . . . but now [God] commandeth all men everywhere to repent: v, 31; Gr., on this account *estēsen* [1st aorist active], he set, day *en*, at, or, in, which he is about *krinein*, to discriminate, cull, the habitable globe *en*, by means of, *dikaiosunē*, justice, [justness], rectitude of character, or, practice of rectitude, *en*, in, or, by means of, (a) man *hō*, ablative of *hos*, with whom, *ōrise*, he conversed familiarly; belief *paraschōn*, offering, or, holding near, to all; having raised him *ek nekrōn*: [i. e., by having raised him from among dead: *ōrise* is from *ōrizō*, which Donnegan says means the same as *oarizō*, which he and the other Lexicons define, to converse familiarly with: it may also be from *ōrizo*, defined, to separate, appoint: we might take this if the Gr. had used *hon*, the accusative of *hos*, instead of *hō*; and might then render, whom he separated, or, appointed]: the Lat. uses the ablative, and gives, . . . (a) man *in quo*, in whom, *statuit*, he ordained, or, offered; faith offering to all, awaking him from dead. The Ital. is, . . . through (that) man whom he hath *stabilito*, established, deputed, (of which) he hath given credit, or, made faith, to all, having him raised from the dead: Rh., . . . by the man whom he hath appointed, giving faith to all, by raising him up from the dead: E. V., . . . by (that) man

whom he hath ordained (whereof) he hath given assurance unto all (men), in that he hath raised him from the dead. [The E. V., by its insertion of *whereof* and the rest of its verse destroys the sense of it. I think, 'with whom he conversed familiarly' is language which accords with some sayings of the Christ. And we have, 'the breath of holiness saith,'—Rh. and E. V., the Holy Ghost saith. And we have, frequently, Jehovah saith, &c.]

Acts 17 : 32 ; Gr., Hearing, but, resurrection *nekrōn*, of dead, some indeed mocked : Rh., . . . of the resurrection of the dead : E. V., the same. Acts 20 : 28 ; Gr., . . . to pasture, or, tend, the church of God, which *periepoiēsato*, he (God) hath acquired, procured, *dia*, by means of, his own blood : [i. e., by means of the sacrifice and death of his son,—his anointed son, here designated by 'his own blood,' as his instrument for that purpose.]

Acts 23 : 6 ; Gr., Perceiving but Paul that the one part is of Sadducees, but the other of Pharisees, he cried out in the council : Men brothers, I Pharisee am, son of Pharisee : *peri*, concerning, (a) hope *kai*, but, or, and, of (a) resurrection *nekrōn*, of dead, I *krinomai*, am criticised, or, judged : Rh., concerning the hope and resurrection of the dead I am called in question : E. V., the same, except *of* instead of *concerning*. Ver. 7 ; Gr., And this of [for, by] him being spoken, there became *stasis*, (a) discord, dissension, of the Pharisees and the Saducees, and was split the crowd. Ver. 9 ; E. V., And there arose a great cry : and the scribes (that were) of the Pharisees' part arose, and strove, saying, We find no evil in this man. [We thus see that what Paul said in Acts 23 : 6 had the effect to produce a difference of feeling and opinion in the Pharisees towards him ; and he was taken away unharmed : the Pharisees being, for the time, satisfied with his words : they no doubt understood from his words that his doctrine of resurrection was the same as theirs.]

Now in chap. 24 : 20, 21, Paul, in giving to Felix an account of what passed in the council, says, v. 20, Gr., or let these themselves say, whether any they found in me offence, standing me in the council, v. 21, Whether of this one *phōnē*, word, or, speech, which I vociferated, standing *en*, among, them : That *peri*, concerning, (a) resurrection *nekrōn*, of dead, I *krinomai :* Rh., Except it be for this one voice only, that I cried standing among them, concerning the resurrection of the dead am I judged : E. V., . . . the resurrection of the dead.

We now have from Paul, in 23 : 6, the words '(a) hope of (a)

resurrection of dead;' and in 24 : 21 these words, 'of (a) resurrection of dead.' By his words in 24 : 21 he means, of course, just what he means by his words in 23 : 6. Now between these two verses we have the two verses Acts 24 : 14, 15, this v. 15 being one of the two verses which Olshausen as before seen, imagines to contain a direct declaration of the resurrection of the unjust. We are now prepared to learn what Paul means in these two verses Acts 24 : 14, 15 : v. 14, Gr., I acknowledge, however, this to thee [Felix], that *kata*, after, or, according to, the way which they count sect, so I serve to the paternal God, believing all those [things] *kata*, the law, and by the prophets written: v. 15, (A) hope having in God; [What hope? Of course the same hope he had expressed before the council, in 23 : 6, (a) hope of (a) resurrection of dead; and the same hope which he expresses more shortly in 24 : 21 by, 'of (a) resurrection of dead I *krinomai*.'] In 24 : 15, after his words, '(A) hope having in God,' Paul does not repeat in words what his hope was: it was not at all necessary that he should do so, he having before said what his hope was. He therefore, after his words 'A hope having in God,' leaves understood what his hope was, namely, the same hope he had before expressed—'of a resurrection of dead.' The Gr. word for such leaving to be understood is *elleipsis*, defined, a leaving behind, a leaving to be understood something that is necessary to complete the sense: we call it ellipsis. This verse, therefore, is to be read and understood just as it would be if Paul had not left an ellipsis, but had spoken thus: A hope having in God of a resurrection of dead; the verse then proceeds, *hēn* [the relative pronoun in the accusative feminine, agreeing with *anastasin* in the verse, and which two words are therefore to go together] *hēn anastasin*, which resurrection [what resurrection? Certainly the resurrection before mentioned,—a resurrection of dead] even these themselves [the Pharisees] expect to be about to be,—expect will be—of just *te*, indeed, *kai*, but, or, also, of unjust. And when called before Agrippa to answer the same accusation as to his doctrine of resurrection, Paul says, Acts 26 : 4, 5, 6, 7, 8; v. 4, E. V., My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; v. 5; E. V., which knew me from the beginning, (if they would testify) that, after the most straitest sect of our religion, I lived a Pharisee. Ver. 6; Gr., And now concerning (a) hope *of the* to the fathers *promise* made by God I stood criticised, or, judged: v. 7; E. V., Unto which (promise) our twelve tribes, instantly

serving (God) day and night, hope to come; for which hope's sake, King Agrippa, I am accused of the Jews. Ver. 8; Gr., Why incredible *krinetai*, is judged, by you, that God *nekrous*, dead, will raise? Rheims, and E. V., that God should raise the dead? [Observe, that there is an ellipsis in 26 : 6; Paul does not there state what his hope is].

The Lat. in Acts 24 : 15 is, (A) hope having in God (ellipsis, of a resurrection of dead), *quam* (accusative, agreeing with *resurrectionem* in the verse), which resurrection even these themselves expect to be about to be of just, *et*, also, even, of unjust: Rh., . . . look for, in place of expect: Ital., as of just, so of unjust, the which [i. e., of unjust] they likewise expect: E.V., And have hope toward God, which they themselves *allow*, that there shall be a resurrection of the dead, both of the just and unjust. [This E. V. verse is at once condemned by its use of the word *allow* instead of *expect*, and its use of 'of the dead,' instead of 'of dead.' And we have only to give, for the Gr. *kai*, *but*, which the Ital., and E.V., so often give for it, and the verse is still more plain. And the Ital. of the v. is perfectly plain: and the Lat. of it sufficiently so. Why did not the E. V. here follow the Ital., which it follows so frequently?] We now read again the Gr. verse with the ellipsis filled: (A) hope having in God of (a) resurrection of dead, which resurrection [of dead] even these themselves expect to be about to be of dead, of just indeed, but, or, also, of unjust: [i. e., the Pharisees expected a resurrection of dead, &c.] We now see why James's Ecclesiastics used the word *allow*, instead of *expect*, which even the three other versions use; the Rheims, *look for*, being equivalent to the Lat. and Ital. *expect*. By not filling the ellipsis,—not being willing to have 'of a resurrection of dead' expressed or taken as understood, they would have Paul say, he had a hope in God (E. V., hope toward God) of a resurrection of all the dead, unjust as well as just. They thus make the whole verse to be governed and controlled by the first word in the verse, the Gr. (A) *hope* having. Hence they could not say, And have hope toward God which they (the Pharisees) also *expect*; to *expect hope* being absurd language. Therefore, instead of the true word, *expect*, they substitute the word *allow*. But it is plain from the two verses, 14 and 15, and the subject on which Paul was speaking, namely, resurrection of dead, that the absurd idea, that Paul hoped in God for the resurrection of the unjust as well as of the just, was not the idea that governed the words Paul used in the subsequent part of v.

15; but that the governing idea was, as shown in v. 14, such a resurrection as the fathers believed in, namely, that resurrection which *kata*, after, or, according to, the law and by the prophets written. And the language at the end of v. 14 necessarily gives to the words with which v. 15 begins the meaning,—such a hope on the subject of resurrection as the law and the prophets taught, and as, consequently, the fathers believed in, namely, a resurrection of the just, and of them only: and we have seen, reader, that no other resurrection is taught in the law or by the prophets.

In v. 15, as the reader has observed, I have put together the relative pronoun *hēn*, *which* (in the accusative), and the noun *anastasin* (in the accusative) to which *hēn* relates; and have rendered, which resurrection [i. e., of dead] these themselves, &c. The rules of syntax require that the two be put together. In the Gr. and the Lat. it matters not how words are placed in a clause or sentence; the rules of Syntax,—agreement and government—determine how the clause or sentence is to be rendered in English. And in one of the very verses above cited from this 24th chap. of Acts we have another instance of such collocation of Greek words in a sentence. It is Acts 24: 20; where the Gr. is, . . . whether any they found in me offence: we should say, whether they found any offence in me. And in Acts 26: 6, before given, we have another instance of such collocation in the Greek.

What Paul said before the council, Acts 23: 6, was for the ear of the Pharisees, who, he saw, constituted a part of the council, and who, he knew, believed in a resurrection of dead. But Paul does not say that even the Pharisees believed in a resurrection of *the* dead (i. e., of all the dead, as Orthodoxy would have the word *the*, in the E. V. of the verse to mean), both of the just and unjust. Paul had been a Pharisee, and knew what their belief was, and knew that they believed no such thing. He knew that, contrary to the Sadducees, they believed in a resurrection of dead; and this Paul, too, believed. To this extent Paul and the Pharisees were agreed on the subject of resurrection. But Paul tells us that, beyond this, the Pharisees believed in a resurrection of unjust. Paul does not say that they believed in a resurrection of *the* unjust, (which Orthodoxy would say means all the unjust.) He does not impute *that* to them; nor does Paul say that he believed in such a resurrection as *that:* but he says, they believed in a resurrection of dead, of just indeed, *kai*, but, or, also, of unjust. Did the Parisees believe in a resurrection of all the dead, Gentiles and

all? Certainly not. They believed that they themselves, by reason of their being of the flesh and blood of Abraham—would all be raised from the dead. Whether they believed, from Isai. 45 : 25; 60 : 21, and perhaps some other verses, that all Israel would be saved, as being of the flesh and blood of Abraham, I don't know. Did Paul believe that all Israel would be saved, or even that all the Pharisees would be saved,—raised from the dead? He had heard better teaching, and had accepted it; a teaching which his brother Pharisees had refused and still refused to accept. He had learned that flesh and blood, i. e., that being of the flesh and blood of Abraham,—children of Abraham—was not sufficient to entitle one to be a child of resurrection. Read E. V., Mat. 5 : 20; . . . ye shall in no case enter into the kingdom of heaven: Rh., you shall not enter into the kingdom of heaven: the Gr. is, you shall not come into *basileian*, sovereign rule, government, of [i. e., proceeding from] the heavens. And at the end of v. 19, where the Rh., and E. V., have, the kingdom of heaven, the Gr. is, *basileia* of [proceeding from] the heaven: and in all other places where the Rh. and E. V. have the kingdom of heaven, the Gr. is, the *basileia*, &c. Read in E. V., Mat. 9 : 11, 12; 12 : 34; 15 : 14; 16 : 6, 11, 12; where Jesus tells his disciples to take heed and beware of the leaven,—of the doctrine—of the Pharisees, and of the Sadducees: thus condemning the doctrine both of the one and of the other; shewing that the Sadducees were wrong in saying there would be no resurrection at all; and that the Pharisees were wrong in saying that unjust would be raised. And Paul was a disciple—a learner—scholar—of the Christ. And yet Orthodoxy would have us so read Acts 24 : 15 as to make Paul say that the Pharisees believed in a resurrection of *the* dead, i. e., as Orthodoxy says, of all the dead, both of the just and unjust; and that he Paul believed just as they did. And the Orthodox Olshausen says, as the Orthodox Alford tells us, that this verse is 'a direct declaration of a bodily resurrection of the unjust as well as of the just.' Acts 22 : 8 shews, that Paul, before he embraced the Christ, had been a persecutor of him, like his brother Pharisees.

To shew that the Pharisees were deadly enemies of Jesus, and of course of the converted Paul who had deserted them, read in E. V. Mat. 12 : 14; 15 : 12; 19 : 3; 21 : 45, 46; 22 : 15.

Did Paul, when he stood accused before the council, Acts 23 : 6, believe that there would be resurrection of unjust? Not at all; as all his teaching on the subject of resurrection conclusively

shews. If he did, why had he left the Pharisees? He left them because he embraced Christianity; that being what he means by 'the way' in Acts 22; 4; and so our Ed. say in the margin.

It is clear, therefore, that when Paul spoke what he said before the council, Acts 23: 6, there was a point beyond which his doctrine of resurrection did not agree with that of the Pharisees. But what he said, and the way he arranged his words, (even if we take it that they were put together as here reported by Luke, as they appear in my copy of the Greek,) had the effect of dividing the crowd of his accusers into two opposing parties, Pharisees and Sadducees;—an effect to produce which he was at least excusable for an ellipsis and for the collocation he made of his words in the subsequent part of the verse; if indeed he had any such intention by the ellipsis and such collocation; for they were both perfectly natural and consistent with the usage of the language. Paul was a Hebrew, a learned Hebrew; and ellipses frequently occur in the Hebrew, and also in the Greek.

The Greek, as well as the Hebrew, was written without points. The E. V. verse uses the word *allow* with a comma after it, and has *a resurrection* in the nominative case, whereas in the Gr., and in the Lat., resurrection is in the accusative: and so the E. V., by putting *a resurrection* in the nominative, was compelled to insert *that there* before its words *shall be a resurrection.* Now by inserting the true word *expect* instead of *allow*, and putting no comma after *expect*, and striking out the E. V. word *the* before *dead* and before *just*, and putting *which resurrection* together, (they agreeing with each other in the accusative,) the E. V. verse, without filling the ellipsis, will read thus: And have hope toward God, which resurrection they themselves [the Pharisees] expect shall be of dead, both of just and unjust. And this plainly shews that there is an ellipsis after the words *toward God.* And by filling the ellipsis (as before) and taking out the comma and the improper words used in the E. V. the verse is perfectly plain: And have hope toward God, of a resurrection of dead, which resurrection they themselves expect shall be of dead, both of just and unjust.

In Acts 28: 20, Paul says, Gr., *dia*, through, this therefore the *aitian*, cause, or, accusation [i. e., through this cause, or, accusation, therefore], I have invited you to see and to talk to; because, *eneken*, on account of, the hope of Israel this *alusin*, perplexity, or, fetter, I have about me. [Here again Paul leaves an ellipsis of what the hope of Israel is; he leaves to be understood, as necessary

to complete the sense,' of a resurrection of dead,' as expressed by him in Acts 23 : 6 ; but left by him to be understood in Acts 24 : 15.]

Rom. 1 : 17 ; Gr., . . . but the just *ek pisteōs*, in consequence of faith, *zēsetai*, shall live again. The Rev. James Murdock, D. D., in his translation of the Syriac version of the New Testament, gives, in this verse, 'The righteous by faith, shall live ;' putting a comma after *faith*. His words 'shall live' can have no other meaning than, shall live again, shall be raised to life from the dead. The Lat. is, . . . (the) just but *ex*, by reason of, faith, liveth. [With a comma after faith, and with *shall live*, for *liveth*, (the present being often used for the future,) the Lat. is right enough] : the Ital. is, And the just shall live *per*, through, faith : Rh., The just man liveth by faith : E. V., the just shall live by faith : see p. 216, under Habak. 2 : 4.

Rom. 1 : 32 ; Gr., Whoever the sentence, or, decree, of God knowing, that those the such doing *axioi*, befitting, death are, not only them do, but also assent with those doing : [befitting death, means, death as a finality.] Rom. 2 : 6, 7, 8, 9, 10 ; Gr., v. 6, who will give back to each according to the works of him : v. 7, To those indeed [who] by perseverance in work good glory and honour and immortality seek, (a) life eternal : v. 8, To those, but, of faction, and are disobedient, or, incredulous, to the truth, but obeying, the injustice [unjustness,] indignation and anger : v. 9, Affliction and perplexity *epi*, upon, every *psuchē anthrōpou*, breath of man [i. e., every living person] which bringing about the bad, of Jew indeed first, also of Greek : v. 10, But glory and honour and *eirēnē*, peace of mind, tranquillity, to every which practising the good, to Jew indeed first, also to Greek.

We will here expose another of the puerilities of Orthodoxy. The Rh. of Rom. 2 : 6 is, Who will render to every man according to his works : E. V., according to his deeds. Orthodoxy says, God is a God of justice. That in this life God does not render to every man according to his works. That good is enjoyed by the unjust, and evil suffered by the just. That of the wicked, some enjoy more good, or suffer less evil, than others. That this is not justice. That therefore God must hold the wicked in existence for ever, in order that he may make them all equal.

I will first refer to passages shewing what is meant by the Rh. and E. V. phrase in Rom. 2 : 6. Turn to 1 Kings 8 : 32, given, p. 505, under 1 Kings 8 : 27. Job 33 : 26 ; Heb., . . . *u*, yea, *ishb*, he will return, to (a) man the justice [justness], or, righteousness of

him: Gr., indeed he will restore to (a) man *dikaiosunēn*, justice [justness], equity, or, rectitude of character: Douay, and he will render to man his justice [justness]: E. V., for he will render unto man his righteousness. Job 34: 11; Heb., so that (the) work of (a) man he will restore, or, requite, to him, yea, as path of (a) man it shall come to him: Gr., . . . and in path of (a) man he will find him: Ital., For he rendereth to the man (according to) his work, and causeth each to find according to his way. Ps. 62: 12; E. V., Also unto thee, O Lord, (belongeth) mercy: for thou renderest to every man according to his work. Ps. 94: 23; given, p. 575. Ps. 101: 8; given, p. 575. Ezek. 9: 10; Heb., . . . way of them on head of them *ntti*, I have given: Gr., . . . the ways of them on heads of them *dedōka*, I have given: the Douay, and Ital., give, *I will;* and the E. V. follows, *I will*, &c. Ezek. 14: 10; Heb., And they shall suffer (the) depravity, or, sin, of them; as sin of him that seeks an oracular answer, so sin of that prophet shall be: Lat. and Douay: according to the iniquity of him that inquireth, so shall the iniquity of the prophet be: the Ital. inserts *the punishment of:* and so does E. V. Read E. V., Ezek. 15: 7. Ezek. 16: 43; Heb., . . . and truly I, lo, way of thee upon head *ntti*, have given: Gr., upon head *dedōka*, I have given: Lat., I have given: Douay, I have turned: Ital., I will render: E. V., I will recompense. Ezek. 22: 31; Heb., *u*, so that, I have poured out *zom*, foam [for anger, wrath,] of me: *b*, by, or, with, fire of outpouring of me [i. e., of outpouring of my anger] *kliti*, I have finished, them; way of them on head of them *ntti*, I have given: the Gr. for the Heb. *kliti* gives, to terminate, put an end to, them; and for *ntti* gives *dedōka*, I have given: Lat., and I have rendered: E. V., I have recompensed: [the Heb. and Gr. words are the same as in Ezek. 9: 10; and 16: 43; in each of which the E. V. has, I will recompense. The Heb. word *zom*, foam, occurs in Isai. 30: 27; Heb., . . . lips of him full *zom*, of foam, and tongue of him as fire eateth up.]

The plain and simple answer to all such questions of Orthodoxists as I have before mentioned is: that to give death as a finality to all who die in their sins, is to give them according to their works in this life. Death, we are told, is the wages, penalty, of sin. Orthodoxy says, death to the wicked is eternal life in misery; and says, that to give the wicked eternal life in misery is what is meant by giving them according to their works; that is, according to their works in this infinitesimal point of time, in comparison

with eternity. And this is what Orthodoxy means by *the justice* of God: it attributes to God vindictive justice, and *that* in reference to beings of his own creation, brought into the world by a law imposed by him on man's nature, and beings called by him worms and grasshoppers. Now the word *justice* in such connection means *justness:* and no one, except, perhaps, a Universalist, will say that it is unjust in God not to give a life eternal from the grave to such as persist to their death in rejecting his offered salvation.

I once, never but once, heard (it was from a Princeton Professor in the pulpit) that the wicked [in the Orthodox hell] would continue to sin for ever, and that therefore their punishment must continue for ever. The Prof. did not see that his notion was an abandonment of the Orthodox theory: for nothing is more plainly taught in the Bible than that this life is the period of probation, and that the doom of the wicked is founded on what they do or omit to do in this life. The Professor's notion is wholly gratuitous, and unscriptural. There is no such ground as that, Professor, on which to quiet your scruples or your conscience in reference to your tenet,—eternal conscious punishment. I should have said, before I heard it from the Professor, that the idea he suggested had never been dreamed of by anybody.

Let us ask the Professor a question or two. If your notion be correct, would it not be just in God to let them know why their punishment is continued? And what if they should thereupon make up their minds to stop sinning? Do you answer, To stop sinning there is impossible. Then your notion is, that the wicked will be held in existence for ever in order that they may continue to sin for ever; and be punished for ever for continuing to sin when it is impossible they should not sin.

Again, Orthodoxists say, that some of the wicked enjoy more good and suffer less evil in this life than others of the wicked. That this is not even-handed justice; and that therefore God must hold the wicked in existence for ever, so that he may give to each according to, i. e., as these reasoners would say, in proportion to his wickedness in comparison with that of others: he must somehow bring them all to an equality. They would have God employ himself throughout eternity (saving the solecism) in so adjusting the punishment of worms and grasshoppers as to bring them, at some period in eternity, to an equality. And the notion supposes, of course, that he will accomplish *that* sooner or later.

Well; *that* being accomplished, what reason will you give why God should continue to punish any of them longer.

All I have to say to such reasoners is, that when persistently wicked worms are all in the grave as a finality, God will think them nearly enough on a level,—an equality, and that they each and all have received according to their works.

Rom. 3 : 22, 24; Gr., *Dikaiosune*, justice [justness], rectitude of character, indeed, of [i. e., proceeding from] God *dia*, through, belief of Jesus Christ, to all and upon all those believing: v. 24; Gr., *Dikaioumenoi*, being accounted just, as a gift by of him the good will, *dia*, through, that redemption which *en*, by means of, Christ Jesus.

Rom. 5 : 14; Gr., Nevertheless ruled as a sovereign the death from Adam to Moses, *kai*, even, upon those not having sinned after the likeness of that transgression of Adam, who is (a) type of the about to be. Ver. 15; Gr., But not as the fault, so also the free gift: for as by the fault of the one the many died, much more the gift of [proceeding from] God, *kai*, even, that gift *en*, through, good will, which of, by means of, that one man Jesus Christ to the many hath abounded. Ver. 16; Gr., And not as by means of one having failed, the gift: for indeed the *krima*, penalty, condemnation, sentence, [was] in consequence of, or, caused by, one to *katakrima*, condemnation, sentence of death: but the free gift, from many faults, to justification. Ver. 17; Gr., For as by the failure of the one the death ruled as a sovereign by means of the one: much more those the abundance of the good will and of the gift of that justice [justness] receiving, in (a) life shall rule as sovereigns by means of the one Jesus Christ. Ver. 18; Gr., Hence therefore as through one failure, to all men to *katakrima*, condemnation, sentence of death; so also through one *dikaiōma*, justification, rectification, act of justice rendered, legal punishment, [by the sacrifice of the Christ—the anointed son,] to all men to justification of life. Ver. 19; Gr., For just as through the disobedience of the one man, prone to fault were constituted (and the Lat. is, were constituted) the many, so also through the obedience of the one, just shall be constituted the many. Ver. 21; Gr., In order that even as ruled as a sovereign the failure, or, the sin, *en*, in, as far as, as to, the death, so also the gift might rule as a sovereign *dia*, through, by means of, justice [justness] unto (a) life eternal by means of Jesus Christ the *kurios*, Master, or, Lord, of us. Rom. 6 : 4, 5, 8; see p. 493, [v. 8, i. e., when he shall live

again; see 1 Thes. 4: 13, 14, given after.] Rom. 6: 9; Knowing that Christ being awakened [i. e., when he shall be] from among dead, no more dieth: death of him no more is [for, shall be] master. Lat., and Rh., Knowing that Christ rising again from the dead, &c. Ver. 10; Gr., For who died, to, or, for, sin died once for all: but who liveth, liveth to God [present for future]. Rom. 6: 22; Gr., . . . ye have the fruit of you in, or, to, consecration: the *telos*, end, issue, recompense, (a) life eternal. Ver. 23; Gr., For the *opsōnia*, purchase, of the failure, or, the sin, death; but the gift of God, (a) life eternal *en*, through, by means of, Christ Jesus the *kurios*, Master, of us: [i. e., God, through the Christ as the means, will make the gift of a life eternal to them that believe.]

Rom. 8: 1; Gr., Assuredly now no *katakrima*, condemnation, sentence of death, [i. e., as a finality] to them who *en*, through, Christ not according to flesh walk, but according to *pneuma*, breath, [i. e., breath holy, or, of holiness.] Ver. 11; Gr., But if the *pneuma*, breath, of him [God, i. e., the breath of holiness] that raised up Jesus from among dead governeth in you, he who raised up the Christ from among dead *zōopoiēsei*, will restore to animation, the dead *somata*, persons, of you by his causing *pneuma*, breath, to dwell in you. Ver. 13; Gr., For if according to flesh ye live, ye are destined to die [as a finality]: but if *pneumati*, [without preposition or article before it,] by breath, [of holiness] the deeds of the *sōma* [the living person, of course,] *thanatoute*, ye kill, *zēsesthe*, ye will live again. Ver. 14; Gr., For as many as *pneumati*, by breath, of God [i. e., proceeding from God, namely, breath holy, or, of holiness,—Rh., and E. V., so often, Holy Ghost, Holy Spirit] are led, these are sons of God. Ver. 15; Gr., For ye have not taken *pneuma*, breath, of servitude [to sin] again *eis*, to, or, for, fear; but ye have taken *pneuma*, breath, *uiothesias*, of adoption as sons, by means of which we cry, Abba the Father. [How cry without breath? And how cry to God, Abba the father, without breath of holiness,—holy ghost,—holy breath?] Ver. 16; Gr., This same *pneuma*, breath, [of holiness] beareth joint witness with the *pneuma*, breath, of us [i. e., with the natural breath of life] that we are children of God. Ver. 17; Gr., But if children, also heirs; heirs indeed of God, joint heirs indeed with Christ: if however we suffer with, in order that also we may be honoured with. Ver. 19; Gr., For the anxious expectation of the *ktisis*, erection, creature, the *apokalupsis*, uncovering, disclosure, of the sons of God awaiteth. [The uncovering, disclosure, of the sons

of God will shew who are left in the condemnation of death, in their graves.] Ver. 20; Gr., For to the vanity the *ktisis* was brought under, not voluntarily, but through him who hath brought under in hope. Ver. 21; Gr., Because also the same *ktisis* shall be delivered from the subjection of the *phthora*, corruption, destruction, loss, into the freedom of the glory of the children of God. Rom. 9: 7; Gr., Not because they are seed of Abraham, all children: "but *en*, through, Isaac shall be called to thee a seed," [given with quotation marks,] v. 8; Gr., That is, not the children of the flesh, these children of God: but the children of the promise are counted for seed. Read in E. V. 9: 22, 26. Rom. 10: 6; Gr., . . . Who shall ascend into the heaven—the heavens? that is Christ to bring down. [The Christ, as were Moses and Elias, was taken from sight in the clouds. Of Enoch it is said, Gen. 5: 22; Heb., And *itelk* [reflex form of *elk*,] walked himself [i. e., conducted himself] Enoch near God. Ver. 23; Heb., And were all days of Enoch 365 years. Ver. 24; Heb., And *itelk* [same as in v. 22] Enoch near God; and *ain*, not [including the substantive verb to exist, as we have seen,] not existed, he, for *lqh*, took away, him God. [We have seen that, to take one away, means to cause him to die; and in Jer. 15: 15 the same verb *lqh*, is used: the E. V. there is, take me not away. And in Ps. 31: 13 the same verb *lqh* is used; Heb., . . . to take away *en-phsh* of me [i. e., to take me away] they plotted: Lat., to take my *anima:* Douay, Ital., and E. V., to take away my life. In Heb. 11: 5, we have, Gr. *Pistei* [dative, without preposition,] In faith, Enoch *metetethē*, [compounded of *meta*, with, and *tithēmi*, to put; defined by the Hed. Lex., and by Donnegan, to transpose; to die; and for the participle the Hed. Lex. gives, *defunctus*, defunct, dead: the Lat. verb used in Heb. 11: 5 is *transfero*, defined, to carry from one place to another,] was transposed, died, *tou mē idein*, of the not to perceive, or, feel, death; [i. e., not perceiving, or, feeling, death, not being conscious of it;] and he not *eurisketo*, [from *euriskō*, defined, to find, an object sought for,] was found, because had transposed him God [to another place:] for before the transposition of him he, &c. [The reader, no doubt, would like to know whence came the received notion that Enoch was 'translated' to what Orthodoxy means by heaven. In Ecclesiasticus 44: 16 we have, Gr., Enoch well pleased *kurios*, and *metetethē*, [the same word used in Heb. 11: 5,] was transposed, dead, a pattern of, &c.: Lat., was carried into *paradisus*, (a garden, as a place of burial): Douay, and was translated

into paradise: E. V., Enoch pleased the Lord, and was translated, being an example of repentance, &c.: The Lat. inserts, into *paradisus:* the Douay, into paradise. I here refer the reader to Gen. 35 : 18, p. 14, 15. That verse, misrendered as there shown, is the only verse, even in the E. V., from which come the orthodox phrases in reference to a dead person, 'departed soul;' 'his soul is gone to heaven;' he his gone to heaven,' &c. I remember hearing, when a young man, a sermon from an Orthodox pulpit from Luke 2 : 29, E. V., Now lettest thou thy servant depart in peace. The meaning the preacher gave to the E. V. words was, that Simeon's Orthodox soul was to depart and go to the Orthodox heaven. The Gr. is, Now *apolueis*, thou dischargest, the servant of thee: Lat., Now *dimittis*, thou dischargest, dismissest, thy servant: Rh., Now thou dost dismiss thy servant: Ital., of it dismiss the thy servant. And even the Orthodox Alford says that *apolueis* here means, dismissal from his service. But even if *apolueis* could be made to mean, thou lettest depart, thy servant, it would only mean, thou lettest thy servant die.

Rom. 10: 7; Gr., Or, who shall descend into the abyss [i. e., the grave, as we have seen]? that is, Christ from among dead to bring up again. Ver. 9; Gr., That if thou shalt avow *en*, with, the mouth of thee *kurion* Jesus, and shalt believe *en*, in, or, with, the heart of thee, that God him *ēgeiren* [1st aorist active], raised from among dead, *sōthēsē*, thou shalt be brought back safe, saved from, or, out of, death. 10: 13; Gr., For whoever will call upon the name of *kurios sōthēsetai* [see *sōthēsē* in v. 9]. Rom. 11 : 15; Gr., For if the rejection of them, reconciliation of world: what the *proslēpsis*, to taking, if not life from among dead?

Rom. 14 : 8; Read it in E. V.

Rom. 14 : 9; Gr., For to this end Christ even died and rose again, that both of dead and of living *kurieusē*, he might obtain: [of dead, from the grave; of living, from those in life, both at the time Paul was speaking, (some of which Christ obtained in a sense,) and of that generation which should be living at his appearing.] 14 : 10; Gr., But why dost thou judge the brother of thee? or why dost thou set at nought the brother of thee? for we all *parastēsometha*, will have a standing beside, or, be made manifest to, the *bēma*, the footstep, of the Christ. [This Epistle, as are all the other Epistles, is addressed to the brethren in Christ; and *we* in the verse means the same as *we* in v. 8,—we are the Lord's. So in 1 Thes. 4 : 17, does *we* mean all?

And in 2 Cor. 13 : 4, does *we* mean all?

And in Gal. 3 : 26, does *ye* mean all?

And in Gal. 4 : 5, does *we* mean all?

Rom. 14 : 23; Gr., But who discussing, if he eat *katakekritai*, is condemned: Lat., *damnatus est*, is condemned: Rh., is condemned: Ital., is condemned: E. V., is damned: Margin, "judged or condemned."

1 Cor. 1 : 2; Gr., To ... rendered holy *en*, through, Christ Jesus, called holies: Lat., and Ital., called holies: Rh., called (to be) saints: E. V.., the same. Whately notices and condemns the insertion of 'to be' in the E. V.

1 Cor. 6 : 2 : Gr., Not know ye that the holies the world condemn [the verb is *krinō*]? and if *en*, through, you is condemned [the verb is *krinō*] the world, &c? Ver. 3; Gr., Not know ye that *angelous*, announcers, [false teachers are elsewhere spoken of] *krinoumen* [from *krinō*], we condemn, or, will condemn, [it may be either] &c. Read v. 4, 5, 6, in E. V. As to the meaning of the Gr. verb *krinō*, and the noun *krisis*, from that verb, I cite Whately. In his 7th chap. he speaks of 'the notions formed by some Christians from their mode of interpreting certain passages of Scripture,' that the saints who shall have died before what is called the millennium will then be raised from the dead and reign with the Christ 1,000 years, and that at the end of that time there will be another resurrection; and that the saints will take a share in judging, &c. He says, *saints* means all Christians,—all who had embraced the Christian faith: that the word is never used in Scripture to denote the more excellent Christians as distinguished from the rest. He says, he believes that the above ideas are derived chiefly, if not entirely, from 1 Cor. chap. 6. He then gives the first six verses of 1 Cor. chap. 6; and says that, though the words of our translation would not lead the reader to suppose so, the Apostle is not speaking of something that is to take place hereafter, but something already begun and actually going on: for the sense, says he, is, according to the reading of the best copies of the original, not 'the saints shall judge the world;' not 'the world shall be judged by you;' but 'the saints judge the world,' 'the world is judged—is being judged by you.' He then says, A more reasonable interpretation of these verses seems to be *that* adopted by some of the most ancient Divines; who understood the Apostle to mean, by the word which we translate *judge*, the same as *condemn*. "Any one who takes the right course, by so doing con-

demns,—in the New Testament language *judges* those who, with equal opportunities, choose the wrong. This was the case with the Corinthian Christians, or saints, who, by embracing the Gospel, *judged*, in this sense, their unbelieving neighbours who had rejected it." "It is in this latter sense, evidently, that our Lord speaks of the men of Nineveh rising in judgment against that generation and condemning it, because they repented at the preaching of Jonas; and the Queen of the South, because she came from . . . to hear the wisdom of Solomon: their conduct would be a condemnation of the unbelieving generation, who rejected one greater than Jonas, and than Solomon."

1 Cor. chap. 15; Paul's argument for a resurrection; see p. 333 to 357.

2 Cor. 1 : 9; Gr., But we in ourselves the *apokrima*, answer, of the death [of death] held, that not relying we should be upon ourselves, but upon that God which raising the dead, [raising dead; the same as, death, for, the death]: The Lat., and Rh., give, *answer:* Ital., the sentence of the death: E. V., the sentence of death: Margin, "or, *answer.*"

2 Cor. 2 : 16; Gr., *Hois*, to some, indeed, (an) odour of death *eis*, to, for, in order to, death: *hois*, to others, but, (an) odour of life *eis* (a) life.

2 Cor. 4 : 10; Gr., At all times the *nekrōsin*, killing, death, extinction, of the *kurios* Jesus in the *sōma* bearing about, that also the life of the Jesus *en*, as to, the *sōma* of us *phanērōthē*, may be shown: [see John 21 : 14; Acts 10 : 40; before given; Colos. 3 : 3, 4; 1 Tim. 6 : 14, 15, given after; Mat. 27 : 53; given before].

2 Cor. 4 : 11; Gr., . . that also the life of the Jesus *phanērōthē*, may be shown, *en*, as to, the dead flesh [i. e., dead person] of us.

2 Cor. 4 : 14; Gr., Knowing that he who raised up the *kurion* Jesus, also us *dia*, through, Jesus will raise up and place beside together with you.

2 Cor. 5 : 1 to 20; see p. 346, Milton.

Verse 1 is, Gr., For we know that *ean*, though, the earthly of us house of the tent be dissolved, (a) building, *ek*, from, God (verse 2, from *ouranos*), we have [for shall have,] (a) house not made by hands, eternal *en*, during, *tois ouranois*, the heavens: Lat., eternal with the heavens: Ital., in, or, for, the heavens: Rh., in heaven: E. V., in the heavens. [It cannot be, in the heavens, for v. 2 is, from the heavens, and v. 1, from God].

2 Cor. 5 : 6; Gr., Being bold, therefore, at all times, and under-

standing that being domesticated *en*, as to, the *sōma*, [the living person, of course, i. e., having our minds occupied with the affairs of this life] we absent ourselves from the *kurios* [i. e., from things spiritual]: v. 7; Gr., For *dia*, through, faith we walk, &c. [showing that the sense of v. 6 is as given above between brackets]. V. 8; Gr., We are bold, indeed, and are content rather to absent ourself from the *sōma*, [i. e., the affairs of this life], and to be domesticated *pros*, with regard to, or, towards, the *kurios* [meaning as above]. Ver. 9; Gr., Wherefore also we are proud, or, we glory, whether domesticated, whether absenting ourselves, *euarestoi*, contented, [Donnegan says it is opposed to *dusarestos*, discontented] with him to be. Ver. 10; Gr., For these all us [i. e., the brethren he is addressing] be shown must before the *bēma* of the Christ, in order that *komisētai*, may obtain, each [of us] *ta* the [things], *dia*, through, by means of, the *sōma*, [the living person, of course,] *pros*, for, with regard to, *ha*, which, he did, whether good, whether *kakon*, defective, incomplete, bad: [Scripture says, No one doeth good and sinneth not; i. e., doth nothing but good. Paul understood this: but, defective, or, incomplete, is the most proper of the definitions of *kako*s to be used here].

Whately says: Some commentators have referred to this verse 2 Cor. 5 : 10 as regarding the separate state. He answers them by saying, that in the preceding verses Paul furnishes a ready interpretation of the expression he uses in v. 10. That by tabernacle,—tent—Paul indicates that our present bodies are not lasting; a tent being only temporary, which, after a time, is taken down and removed; but that the resurrection body, which Paul calls a house, will be permanent, namely immortal. That Paul, having spoken of the burden of this corruptible body, adds this caution, on purpose, as it seems, to guard against the supposition that the deliverance he looked for was a separate state of the soul. The hope we cherish is, says he, *not*, to be *un*-clothed, namely, as in a separate state, but, to be *clothed upon*, that is, to have a far superior *house*,—by having our vile bodies made like unto Christ's glorious body.

2 Cor. 5 : 14; Gr., . . . that if one in behalf of all died, then those all died.

2 Cor. 5 : 17; Gr., So that if any one in Christ, (a) new *ktisis*, erection, creature: v. 18; Gr., But these all from God who having reconciled us to himself *dia*, by means of, Jesus Christ: [i. e., as his instrument]: v. 21; Gr., For, him who knew not sin, in behalf of

us sin he made, that we might be made *dikaiosunē*, justice [justness,] of [i. e., proceeding from] God *en*, by means of, him [the Christ]. I give here from Whately, p. 253: "The reader should never fail to recollect that 'the Christ,' or 'Messias,' is the *title*, not the name, of Jesus; denoting that he was the 'anointed' Priest and King."

2 Cor. 13 : 4; Gr., For and *ei*, though, he should be, or, were to be, crucified *ek*, from, weakness, *alla*, but, live again *ek*, from, power of God; [*though* puts the sentence in the subjunctive;] also indeed we are weak *en*, in, or, with, him (margin to E.V., "or, with him,") *alla*, but, shall live again *sun*, together with, in company with, accompanied by, him from power of God *eis*, upon, you.

Gal. 3 : 7; Gr., Know ye hence, that who of faith, these are children of Abraham. Ver. 9; Gr., So that those of faith, [the Gr. puts a comma after faith,] *eulogountai*, will be blessed, *sun*, together with, in company with, accompanied by, the faithful Abraham. [See 2 Cor. 13 : 4, next above cited.] 3 : 10; Gr., So then as many as of works of law, under curse are; [i. e., the curse of death].

Gal. 3 : 11; Gr., That indeed through law no one is justified of God, evident: because "*ho dikaios ek pistēos, zēsetai*," the just by, in consequence of, faith, shall live again. [The Gr. words are given with quotation marks: they are taken from the Gr. words in Habak. 2 : 4; see p. 216. What plainer language can be asked, to show that none but the just,—they who will be accounted just in consequence of their faith, will be children of the resurrection, and so, as elsewhere said, children of God.]

Gal. 3 : 22, 26, 27, 29, read in E. V.

Gal. 4 : 4, 5, 6, 7; Gr., But when came the complement of the time, out-apostled God the son of him born of woman, born under law, v. 5, That those under law he [God] *exagorasē*, might outpurchase, or, from purchase, that the adoption of sons we might obtain: [God is said to purchase by the blood of his son, elsewhere called his own blood, those who believe in his sacrifice of his son, —who knew no sin]. Ver. 6; Gr., That indeed ye are sons, hath sent out God the *pneuma*, breath, of the son of him [i. e., the breath of holiness,—holiness itself] into the hearts of you, crying Abba, Father. Ver. 7; Gr., . . but if son, also heir of God through Christ.

Gal. 4 : 19; Little children of me, [Paul is speaking to his brethren in Christ,] whom again I suffer the pains of childbirth with until may be fashioned Christ in you.

Gal. 5 : 5 ; Gr., We indeed *pneumati ek pisteōs* [without preposition or article before *pneumati*,] in (a) breath *ek*, of, proceeding from, faith, *elpida dikaiosunēs*, (a) hope of justice [justness] await: [i. e., we await the fulfilment of what the just are permitted to hope for, namely, a resurrection from the dead].

Gal. 6 : 8 ; Gr., For who sowing to the flesh of himself [i. e., to himself,] of the flesh shall reap *phthora*, destruction, loss : but who sowing to the *pneuma*, breath, [opposed to the flesh,—things carnal,] of the *pneuma* shall reap (a) life eternal. 6 : 15 ; Gr., For *en*, through, Jesus neither . . . but (a) new *ktisis*, erection, creature.

Ephes. 1 : 5 ; Gr., Having determined beforehand us to adoption of children *dia*, through, Jesus Christ to himself in the benevolence of the will of him, [i. e., Having determined beforehand in his benevolence to adopt children through, by means of, his anointed Son : having determined beforehand that this should be the way of salvation : of course to those, and those only who should believe. Enough has been before given on this subject. And Milton, in chap. 4 of his work before mentioned, takes the same view].

Ephes. 1 : 20 ; Gr., Which he [God] effected by means of the Christ, raising him from among dead : and constituted, or, seated, at right hand of him in the celestials, v. 21, Gr., Overhead of every magisterial rank, or, office, and potency and dominion, and every name named not only in this *aiōn*, time, or, age, but also in that about to be. [The language in v. 21 shews what is meant by 'constituted, or, seated, at right hand, &c.,' in v. 20].

Ephes. 2 : 6 ; Gr., And hath raised up (us) together, and constituted, or, seated, together in the celestials *en*, through, Christ Jesus.

Ephes. 2 : 10 ; Gr., For of him [God] we are (a) work, created, or, built, *en*, through, Christ Jesus *epi*, upon, or, in order to, works good, in which prepared beforehand God that in them we should walk : Lat., and Rh., and Ital., prepared : E. V., ordained : (Margin, or, prepared.)

Ephes. 4 : 8, 9, 10 ; given, p. 448,–9.

Ephes. 4 : 24 ; Gr., And dress in, or, put on, that new, or, extraordinary, man, which *kata*, by, or, according to, God created *en*, through, justice [justness] and holiness of the truth : Lat., Rh., and Ital., and holiness of truth : E. V., and true holiness : Margin, or, holiness of truth.

Ephes. 4 : 30 ; Gr., And do not afflict, or, sadden, that *pneuma*,

breath, which holy of [i. e., proceeding from] God, *en*, through, which ye are sealed, or, approved, *eis*, to, or, for, (a) day of redemption, or, release by ransom.

Ephes. 5 : 14 ; see p. 449.

Philipp. 1 : 23 ; Gr., . . . the desire having for the *analusai*, to set sail, weigh anchor, &c. See p. 339.

Philipp. 3 : 10, 11 ; Gr., Of the to know him [God], and the power of the causing to stand up again of him, and the partaking of the sufferings of him, being rendered conformable to the death of him, v. 11 ; Gr., If in some way or other I may come to the from among standing up again the dead [i. e., to the standing up again from among the dead : shewing plainly, as Paul everywhere shews, that he had no idea of the resurrection of all the dead, unjust as well as just].

Col. 1 : 12 ; Gr., Being grateful to the Father the rendering fit us for the portion of the inheritance of the holies in the light [of life ;] v. 13 ; Gr., Who hath redeemed us out of the power of the darkness, and transferred into the *basileia* of the son of the love of him, v. 14, Through whom we have the redemption through the blood of him, the remission of the sins : v. 15, Gr., Who is (a) likeness [in that he was holy] of God the invisible, (a) first born of every *ktisis :* v. 16 ; Gr., That through him be established the all, those in the heavens, and those on the earth, the seen and the not seen, . . . the all *dia*, through, him [i. e., through the word, said to have become incarnate in him], and *eis*, to, or, for, him were created : v. 17 ; Gr., And he is *pro*, before, all [*pro* is used of excellence, eminence, says Donnegan,] and the all *en*, through, with respect to, him is brought together, or, put in order.

Col. 1 : 18 ; see p. 552,–3.

Col. 1 : 22 ; Gr., *En*, through, the *sōma* [living body, of course] of the flesh of him, *dia*, by means of, the death *parastēsai*, to place you beside, holy and free from blame and irreproachable in presence of him [God, see the preceding verses].

Col. 1 : 23, 26, 27 ; read them in E. V.

Col. 3 : 3, 4 ; Gr., For, dead ye, [i. e., when you shall be dead], and the life of you is [for will be] hid together with the Christ [with that of the Christ] in God. Ver. 4 ; When the Christ *phanerōthē*, shall be shown, then also you *sun*, together with, in company with, accompanied by, him, will be shown in glory.

1 Thes. 3 : 13 ; Gr., For the to make fixed of you the hearts unblameable in holiness in presence of the God and Father of us,

at the appearing of the Master of us Jesus Christ with all the holies of him. [Where from? The dead holies, we know, are all in their graves.]

1 Thes. 4 : 13, 14, see p. 351, 352; Gr., . . . God will bring *sun*, in company with, together with, accompanied by, him [Jesus. He and they, therefore, must be brought from the same place, the grave,—death.]

1 Thes. 4 : 15; Gr., For this to you we say through word of *kurios*, that we the living the surviving to the appearing of the *kurios* not shall be beforehand with those lain down to rest, or, sleeping: v. 16; Gr., That he the *kurios*, *en keleusma*, at (an) order, with sound of archangel,—chief announcer,—yea, with trumpet of God [i. e., as with trumpet of God: a comparison: I presume no one supposes that God uses a trumpet] shall alight from out of *ouranos*, [It is said, E. V., "He was taken up and a cloud received Him out of their sight:" the language, that he would alight from out of *ouranos* is therefore very appropriate], and the dead in Christ shall be raised first: [i. e., *that* will be the first thing in order of time]: v. 17; Gr., Thereupon we the living surviving, at the same time with them shall be ravished on, or, in, clouds at, or, in, *apantēsis*, [a noun,] (a) meeting, of the *Kurios* in *aera*, air, atmosphere, [i. e., above ground,] and so continually with *Kurios* we shall be,—exist. [The dead raised to life will be ravished with delight on coming into the air, —atmosphere; and the then surviving holies will with them be ravished. Paul can hardly mean here more than he means in 2 Cor. 12 : 2, 3, 4; given, p. 495, 6: especially as nothing is said about coming down again out of the air: from the E. V. it might seem that they were to be always with the *kurios* in the air.] Whately gives the sense of v. 15 thus: "those who are alive shall not prevent, that is precede or be beforehand with those of the faithful who are in the grave; but that the dead in Christ shall rise first, that is, the first thing in order of time," &c. Whately further shews, p. 138, 139, 140, of his book, that there will be but one resurrection.

1 Thes. 5 : 23; see p. 298. 2 Thes. 2 : 13; see p. 424.

1 Tim. 1 : 1; Gr., Paul *apostolos* of [i. e., concerning] Jesus Christ, the hope of us, v. 15; Gr., . . . that Christ Jesus came into the world sinful, prone to fault, *sōsai*, [from *sōzō*, before given] of whom first, or, chief, am I: Margin to E. V., "*am*, the present, may mean, *was*, the past."—Ed.

1 Tim. 1 : 16; Gr., . . . I . . . for (a) representation beforehand

of them that should believe on him *eis*, for, in order to, (a) life eternal. [Recollect, reader, that if Christ had not died and been raised from the dead there would have been no resurrection. Did he die to raise the unjust to an eternity of misery?]

1 Tim. 4 : 10; Gr., . . . because we have hoped upon God living, who is *sōtēr* (a) Recoverer, Restorer, Saviour, of all men, especially of believing. [God is *sōtēr* in one sense to all, by offering restoration, salvation, to all; but especially of them who accept the offer, by believing on his anointed.]

1 Tim. 5 : 12; Gr., Having *krima*, condemnation, penalty, sentence [of death as a finality], because, &c.: Lat., *damnatio*, condemnation: Ital., condemnation: Rh., and E. V., Having damnation. [One may be said to have, and to be now having, condemnation, sentence of death. All, while in sin, are said to be condemned already. But Orthodoxy's *damnation*,—continuous eternal infliction—no one can be said to be having.]

1 Tim. 6 : 12; Gr., Contend the good contest of the faith, lay hold of the eternal life; [the figure is, a contest in a race where the prize is in full view; the winner laying hold of it.]

1 Tim. 6 : 14, 15, 16; Gr., . . . until the appearance of the *kurios*, master, of us Jesus Christ, *hen* [in the accusative], which [appearance] the blessed and only sovereign [God] will show . . . who alone having immortality.

1 Tim. 6 : 19; Gr., . . . that they may lay hold of the eternal life. 2 Tim. 1 : 10: see p. 327, 8, 9.

2 Tim. 2 : 10; Gr., . . . that also they *tuchōsi*, may obtain, *sōtēria*, recovery, restoration, which through Christ Jesus, [restoration, recovery from the grave,—death.] Ver. 11; Gr., . . . for if we die with [the Christ,] also we shall live with [him; be recovered with him from death].

2 : Tim. 4 : 1; Gr., Implore, or, appeal, therefore I, before God, and the Master Jesus Christ the *mellontos*, [from *mellō*, which expresses the future; see Donnegan,] the hereafter destined, *krinein*, to discriminate, or, judge, living and dead *kata*, by, the appearance of him and the *basileia*, sovereign rule, royalty, government, of him. [Paul appeals before God, and as if in presence of the Christ as already present. To discriminate, or, judge, dead, can mean only, to discriminate among dead; some to be raised to life; others not: if all were raised to life, it would not be judging dead, but living. The Lat. of this v. gives, by his coming and his rule, or, government: Rh., by his coming and his kingdom: Ital., at his

appearance and at his kingdom: E. V., at his appearing, and his kingdom.

2 Tim. 4: 8; read the E. V. [Paul had no idea of living again until that day. And Whately, citing this v. as given in the E. V., says, it is just as Paul, or any other sincere Christian, would express himself if he believed he was not to live again until that day].

2 Tim. 4: 18; Gr., . . . and *sōsei*, will bring back, save, from death, me *eis*, into, or, for, the sovereign rule the celestial of him: [i. e., the sovereign rule of, proceeding from, the heavens, equivalent to, from God, as we have before seen.]

Titus 1: 1, 2; Gr., Paul, . . . and acknowledgment of truth which according to godliness, v. 2, *epi*, upon, or, in order to, (Lat., for; Rh., unto; Ital., in, for, or, upon; E. V., in; Margin, for,) (a) hope of (a) life eternal, which promised the not lying God before times of long duration, v. 3, Gr., Hath shown, but, or, indeed, in times proper the *logos*, word, of him, *en*, through, announcement by herald which am entrusted I, according to command of *sōtēr* of us, God, v. 4, Gr., to Titus genuine son by (a) common faith, joy, compassion, peace of mind, from God Father, also [from] Master Jesus Christ, the *sōtēr* of us. [If *sōtēr* can be here applied to the Christ, it is to him as the instrument, by means of whom, &c., as before seen; but by putting ('also from Jesus Christ,' i. e., through faith in him,) in parenthesis, we have God the *sōtēr*, as in v. 3.]

Heb. 5: 9; And being rendered perfect he [the Son] was made to those lending ear to, or, following, him all, *aitios*, (a) ground, or, origin, *sōtērias aioniou*, of recovery, restoration, eternal.

Heb. 6: 2; Gr., . . . of hands, *te*, both, of (a) resurrection of dead, and of *krima*, condemnation, eternal: [i. e., by not being raised.] Heb. 6: 18, 19, 20; see p. 301, 2.

Heb. 9: 27; Gr., . . . after that, *krisis*, (a) discrimination, final issue. Rh., and E. V., after this the judgment. Heb. 9: 28; Gr., So also the Christ *apax*, once for all, offered, or, laid on, [as a sacrifice,] to take up, or, bear, sins of many, a second time, apart from sin, he shall be seen by them having expected, or, accepted, him [in their life time] *eis*, in, at, *sōtēria*, recovery, restoration [from death,—the grave.] Heb. 10: 39; see p. 302, 3.

Heb. 11: 35; Gr., Obtained women by (a) resurrection the dead of them: others, but, were bastinaded, not accepting the redemption, the release by ransom, that a superior, or, better, resurrection *tuchōsin*, they might obtain: [better, is the comparative of good: every resurrection will be good: but some who will be raised will

be superior to others; as Paul shews in 1 Cor. chap. 15. I know of no Scripture to which this verse may so properly allude as the verses we gave from 2 Maccab., p. 253. Heb. 11 : 39, 40; see E.V.

James 1 : 10; Gr., But the rich, in the debasement of him, because like (a) blossom of grass he shall pass away. Ver. 12; Gr., Blessed (a) man who sustaineth trial,—temptation, because *dokimos*, acceptable, or, approved, having become, he shall obtain the *stephanos*, crown, prize, reward, of the life which hath promised the Lord to them that love him.

1 Pet. 1 : 3; Praised, the God and Father of the Master of us Jesus Christ, who [God] according to the much of him mercy has begotten again us to (a) hope living *dia*, through, by means of, (a) raising up again of Jesus Christ from among dead, v. 4; Gr., . . . given attention to, or, watched for, *en*, at, or, in, *ouranois* [plural], heavens, for you, v. 5, Gr., those through power of God watched, or guarded, *eis*, for, *sōtērian*, recovery, restoration, ready to be disclosed at time last.

1 Pet. 1 : 9; Gr., obtaining the end of your faith, *sōtērian*, recovery, restoration, *psuchōn*, of breaths.

1 Pet. 1 : 21; who *dia*, through, him [the Christ] believing in God who raised him from among dead, and fame gave to him, so that the faith of you and hope to be in God.

1 Pet. 3 : 7; Gr., as also being heirs together of (a) gift of life, &c.

2 Pet. 1 : 4; Gr., . . . that through these ye might be made participators of (a) divine, or, godlike, *phusis*, birth, or, nature, &c. [We have before had, participators of the Christ; who was preeminently divine, godlike; being called the Holy One of God.]

2 Pet. 2 : 12; Gr., These, but, just like not-speaking animals by birth [i. e., animals born not speaking], born to be caught and destroyed, . . . in, or, with, the destruction of them shall be utterly destroyed: [i. e., with the same destruction that befals such animals.] Ver. 17; Gr., These are springs wanting water, clouds by hurricane driven, to whom the darkness of the darkness [the grave, as we have seen] for ever *tetērētai*, is kept; [i. e., maintained; the expression here is equivalent to that elsewhere used, shall never see the light of life.] The Ital., and Rh., are, to whom the mist of darkness is reserved: the E. V. follows this.

1 John 2 : 25; Gr., And this is that promise which he promised us, that life which eternal.

1 John 3 : 16; see p. 311; and 402, Milton.

1 John 5 : 11; Gr., And this is the testimony, that (a) life eter-

nal *edōken*, offered, to us God: and this the life through the son of him is: [God is called the Saviour, the Redeemer, all through the Scripture.] Ver. 12; Gr., Who having the son, hath [will have] that life: who not having the son of God, that life not hath [will not have]. Ver. 18, 19, 20; v. 18, born of God. Ver. 19; Gr., We know that of God we are, &c. Ver. 20; Gr., We know, indeed, that the son of God *ēkei* [pluperfect of *eikō*], had appeared, and hath given to us understanding that we may know the true [God]: and we are in the true, *en*, through, the son of him Jesus Christ: *houtos*, *that*, [i. e., the true through the son of him] is the true God, and the life eternal: Lat., and Ital., that the son of God came: Rh., and E. V., is come. [It is plain from the two verses that the true God is distinguished from the Son.]

Jude, v. 13; Gr., . . . to whom the darkness of the darkness for ever is kept: see Pet. 2: 17, before given.

Rev. 2: 7; given, p. 497. Ver. 10; Gr., . . . be believing until death, and I shall give to, or, bestow upon, thee the *stephanos* [see James 1: 12] *tēs*, of that, or, the, life: [i. e., faith in me will obtain it.] Rev. 3: 5; Gr., Who being victorious . . . and I shall not wipe out, or, cancel, expunge, the name of him from book *tēs*, of that, or, the, life, [as will be the names of those who believe not.]

Rev. 6: 9; see p. 344, foot, Milton.

Rev. 6: 11; see p. 314, 315, and the Catacombs of Rome.

Rev. 13: 1; see E. V.; Margin, "The description in this verse resembles that given in Dan. 7: 7, 19–25, of the Roman empire." —Ed. Rev. 13: 6; Gr., And he opened the mouth of him in blasphemy towards God, to blaspheme the name of him, and the tent of him [the heavens, as we have seen], and those *en*, as to, with regard to, the heaven dwelling in tents.

Rev. 13: 7; see E. V. 13: 8; Gr., And will salute reverently to him, all the dwelling upon the earth, of whom not *gegraptai*, are written, the names in the book *tēs*, of that, life of [i. e., proceeding from faith in] the lamb *esphagmenou*, immolated in sacrifice, from foundation of world: [i. e., which,—who—from foundation of world was in due time to be immolated. Immediately after the transgression Jehovah said, Gen. 3: 14, 15; Heb., v. 14, And said Jehovah God to that *nhsh*, whispering, enchanting, hissing, also defined, serpent, [a figurative representation of sin] . . . v. 15; Heb., . . . *eua*, he, [the seed of the woman,] shall . . . and thou shalt . . . Gr., . . he shall: Ges., under *shuph*, for *eua*, gives, he: the Lat., and the Douay, give, she shall crush thy head, and thou shalt lie

in wait for her heel: Ital., and E. V., it shall bruise, &c. A note between brackets, under *shuph*, says, the passage does not apply to man generally, but to Christ the seed of the woman: and in a marginal note to the E. V. of Gen. 3: 15 our Editors say, that "a strong presumption" arises from the last clause of the E. V. verse that the contest is to be understood to be between the Christ,—the seed of the woman—and the original serpent himself, and not between the Christ,—the seed of the woman—and the seed of the serpent. Of course our Editors take the serpent to mean Orthodoxy's Devil, and (thinking the idea that their Devil should have seed to be heterodox) they thence draw their "strong presumption," above given.

Now our Editors have only to learn that the *nhsh*, whispering, enchanting, represents sin, and to turn to the passages which represent sin as conceiving and bringing forth, to learn that what Orthodoxy calls the Devil—Satan—(i. e., sin—the adversary) has seed, in the figurative language of Scripture; and to learn that the contest between their Devil and the Christ is a contest between sin—our sinful nature—and the Christ, or that holiness of which he was the pre-eminent example, and which is to be sought and attained through him. I cite but two passages: Rom. 7: 4, 5; Gr., 4, . . . for the to become, or, be born, you to another *to*, which, or, who, from among dead having been raised, [i. e., who was raised from among dead,] that ye might bring forth fruit to God. Ver. 5, Gr., For when we were in the flesh, [i. e., in sin,] the *pathēmata*, passions, inclinations of love, of the sins *ta*, which, *dia*, during, the law operated in the members of us *eis*, to, or, for, the to bring forth fruit to the death. The Lat. in v. 4 is, that ye may be of another, who out of dead rose again, &c. Ver. 5, . . . the passions of sins: Ital., v. 4, . . . for to be to another, &c. Ver. 5, the passions of the sins: Rh., v. 4, that you may belong to another, who is risen from the dead, &c. Ver. 5, the passions of sins: see the verses in the E. V., and see E. V. James 1: 14, 15.

In a marginal note to Rev. 13: 8 our Editors say, that to read 'from foundation of world' in connection with 'written' gives greater simplicity to the language of the verse, besides its accordance with chap. 17: 8. Now the Gr. in 17: 8 is, . . . of whom not *gegraptai*, are written, [including, of course, not shall be; *gegraptai* is the same word used in 13: 8, and for which the Lat., Rh., Ital., and E. V., there give, *are* not written,] the names upon the book *tēs* of that, or, the, life from foundation of world, &c. [The

lamb, and the book of that life through him, were both provided from foundation of world: an atonement through the Christ was in view from the beginning; and the system is the same as if he had been sacrificed immediately after the transgression. The book of life, is a figure drawn from the book before referred to, kept by the Jews.] And in 17: 8, the Lat., Rh., and Ital., give, whose names *are* not written: the E. V. there gives, *were* not written. The Ecclesiastics who gave us the E. V. were Calvinists; and our Editors, by adopting the word *were*, wrongly given in the E. V. of 17: 8, and by their marginal note to 13: 8, show that they are given over to the theory of John Calvin, the man "who seized Servetus, the author of the 'Christianismi Restitutio,' and in part the discoverer of the circulation of the blood, when he happened to be passing through Geneva, and committed him to the flames:" a historical fact which I might have cited from other authors. I cite the above from Draper, p. 491: adding; and *that* because Servetus opposed his, Calvin's, theory,—a theory, as developed in what are called the five points, the most horridly blasphemous ever concocted in the brain of man.

Professor Hudson, formerly a preacher of Orthodoxy, but who abandoned the system, in a work published by him says, he has heard Presb. clergymen say, they dared not think on eternal punishment lest they should disbelieve it.

The Rev. Doct. Theodore Clapp, in his autobiography says, he had preached, at New Orleans, a zealous sermon for endless punishment: that after the sermon, Judge W., who, says he, was an eminent scholar, and had studied for the ministry, but relinquished his purpose because he could not find the doctrine of endless punishment and kindred dogmas, asked him to make out a list of texts in the Hebrew and Greek on which he relied for the doctrine. The Doct. then gives a detailed account of his studies in search of texts to give to the Judge. That he began with the Old Test. in the Hebrew; and prosecuted his study during that and the succeeding year; and yet that he was unable to find therein so much as an allusion to any suffering after death. That in the dictionary of the Hebrew language he could not discern a word signifying *hell*, or a place of punishment in a future state. That he could not find a single text, in any form of phraseology, which holds out threats of retribution beyond the grave. That to his utter astonishment it turned out that Orthodox critics of the greatest celebrity were perfectly familiar with these facts. That he was com-

pelled to confess to the Judge that he could not produce any Hebrew text. But that still he was sanguine that the New Testament would furnish what he had sought for without success in Moses and the prophets. That he prosecuted his study of the Gr. of the New Testament eight years. That the result was, that he could not name a portion of it, from the first verse in Mat. to the last of Rev., which, fairly interpreted, affirms that a part of mankind will be eternally miserable. The Doctor concludes by saying: It is an important, most instructive fact, that he was brought into his present state of mind (the repudiation of the dogma) by the Bible only,—a state of mind running counter to all the prejudices of his early life, of parental precept, of school, college, Theological Seminary, and professional caste. [How could the Doctor expect to find any such teaching in the New Test. after he discovered that it was not found either in Moses or in any other of the prophets? And if he could have found any passage in his Greek of the New Test. which might seem to teach what he could not find on so fundamental a matter in Moses and the prophets, would he have accepted it as genuine?]

In Rev. 20: 4, the Gr., . . the *psuchas*, breaths, of the beheaded, means, *them* that were beheaded: we have seen all through Scripture, breaths of men, for, men.

Rev. 20: 5; Gr., But the rest of the dead [of what dead? Of dead who would be raised; be children of the resurrection]—lived not again . . . This, that resurrection which *protē*, first, (in rank, or eminence, says Donnegan :) and v. 6 says, those shall be priests of [concerning] God and of [i. e., concerning] the Christ.

Rev. 20: 12, Gr., And I saw *tous nekrous*, dead [without our article,] unimportant and powerful, or great, &c.

Rev. 20: 13, given, p. 451.

Rev. 20: 14; And the death and the *hades* were cast, &c.: Ital., And the death and the *inferno:* Rh., And hell and death: E. V., And death and hell: [The Rh. and E. V. could give *death* without our article, in this verse, where the Gr. and Ital. use the article; but could not give *dead* without the article in v. 12, where the Gr. and Ital. use the article,] v. 15; Gr., And if any one not was found in the book *tēs*, of that, or, the, life written, he was cast into the *limnē*, swamp, of the fire.

Whately, after giving the meaning of 1 Thes. 4: 16, before given, says, p. 140, he believes it is chiefly from chap. 20 and 21 of Rev. that the idea has been drawn of a literal resurrection of

pious Christians before the final resurrection,—their splendid reign with Christ in person for 1,000 years—the literal restoration of Jerusalem, &c. He answers by saying: First, you should consider that this book is professedly, and throughout, prophetical; like those more ancient prophecies which foretold the coming of the Christ. [See chap. 1 : 3; 22 : 7, 10, 18, 19. It is, if canonical, a prophecy of things to take place on the earth.] Whately proceeds: It is evidently fashioned on the model of the book of Daniel. Secondly, that it is part of the character of the prophecies not to be so framed as to be fully understood before the event; but so as to be interpreted by the event. After illustrating the nature of Scripture prophecies, he says: that even looking to these prophecies (in Rev.) alone, they afford no ground for expecting a literal first resurrection of saints, together with the rest of the events spoken of. But it is more agreeable to the general character of Scripture-prophecies, especially those relating to Christ's Kingdom, to be, in their *meaning*, spiritual, rather than earthly and carnal; in their *expression*, figurative and obscure, rather than so literal and plain that no perversity could misunderstand them.

A short time since, a gentleman showed me a notice in a newspaper of a book entitled, The Resurrection of the Dead, by Rev. H. Mattison, D. D. I procured it. It was published 1866. Bishop Simpson, in an Introduction, highly recommends it. I have read it. I soon found that the author was only an E. V. scholar, and that he was loaded with the dogma—the immortal soul. But the first part of his third chap. afforded me great satisfaction. It gave me a third witness to the testimony which the Catacombs of Rome give of what primitive Christianity was. He says: These Catacombs are the burial place of the early Christian martyrs during the first three centuries of the Christian Church. He then gives Bishop Kip's account of his visit to them. He quotes the Bishop as saying: We were wandering among the dead in Christ: in that subterranean city where are deposited the ashes of hundreds of thousands who died in the faith of Christ, and whose remains were deposited there by their friends and brethren of like precious faith. Upon the slabs or the adjoining rock are numerous inscriptions and symbols indicative as well of the faith of those who were buried as of those who buried them. That some of these inscriptions date back to less than 40 years after the crucifixion. That these inscriptions furnish conclusive evidence, not only that the Christians of that period believed in a resurrection, but that they looked for

a resurrection of the identical bodies laid in the tomb. Hence the Phœnix, fabled as rising to life from its own ashes, is one of the common symbols upon their tombs. That the cock, suggesting the morning of the resurrection; and a fish, or a sea-monster, ejecting a man from his stomach, are often to be met with; the latter an allusion to Jonas, says the Bishop. That another symbol is, a sculptured representation of the resurrection of Lazarus. That though many of the inscriptions speak of the 'rest' or 'sleep' of the dead, they also speak of their future resurrection. "You will arise; a temporary rest is granted you." That a number of the symbols represented the resurrection of Christ.

This witness,—Bishop Kip, like the other two witnesses whose testimony we have before had, did not find a single inscription or symbol that gives any countenance to the dogma—the immortal soul, or the resurrection of the unjust. If he had, we may be sure he would not have omitted to give it. The Bishop seems to have seen the effect of the absence of any such inscription or symbol: for he takes care afterwards to say: "So full was the hope of the martyrs of the first three centuries of the Christian Church with the idea of immortality for the body as well as the soul, that,&c." The Bishop's word *soul* means, of course, Orthodoxy's immortal soul. Thank you, Bishop. We don't want your Orthodoxy. You have given us the testimony of the Catacombs: no word from you can affect *that.*

The idea pervading Scripture is, restoration of mankind to the state before the fall, in a repaired, renewed, earth and heavens. Whately, p. 192, says: "The eternal habitation of the blest is described by the Apostle as 'new heavens and a new earth,' meaning by 'heavens' the air we breathe and sky over our heads, as he means by 'earth' the place on which we dwell." In 2 Pet. 3: 13, Peter says: 'We look for new heavens and a new earth wherein dwelleth [shall dwell, present for future,] righteousness:' [i. e., a righteous mankind; where the Christ, or that righteousness of which he was the pre-eminent example, shall reign. Orthodoxy's system is, a touch for an instant on this planet, and thereby a change into another kind of creature, to go to some other orb or place; some to the orthodox hell, and some to the orthodox heaven.

A single further remark as to the testimony of the Catacombs: All know the character of the inscriptions put on tombstones of dead by immortal-soul believers. If the Christianity of the primitive Christians had been that which afterwards came to

prevail and now prevails, their inscriptions would necessarily have been of the same character. That they are what they are is conclusive proof that their Christianity was:

"*The Just by Faith, shall live again.*"

The reader now has the result of more than twelve years faithful study. I believe that no work of the kind has ever been given to the public. It seems to me that the mode adopted is the natural and only sure mode of obtaining the true system taught in the Bible. Books of so-called Theology, and of men's arguments and inventions, have become so multiplied that a life time is not sufficient to read and compare the thousand and one different and contradictory views of men, on various points supposed to be involved in the *Theos-logos,—God-word*—Theo-logy—of the Bible, but which have really no foundation in God's word. The result has been, and is to-day, what Draper well calls an "anarchy of sects." And this result, now upon us, after so many centuries and such unnumbered volumes of controversy, proves, that unless some such mode be resorted to as has been adopted in this work, such books and writings will become so numerous that, to use the hyperbole of John, the world cannot contain them.

The more one reads of such books and writings, if he reads all sides, the less he is able to come to any conclusion; and he either abandons in despair the whole subject of Theology, or he confines his reading to books which argue for the tenets of the sect in connection with which he has been brought up. The past, then, which is a teacher in reference to the future, instructs us that men's arguments, though they should be continued through all time, will lead to no beneficial result; and proves, that there is but one way to reach the truth: and that way is, to discard all the different theories which different sects would impose upon us, and set ourselves to an examination of the original Scriptures, just as if no other Scriptures than those in which the God-word was originally given were ever written. They were written for all time; and should, therefore, be studied with all the care and interest with which they would be if now first given for the very purpose of putting an end to sect and controversy and giving unity to the Church.

Have we any prospect that all or any of the sects will discard their theories and resort to the original Scriptures in any proper manner? I see none. Within a short time past I asked a bookseller in New York if he had a translation of the Old Testament from the Hebrew. He answered, yes. And what does the reader suppose he handed to me? It was a book in which the Hebrew was printed in one column, in verses, and the English version, in corresponding verses, in a parallel column. I told him I had the Hebrew, and had the E. V., and therefore did not want the book. I have since seen, in the same bookstore, another and more costly edition of the same book: price $11. It is published by Samuel Bagster and Sons, London. Now this book bears on its face the affirmation that the E. V. of the Old Testament is a correct translation from the Hebrew; and so, the affirmation that it is altogether useless to study the Hebrew. Who but an E. V. Orthodoxist could ever have thought of causing the publication of such a book? And who that believes the affirmation it makes on its face to be true will undertake the labour of studying the Hebrew?

After seeing the book above described, a relative at whose house I frequently visit shewed me a book which he thought I would like to see. I looked into it, and found that it contained the Greek of the New Testament in one column and the E. V. of it in a parallel column; a similar publication to that above described in reference to the Hebrew of the Old Testament. I told him what it was. His wife, a remarkably intelligent lady, immediately said: It is a cheat. And the book was laid aside as worthless. Both husband and wife are members, in full communion, of a Presb. church. I have since seen this same book for sale in the same bookstore in New York, price, $3 50. It is published in London by the same Saml. Bagster and Sons.

I have used the words 'the so-called Reformation.' Let us see if what is called 'The Reformation' is entitled to that name. The so-called Reformation is dated A. D. 1517. Every work is to be tried by its fruits. What was reformed by that work? And what fruits has it produced in the long period of 350 years? On these questions I content myself with giving a few extracts from the late work of the Orthodox Shimeall. At p. 196 he says, it failed in effecting more than a very partial emancipation of Christendom

from the tyranny, spiritual and temporal, of the Papal See. And in note E he says, it was content to limit itself to the remomal of the grosser abuses and corruptions of bygone ages. In all this Shimeall is undoubtedly correct: but it is also true, (and this takes from that work all pretension of being a reformation in any important sense,) that it left undisturbed all the paganism with which Christianity had been corrupted, and with which it remains corrupted to this day, in so-called Orthodoxy.

Next, as to its fruits. I take from the same author the following statistics: The aggregate population of the earth is twelve hundred and twenty-five millions. These may be divided, says he, into the following religious systems, namely:

1. Of Brahminical Pagans, in Asia, . . .	650,000,000.
2. Of Mohammedans, in Asia and Africa, .	150,000,000.
3. Of Pagans, in a purely savage state, .	100,000,000.
4. Of Jews, the kingdom of Judah, dispersed,	14,000,000.
In Christendom there are—	
1. Of the Western, or Romish Church, . .	170,000,000.
2. Of the Eastern, or Greek Church, . .	60,000,000.
3. Of Protestants, throughout the world, .	80,000,000.
Total population, ...	1,224,000,000.

He then says: It results from these statistics, first, That less than one-fifth of the earth's population are included within the pale of Christendom. Second, That of these latter, only about one-third bear the Protestant name. Nor is this all. Third, computing, as we must, says he, the real numerical strength of Protestant Christianity by the communion statistics of all the various branches of the Protestant Church scattered over the world, they do not yield a total of over 15,000,000 [of the 1,224,000,000.] On this view, Shimeall exclaims: What a picture! And well may we, in view of the rapid and extensive progress of primitive Christianity within a very short time after the crucifixion, exclaim: What a picture! What a picture, for the so-called Reformation! What a picture for so-called Orthodoxy! And, further, this insignificant 'numerical strength of communion statistics' of Protestantism is divided into numberless discordant sects: each sect composed of women and children more largely than of men; not one of whom, or of the Pastors, reads the Scriptures in the languages in which they were written!!

APPENDIX.

For the purpose of showing the rise in Christendom of the notion of inherent immortality and the progress and present state of opinion in reference thereto, I avail myself of a treatise by the Rev. J. Panton Ham, of Bristol, England, which I had no knowledge of till after the first edition of "The Theology of the Bible" was published. I shall abridge it somewhat and omit some things said by way of argument. The Rev. writer says: "We propose a historical inquiry into the present popular opinions on the doctrine of human immortality. The notion now current on this subject we believe to be altogether unscriptural and a most mischievous corruption of Biblical Christianity. The unscriptural character of these current opinions we intend to discuss and disclose. At present we are but doctrinal chroniclers—historians of opinions.

THE APOSTOLICAL FATHERS—THE FIRST AND SECOND CENTURIES.

The Apostolical Fathers Clement of Rome, Polycarp, Ignatius, Barnabas, and the Pastor of Hermas, are so called as having been contemporaries with the Apostles of our Lord. Their testimony, although it is quite conceivable that other circumstances might tend to depreciate it, is nevertheless valuable, and by the clearer light of Scripture may be read with profit. In their writings we never meet with those conventional phrases of modern orthodoxy about the soul, its separate state and immortality; immortal soul; never-dying soul; deathless soul; separate soul; disembodied soul; these and such like expressions belong to a more recent religious nomenclature. The prevailing opinions of the Apostolical Fathers are clearly set forth in their epistolary writings, where they uniformly speak as if they had no philosophy about the elementary constituents of the human constitution, but regarded man as one indivisible being, depending upon his organization for his personal existence. In the estimation of these early writers death was the absolute decease of the conscious being—man, and he could only live again by being raised up from the dead. They never allude to a state of consciousness between death and resurrection, but speak much of their hope of being raised up out of their graves. It should strike the reader as very remarkable that the Apostolical Fathers never allude to a state of glorification for the righteous in a disembodied condition of existence, when *this* is the grand theme of modern Christian teaching; and on the other hand, that they so frequently and emphatically refer to a

being raised up out of the grave, when the resurrection occupies so subordinate a place in the present popular creed and ordinary pulpit ministrations.

But let them speak for themselves: 'Blessed are those priests,' writes Clement, 'who having finished their course before these times, have obtained a fruitful and perfect dissolution.' 'For it is written, enter into thy chambers for a little space, till my anger and indignation shall pass away: and I will remember the good day and will raise you up out of your graves.' 1 Epist. to Corinth.

Polycarp says, 'If we please [the Lord] in this present world, we shall also be made partakers of that which is to come, according as he promised to us that he shall raise us from the dead.' Ep. to Philip.

Ignatius, in the following quotation, expresses plainly his belief that immortality is not inherent but a communication through Jesus Christ; as says the Apostle, the gift of God is eternal life [or immortality], through our Lord Jesus Christ. In his Ep. to the Eph. he writes—'For this cause did the Lord suffer the ointment to be poured on his head (or was anointed for his burial) that he might breathe the breath of immortality into his Church.'—'From thence began what God had prepared; from thenceforth things were disturbed, forasmuch as he designed to abolish death.'

And again: 'That ye, breaking one and the same bread, which is the medicine of immortality, our antidote that we should not die [i. e. eternally] but live forever in Christ Jesus.' To the Trallians he writes: 'Jesus Christ was truly raised from the dead by his Father, after the manner as he will also raise up us who believe in him, by Christ Jesus, without whom we have no true life.' To the Romans he writes 'For it is good for me to set from the world unto God that I may rise again unto him.' The object of Christ's mission is thus set forth by Barnabas in his catholic epistle: 'Now how he suffered for us I will show you. The prophets spake before concerning him; but he, that he might abolish death and make known the resurrection from the dead, that he might make good the promise before given to our fathers.'

The Rev. writer continues: "The passages on the subject in the writings of the Pastor of Hermas are too numerous for quotation here. Suffice it to say, that he uniformly describes the condition of the unconverted as a state of death, and union with Christ as securing the hope of a future and eternal life. Nothing can be plainer than that the Apostolic Fathers were consentaneous in the belief of the essential mortality of the human race; that they had no philosophy concerning the human nature corresponding to the Platonized Christian philosophy of modern times, and that their only expectation of the future life was by means of a resurrection from the dead. It is undeniable that they believed nothing about disembodied human souls—their hope was in a resurrection from the dead; hence they preached the resurrection of Christ as the evidence and pledge of his people's resurrection unto life. How unlike the degenerate theology of modern Christianity, in which the grand cardinal doctrine of resurrection from the

dead is almost lost sight of. The pagan philosophy of Plato, patronized by the popular churches, has substituted the doctrine of an independent human immortality; hence immortality as the gift of God in Christ is not known; hence the modern Christianity has an imported phraseology about departed souls, immortal souls, souls in glory, souls in torments, of which the Scriptures and Apostolical Christians know nothing. Let the churches of our degenerate modern Christendom note the strange phenomenon, that the Apostles and their contemporaries speak much of life as the gift of God by Christ, and life obtainable by resurrection, and never once allude to immortal souls and souls in glory or in torment, at death; whereas, both the protestant and popish churches (the latter, indeed, to no small advantage) reverse this mode of preaching; they preach, in strange contradiction to inspired and primitive testimony, that man is immortal by natural constitution. Thanks be to God, amidst this doctrinal degeneracy, *Litera Scripta manet.*

FROM THE SECOND TO THE FIFTH CENTURY.

The controversy concerning human immortality commenced as early as the latter part of the second century. A threefold division of man's nature into body, soul, and spirit, was first embraced by some. The language of Paul in 1 Thess. 5: 23, was accepted, not in its proper rhetorical, but in a strictly philosophical sense, and interpreted according to the philosophy of the times. Some adopted the dualistic theory, or twofold division into body and soul. Thus, from the first, the question of human immortality became mixed up with speculative ideas, and a phraseology, the offspring of the primitive philosophy, was begotten, which has unfortunately survived to our own times. It is of the first importance to apprise the student of this controversy that the inquiry took at the outset a particular form—a strictly philosophical form. The question was rather metaphysical than religious, although it involved important religious consequences. The ancient anthropology, doctrine of man, lay at the basis of the inquiry. It is undeniable, that the notion of the separate existence of the soul was an importation into Christianity of the old Greek philosophy; the departed *souls* were the *shades* of Homer and the Greeks. The locality, or state of the dead, moreover, is called, both in Scripture and the Greek philosophy, *Hades*, the unknown or unseen place or state, as this word etymologically means. But it may suffice here, for the sake of showing the difference between the Hebrew theology and the Grecian philosophy, that while the Greeks peopled their *hades* with disembodied shades, spirits, souls, [ghosts], in a state of consciousness and activity, the sacred writers describe their *hades* as the resting place of the dead—a condition of darkness—a land of forgetfulness, where thought and memory are extinguished and silence alone prevails. 'The dead know not anything.' 'In that very day their thoughts perish.' 'The dead praise not the Lord, neither any that go down into silence.' Let the reader mark this important distinction, lest he

be betrayed into the common popular error of supposing that the terms soul, body, &c., of Scripture [that is, the English version,] have the same verbal value as they have in the speculative theology of that period, and which, through the prevalence of the ancient philosophy during the successive periods of historic Christianity, has become the orthodox theology of our own times. Modern Christianity retains the faith of the old Pagan philosophy of the Greeks, concerning the soul and its immortality, and, regardless of the extraordinary consequences of imposing those Pagan ideas upon the sacred nomenclature of the Bible, persists in avowing the ancient philosophical faith, and interpreting the Scriptures on its false principles.

At the very opening of the inquiry, in the discussions which took place, we observe a departure from the language of Scripture, and a phraseology employed coincident with the ancient philosophy.

The historian of doctrines, Professor Hagenbach, remarks on the state of the controversy at this period, that it had 'more of a philosophical than Christian bearing.' 'The Christian doctrine of immortality,' he says, 'cannot be considered apart from the person, work, and kingdom of Christ, and must rest upon Christian perceptions and promises.' Tatian says: 'The soul in itself is not immortal, but mortal; nevertheless, it has the power of escaping mortality.' Theophilus of Antioch raises the following question: 'Was Adam created with a mortal or immortal nature?' and replies, 'neither the one nor the other, but he was fitted for both, in order that he might receive immortality as a reward.' Among those who maintained that immortality is a gift or Christian reward, Justin Martyr must unquestionably be numbered. In his dialogue with Trypho a passage occurs which, whatever he may have meant by it, involves the conclusion that the soul is not in itself immortal: 'I say not that all souls die.' 'At the time of judgment those souls that appear worthy of God die no more.'

The testimony of Irenæus, the contemporary of Justin Martyr, is emphatic: he writes, 'Life is not from ourselves, nor from our nature, but it is given or bestowed according to the grace of God; and therefore, he who [&c.] shall receive length of days for ever and ever. But he who rejects it and proves unthankful to his maker for creating him, and will not know him who bestows it, deprives himself of the gift of duration to all eternity. No language can be more explicit. It expresses, as definitely as language can, that man has no constitutional immortality, and that unless 'born again,' he must, without doubt, perish everlastingly.

The theory of Tertullian, who flourished in the third century, exhibits the extent to which speculative inquiry went, in connection with the doctrine of immortality. This celebrated Father put forth a new doctrine, as much physiological as theological, in which he maintained that the human soul was propagated, like the body, by ordinary but distinct generation—the soul being begotten by the soul, as the body by the body, of the parent. He tells that God made Adam's soul *matricem omnium*, the fountain of, source of all souls. His theory is known by the name of Traducianism.

In the fourth century the Traducianism of Tertullian was opposed by the doctrine that the soul had its creation immediately from God, and was neither propagated by traduction nor born with the body. This new theory is denominated Creationism. The difficulties involved in these respective systems inclined many theologians, among whom was Augustine, to ignore the controversy altogether, and declare their opinion that human science found a limit in this direction beyond which it was impossible to pass.

Lactantius contended that immortality was not the natural property of the soul, but the reward of virtue; and in this opinion he was fortified by the testimony of the earlier Greek theologians, who affirm that the Hebrews did not believe in the constitutional immortality of man, but considered it dependent upon a virtuous character. Nemesius, a Greek philosopher of the fourth century, and a convert to Christianity, afterwards made Bishop of Emesa, in Phœnicia, also testifies to the faith of the Hebrews:—'The Hebrews confessedly say that man was created from the first neither mortal nor immortal, but capable of either nature; that should he incline to fleshly passions he might incur the fate of the flesh; but if he aspired after spiritual existence, he should be esteemed worthy of immortality.

Origen differed both from Tertullian and the Creationists, and gave it as his opinion that human souls had a pre-existence. Dodwell says that 'Among the primitive Christians this doctrine of Origen was taken for very singular—they generally condemned it in Plato himself.' Eusebius, in his Ecclesiastical History, informs us of a sect in the third century, in Arabia, who denied the natural immortality of the soul. Against the opinions of these primitive Arabians the theological powers of Origen, the great champion of the nascent othodoxy, were enlisted, and who appears to have been successful in overturning their previous faith and bringing them to the persuasion of the new Platonism, or philosophical Christianity, which was rapidly extending itself over Christendom.

Some of the Fathers of this period, among whom were Cyprian, Arnobius, and Athanasius, considered the soul to be naturally mortal, and ascribed its immortality to the communication of the Divine Spirit. But the doctrine that the soul is immortal was daily becoming the popular doctrine. Subtile disputes in theology were, in those times, as in our own, mostly confined to professional theologians, the laity not concerning themselves with these disputes, grew in a less discriminating and more dogmatic faith.

In concluding our sketch of the state of the doctrine of immortality at the close of the fifth century, it is scarcely necessary to remind the reader of the very speculative character of the period comprised in this section. The doctrine of the immortality of the soul took its rise in mere philosophical conjecture; was debated as a question of human science, Its introduction into Christianity is attributable to the influence of the Greek and Latin fathers. Geiseler, in his Compendium of Ecclesiastical History, acknowledges this influence in the doctrinal theology of this period. He says: 'A speculative treatment of Christian doctrine was

generally indispensable, if Christianity should be accessible to the philosphical culture of the times, and was rendered unavoidable by the measures of the Gnostics. It could only proceed from Platonism, which, of all philosophical systems, stood nearest to Christianity.'

FROM THE FIFTH TO THE SIXTEENTH CENTURY; OR AGE OF THE REFORMATION.

The impulse given to the speculative spirit by the introduction into Christianity of the philosophic element of Platonism, was by no means restrained during this period. Indeed, it is notorious that, from the time of this admixture of human with divine science to the present hour, the doctrine of human immortality has been built on a ratiocinative basis merely, and the Bible has been very coolly ignored as if it had no deliverance to make on the matter. The doctrine of the soul's immortality had become the othodox and popular faith of the Church [the Romish, then the only Church], but the doctors still disagreed on the question. They who held the dualistic theory, or twofold division of man into body and soul, affirmed the broad proposition that the soul was an independent and immortal substance. The advocates of a threefold division into body, soul, and spirit, denied the immortality of the soul, as did the earlier Greek theologians, and maintained that the soul becomes immortal by its union with the spirit. Nicholas of Methone, was the champion of this philosophical doctrine in the Greek Church. Ullmann, quoted by Hagenbach, thus reports him: 'It is not every soul that neither perishes nor dies, but only the rational, truly spiritual, and divine soul, which is made perfect through virtue, by participation in the grace of God. For the souls of rational beings, and still more of plants, may perish with the things which they inhabit, and may be dissolved into their elements.' Elsewhere he says: 'When any created being is eternal, it is not so *by* itself, nor *in* itself, nor *for* itself but by the goodness of God; for all that is made and created has a beginning, and retains its existence only through the goodness of the Creator.' In the Western Churches the doctrine of the soul's intrinsic immortality was taught as a theological truth; but the chief leaders of the scholastic sects, Thomas Aquinas and Duns Scotus, were at issue on the question whether the doctrine was capable of being satisfactorily proved by the independent reason. Aquinas had drawn a distinction between [what he called] the sensitive, and [what he called] the rational soul, ascribing immortality to the latter. He says: 'The rational principle which we call the human soul is incorruptible.' The mode of proof adopted is that which has been often used since, and with some is an argument still. He argued, 'the human reason conceives itself absolute and adequate to all time. Hence whatever has reason has naturally a desire to live always. But a rational desire cannot be without its object, therefore every rational substance is incorruptible or immortal.' [A wonderful discovery this!] Scotus refused to accept this mode of proof, and replied that the 'immortality of the soul cannot be logically proved.' The scholastics of the Aristotelian school

generally denied any inherent immortality in man. Aristotle himself said that immortality was not inherent in the constitution of man, but was communicated. But the Platonists labored hard, at the close of this period, to establish their favorite dogma of the soul's immortality. All their philosophical strength was brought to bear against the Aristotelian theory, in which they were most effectively aided by the Pope, who came in with his baton of infallibility, and at once decided the controversy by the dictum of spiritual authority. A council of the Lateran held A. D. 1513, under Pope Leo X., pronounced the immortality of the soul an article of Christian faith. The following is a translation of the canon which was enacted at this Council, as published by Caranza; 'Whereas, in these our days, some have dared to assert concerning the nature of the reasonable soul, that it is mortal, and one and the same in all men, and some, rashly philosophizing, declare this to be true, at least according to philosophy. We, with the approbation of the Sacred Council, do condemn and reprobate all those who assert that the intellectual soul is mortal, or one and the same in all men, and those who call these things in question; seeing that the soul is not only truly, and of itself, and essentially the form of the human body, as is expressed in the canon of Pope Clement the Fifth, published in the General Council of Vienna, but likewise immortal, and, according to the number of bodies into which it is infused, is singularly multipliable, multiplied, and to be multiplied. And seeing that truth never contradicts truth, we determine every assertion which is contrary to revealed truth, to be false; and we strictly inhibit all from dogmatizing otherwise, and we decree that all who adhere to the like erroneous assertions, shall be shunned and punished as heretics.'

However, neither Popes nor Councils can lay an embargo on thought. Men, endowed with mental independence, cannot be brought to acquiesce in the mere authoritative decisions of their fellow men, though wearing the triple mitre of spiritual absolutism. And this Council, Luther says, was of so little authority as to be laughed at and despised by the Romanists themselves. The most notable philosopher of Italy in Leo's time, was Pietro Pomponazzo. This distinguished man took upon himself to maintain that the soul is absolutely mortal. Extracts from papal letters by Contelori, show that Pietro was immediately and peremptorily assailed on the opinion which he had avowed. It is there said, 'Pietro of Mantua has asserted that, according to the principles of philosophy, and the opinion of Aristotle, the rational soul is, or appears to be, mortal, contrary to the determination of the Lateran Council. The Pope commands that the said Pietro retract, otherwise that he be proceeded against.' The pontificate of Leo was an epoch in the history of the doctrine of the soul's immortality. It was then that the successful effort was made to establish and give permanence to this doctrine; but it was made by a usurper of the right of private judgment, and accomplished by an act of sacerdotal despotism. The advocates of the doctrine of the soul's immortality need to be reminded of this

suspicious passage in its historic progress. The seal of authority was affixed to it by a Roman Pontiff, in the dawn of the sixteenth century—1513; a man the worthy counterpart of England's Charles 2d—fond of fashion and field-sports, and mixing up in all the dissipated excesses of the sacred metropolis. 'It certainly cannot be denied,' says the historian Ranke, 'that his life did not correspond to that befitting the supreme head of the Church.' It was during the pontificate of this Leo that Luther visited Rome, and where the licentiousness of the papal court and clergy so astonished and disgusted him, that from that time his reverence for the Pope was completely and forever destroyed.

Such was Pope Leo the Tenth, and such the circle of sanctified society of which he was the animating centre! Behold, ye asserters of your own inherent immortality, the worthy nursing father of your faith! Worthy patron of a Pagan progeny! Let it be registered as the genuine genealogy of a fundamental doctrine of modern British Christendom, that the Pagan Plato was its father, and the profligate Pope Leo its foster-father. Born and bred by the Pagan philosophy, and the protegé of popery, this notion of the soul's immortality has become a pet dogma of popular Protestantism, which, with a strange forgetfulness of its low lineage, openly declares it to be the honorable offspring of a true orthodoxy.

FROM THE REFORMATION TO THE PRESENT TIME.

Papal influence had been declining for some time previous to the Reformation, but by the dawn of the 16th century it reached the nadir of its popularity. The character of Leo X. and the condition of his Court were anything but adapted to inspire respect for the triple crown. As the symbol of a spiritual dominion it was very generally despised, and only a suitable opportunity was wanted to give unmistakable expression to the reactionary feeling which extensively pervaded this age. Luther afforded this opportunity. The great German Reformer assumed an unwonted position in the giant presence of papal infallibility. He spoke disdainfully of the decrees of the Popes. The decrees of Pope Leo, for the reasons before assigned, he had a special contempt for. He thus ironically responded to the decree of the Council of the Lateran held during the pontificate of this Pope: 'I permit the Pope to make articles of faith for himself and his faithful, such as the soul is the substantial form of the human body,—the soul is immortal,—with all those monstrous opinions to be found in the Roman dunghill of decretals; that such as his faith is, such may be his gospel, such his disciples and such his Church, that the mouth may have meat suitable for it, and the dish a cover worthy of it.' The belief of Luther is plainly expressed in these words on the doctrine of immortality; it is evident that he refused to acknowledge this doctrine. The philosophy of Luther led him to conceive of the human soul as a distinct, but not an immortal subsistence. He embraced and taught the sleep of the soul, and continued in that belief to the close of his life.

The prominence given by Luther to the doctrines of the non-immortality of the soul and its unconsciousness in death, induced Sir Thomas Moore [a Roman Catholic] to publish a work in reply, objecting to the views advocated by the Reformer. This reply of Moore's called another distinguished witness into the arena of controversy—William Tyndale, the translator, who wrote—'In putting departed souls in heaven, hell, and purgatory, you destroy the arguments wherewith Christ and Paul prove the resurrection. 'The true faith putteth the resurrection, which we be warned to look for every hour. The heathen philosophers denying *that*, did put that the souls did ever live. And the Pope joineth the spiritual doctrine of Christ and the fleshly doctrine of philosophers together—things so contrary that they cannot agree. And because the fleshly-minded Pope consenteth unto heathen doctrine, therefore he corrupteth the Scriptures to establish it. If the souls be in heaven tell me what cause is there of the resurrection.'

The above quotations prove that the popular doctrines of the immortality of the soul, and a state of conscious life between death and the resurrection, were not doctrines held by Luther and the first Reformers. Luther calls them 'monstrous opinions,' and Tyndale declares that they were heathen and fleshly doctrines.'

Calvin now entered the arena, by the publication of a tractate, entitled 'Psychopannychia,' a word of Greek derivation, intended to express the idea that the soul is awake in a state of consciousness through the whole night of death.' 'As to the book itself,' writes an anonymous reviewer, in the year 1772, 'it is hot, furious and abusive. The Hypnologists (sleep preachers) as he (Calvin) calls them, are babblers, madmen, dreamers, drunkards, &c. Happily for them, his arguments are as feeble and sophistical as they themselves could wish.' From Calvin's time, the doctrine of the soul's immortality and its dependent dogmas, have gradually found their way into the several Protestant confessions ; and to this hour, these heathen heresies are accepted by the Romish and all the Reformed Churches as Christian verities.

In the year 1706, Henry Dodwell, a clergyman of celebrity, espoused the doctrine of the mortality of the soul, and so revived the controversy. The first sentence of the title-page of his book is, 'An Epistolary Discourse proving from the Scriptures and the First Fathers, that the soul is a principle naturally mortal.' His book called out several antagonists, and Dodwell had the satisfaction of seeing this question of the soul's immortality again widely agitated and debated.

It has remained to our times to see the doctrine put in its proper light, although it is still but imperfectly apprehended by some advocates as well as opponents. The Scripture teaches nothing about the soul as a subsistence distinct from the body. Man is sometimes called *flesh* and sometimes *soul*—'all *flesh*.' 'Man became a living soul.' Bishop Law, author of the 'Call to the unconverted, in an 'Appendix' to his 'Considerations on the Theory

of Religion,' published in 1755, shook to its foundations the popular doctrine of a conscious intermediate state. Doctor Warburton also laid himself open to a suspicion of heterodoxy on this subject, in his third edition of 'The Divine Legation of Moses,' published in 1752. In his fourth edition of that work he altered his phraseology, which had given occasion to the suspicion; not, however, without incurring the charge of trimming to popular prejudice.

Many eminent living scholars, since Law's time, have turned their attention to this controversy. In the city of Norwich it was mooted by the labors of Mr. Bourne and also by Mr. John Mason, who, in addition to the publication of two small volumes, which passed through two editions, advocated his opinions in the Monthly Repository. The controversy has passed through what we may call its philosophical period, and is now, by most thinking and well-read persons, acknowledged to be a bible question. In this all but universal admission we rejoice, as tending to popularize a subject so necessary to be understood by all, whether learned or unlearned. We are thankful that the advanced intelligence of our own times has seen through the fallacy of the 'Argument from Reason,' and that such elaborate sophisms as Mr. Samuel Drew's 'Essay' are universally voted to the shelf, as now altogether beside the question, which, at one time they were thought so triumphantly to elucidate and even to settle. The theological writings of the learned Dr. Whately, Archbishop of Dublin, have exercised considerable influence in reviving the controversy in our times. The scholastic popularity, as well as ecclesiastical eminence of this dignitary of the English Church, have secured for his writings an amount of attention and respect beyond those of his contemporaries. His work entitled 'A view of the Scripture Revelations concerning a Future State,' has been extensively read by professional theologians, and since the publication of this book, many others have issued from the press, from the pens of clergymen and Nonconformist ministers. The Rev. Reginald Courtenay, Rector of Thornton Watless, issued, in 1843, a goodly 8vo. volume, advocating the unpopular side of the question, and which he dedicated to Archbishop Whately. This was followed, the next year, by a work called 'Notes of Lectures,' afterwards amplified in a clever and closely-reasoned book, published in 1846, by H. H. Dobney, a Baptist Minister, at Maidstone. Almost simultaneously appeared a volume from the pen of Mr. Edward White, a Congregational minister, in Hereford. Mr. White's book, 'Life in Christ,' contains much valuable matter, in defence of the non-immortality of man and the final destruction of the wicked. Since these works others have issued from the press. Three Nonconformist ministers, one in Edinburgh, another in Bristol, and the third in Plymouth, have, in addition to their public testimony as preachers, put on record their convictions in pamphlets and larger works. Mr. W. Glen Moncrieff, a Congregational minister, in Edinburgh, has published his 'Dialogues on Future Punishment,' a work on 'Soul,' and is about to issue a companion to the foregoing, to be entitled 'Spirit.' Besides these, Mr. Moncrieff has edited a pamphlet by Mr. Grew,

of Philadelphia, U. S., called the 'Intermediate State.' In the spring of 1849, the writer, [Rev. J. Panton Ham], Congregational minister of Bristol [England], issued a volume of lectures on 'Life and Death; or the Theology of the Bible in relation to Immortality.' The first edition of this book sold in the first year, and a second, somewhat enlarged, was sent forth in the spring of 1851. As a supplement to this work, he issued another, entitled 'The Generations gathered and Gathering; or the Scripture Doctrine concerning Man in Death.' Both these books have since been republished in New York, United States. A distinguished writer against the popular doctrine of inherent immortality has appeared in the person of the Regius Professor of Modern History, at Cambridge, the Right Hon. Sir James Stephen. The views of this writer are very candidly expressed in 'The Epilogue' to his recently published 'Essays in Ecclesiastical Biography,' a series of papers originally contributed to the Edinburgh Review. An attempt was made in the University of which Sir James Stephens is a member and professor, to affix the stigma of heresy on him for the publication of these opinions; the attempt, however, failed. It was proposed by Rev. Lucius Arthur to offer a *grace* to the Senate of the University, asking an inquisition on Sir James's opinions. The *grace*, however, was rejected in the *caput* [head or beginning]. All honor to the Senate for resisting this piece of clerical impertinence and tyranny.

It is due to the untiring activity of Mr. George Storrs, of New York, that we should make honorable mention of him, in connection with these controversies. Mr. Storrs is the editor of a monthly periodical, called the 'Bible Examiner.' [He now edits a weekly paper called the 'Herald of Life],' and has written and preached very extensively on his side of the Atlantic. He has been testifying to these truths for the past twelve years, and been the means of raising up many advocates of these gospel principles in different parts of the States.

The Rev. writer of this historical sketch further says: Besides the aspect of this doctrine of unconsciousness in death to other related truths revealed in the Scriptures, its aspect towards certain *errors* is no less obvious and important. Deprive Popery of these two false dogmas—the immortality of the soul and its separate and conscious state in death, and you deprive that monster system of spiritual wickedness of its prestige and terrible influence. Protestantism is weak in the presence of this ancient foe, because, to a considerable extent, it stands on a common doctrinal platform. It grants to Popery the very foundations of its anti-scriptural and mischievous dogmas.'"

The writer of 'The Theology of the Bible" had not thoroughly studied the history of the controversy in Christendom about what orthodoxy calls the immortal soul—immortal spirit. He had read enough to know that men had *argued* for many centuries, and written unnumbered volumes on questions in theology, and that after all this, there was now more of division and of sect in religion than ever before. It was therefore plain to him

that men's *arguments*, continued to the end of time, would have no better result than that which is now upon us; and that nothing but the original Scriptures could put an end to controversy and give a united Church. He is glad to have learned from the Rev. writer of the foregoing history that the question of inherent immortality "is now, by most thinking and well-read persons, acknowledged to be *a Bible question;* and with him he rejoices "in this all but universal admission, as tending to popularize a subject so necessary to be understood by all, whether learned or unlearned." He had not imagined that the question had ever been considered by Christians to be any other than *a Bible question.*

So-called Protestantism was re-reformed by Calvin and his followers (as is shown by the Rev. writer), back from the first Reformers, to the two false dogmas [of Popery]—the immortality of the soul and its conscious state in death, and thus "grants to Popery the very foundations of its antiscriptural and mischievous dogmas." In the light of this truth, how past comprehension it is, that Protestantism has *argued* with Popery on so many bloody battle-fields, questions of no comparative importance, being only subordinate to those two dogmas; such, with others, as the Romish purgatory, and has argued, and written, and fought, for an unmitigated orthodox hell, which even a Romish priesthood dared not put forth to its masses of stupid ignorance and superstition. And, in consequence, even at this late day, in the advanced intelligenee of the nineteenth century, Protestantism (including all who profess it, both those belonging and those not belonging to any Church, of which the latter are many to one of the former,) holds but one fourth of nominal Christendom. And even in these United States of America, confessedly more enlightened than any other country, Romanism is steadily increasing faster than Protestant orthodoxy—both standing on the same two false dogmas." No one is worthy to be considered a Protestant against Romanism who "grants to it the very foundations of its antiscriptural and mischievous dogmas." Nothing but truth can overcome error; nothing but the truth will ever put down Romanism, and the same truth will put down protestant orthodoxy by putting down the false dogmas common to Romanism and it. The glorious truth: "The just by faith, shall live again," will consign them both to a common overthrow.

Men's attempts to *argue* themselves and others into the belief of the dogmas—inherent immortality and eternal conscious misery, are idle and worthless, and unpardonable presumption. It would be amusing, but for the gravity of the subject, to hear beings of a day, called by their Maker worms, grasshoppers, *arguing* among themselves that they are immortal; yes, (as I heard it said from the pulpit by an orthodox preacher in an old-school Presbyterian Church), *equal to God*, henceforward, as to existence; from which it follows that God is unable to destroy what he made; that what orthodoxy calls the soul must and will live eternally, God willing or not.

NOTICES

OF

"THE THEOLOGY OF THE BIBLE."

Extracts from a few of the many letters received by me from different parts of the country. I have not written to the authors of them to know if I might use their names. The letters speak for themselves:

A clergyman writing for a copy, says:

"I gather that it is an independent and honest investigation as to what the Scriptures teach about the destiny of man. Certainly confusion is the order of the day upon this as well as other points of vital interest. The Christian world is cursed with a flood of books, which, most of them, have not much real learning and less light. Universalism cannot be true—can eternal sin and misery be a fact? Many think it monstrous and cannot receive it. What is the truth?" After receiving a copy the Rev. gentleman wrote me, saying, "I have, for some years, attributed the, I might almost say, jargon of theological teaching, to a want of an honest investigation of the original Scriptures. 'The Bible Theology' commences an era in this particular which will do much good by way of creating a stronger desire to know what the word of God *really does say*. I now write especially to enquire whether you have seen a book by Samuel C. Bartlett, D. D., Professor in Chicago Theological Seminary, published by the American Tract Society. It is written especially to overthrow the position taken in your 'Theology of the Bible.' [Prof. B.'s work was published first, but I had never seen or heard of it.] 'The two works are antipodes, at least in object, or teaching. I look upon them as representative works of their respective views. Dr. Bartlett's work was called out by the necessity of the times, in the estimation of those holding his views, and to meet that want it was prepared and published. It is looked upon by some as completely overthrowing the idea of the unconscious state of the dead and non-resurrection of the wicked. No doubt many would like to see a review of that work from your pen. At any rate, I should like to know your estimation of the work."

Another says: "My attention was first drawn to the question of man's inherent immortality about ten years ago, by some of Archbishop Whately's writings, in which, to my great astonishment, I found the Archbishop was a believer in the non-immortality of man, and that literal death was the penalty of sin. Being at the time an exceeding orthodox Presbyterian, I was quite shocked to find Bishop Whately holding such views, inasmuch as he had been for several years, in my estimation, one of the greatest and best men living. I took the first opportunity of speaking to my pastor, the Rev. Doct. R., on the subject. The doctor is one of the most prominent men in the Presbyterian Church, having been, not very long before, Moderator of the General Assembly; a fine scholar, a gentleman of varied and extensive learning and of universally acknowledged excellence and piety. No man in the city of Pittsburgh, where I then resided, stood higher in the estimation of Christians, of all denominations, than he did. To my great surprise, when I expressed my regret to him that Bishop Whately should have avowed himself a believer in such heterodox views, the doctor informed me that he himself had been, for several years, fully convinced of their truth, and that they were very plainly taught in the Bible. Dr. R. also informed me that the Rev. Dr.

P. one of the very best of men, and the oldest and most highly esteemed Episcopalian minister in the city, was also a full believer in the same doctrines. The result was, that I was led to investigate and eventually became convinced of their truth myself. During the last three or four years I have been devoting my attention chiefly to the subject of the resurrection, and especially to the question whether the wicked are to have a resurrection or a quickening into life again. It is only lately that I have come to the full persuasion that they are not; that when they die, they remain forever under the dominion of death. The subject is one of great interest and importance, and I am greatly pleased to learn that you have devoted your learning and talents to its elucidation and given its results to the public."

It should not escape notice, that the two eminent doctors mentioned, withheld their convictions from their congregations. How many other ministers there are who have become convinced of the same truths, and yet withhold their convictions from their people—who knows? Scores of ministers, of different denominations, formerly preachers of orthodoxy, the names of many of whom I have lately learned, having become convinced of the same truths, are openly preaching them.

Another says: I am deeply interested in the teachings of the Scriptures to know the true teaching of God's word. I rejoiced when I saw the first rays of light from your 'Theology of the Bible' shining forth in the darkness, and every succeeding ray has filled my heart with joy."

Another says: "I should gladly remit for another copy to be sent to the author of '*Ecce Deus*,' whose chapter on 'eternal punishments' is the latest effort I have seen to make the worse appear the better cause, but for the fact that his name is withheld from the public."

Another says: "Friend G. is a zealous opponent of the dogma of the immortal soul, but strange to say, he will insist on the existence of personal devils—Big Devil and little devils. I think your book may cure him. He is so thoroughly possessed with the (belief) devil that he will die hard. Your book exactly meets the wants of the times."

Another: "I have for a long time felt the need of such a work, so that one can see for himself what the original is."

Another: "It is just what I have been looking for these twenty years. I have Pike's Bible Student's Concordance, but it does not supply my wants. In 1844 I was expelled from the Baptist Church for answering the pastor a question—'How do the wicked dead get a resurrection?' The question was given to a deacon of the church—'If it requires the power of God to bring up the righteous how do the wicked get up?' I went home, after hearing the question, took my Concordance and Bible and went to work, and, after a thorough examination, answered his question—'That none but those who were accounted worthy to attain that world and the resurrection from the dead through Jesus Christ, would ever live again.' And I commenced to talk about the subject, and for that reason I was expelled from the Baptist Church. I thank you for your labors, and may your book be the means of staying the inroads of infidelity now sweeping over the land." I was struck with the last clause of this letter, from its coincidence with what I had before learned of a gentleman in New York city. He was educated for the Romish priesthood, but had deserted it and had become an infidel. After having the book awhile, he said to a friend, 'If I had had the Chancellor's book I should have had a stopping-place."

Another: "It is just the book needed. It fills a vacuum long needed to be filled."

Another: 'To my mind your translation demonstrates that none but the righteous will be raised to life. It is to me a great satisfaction to see that there is a perfect harmony in the Scriptures on this as well as other doctrines."

Another: "It is just the wôrk that is needed for the times, and comes from the right source."

Another: "I have hoped for years to see some one duly qualified by a knowledge of the originals, give the world a correct, unbiased version of the Bible, but I had about given up the expectation. I think such a work will never issue from the theological schools."

Another: I want it [the book]. I have been reading with increasing interest for fifteen years past, and when I tell my neighboring church members what I find by reading, they assure me, in very zealous asservations, that I am reading myself backward into darker ignorance. I still go it. Yours, for the whole truth."

A letter to a friend, shown to me, speaking of the book, says: "Evincing great learning, it is a monument of patience and industry, in the production of which the Chancellor has spared neither pains nor time. Please extend to him, when you see him, my gratitude for this invaluable treasure.."

A letter from a lady to a friend says: "We have purchased Halsted's 'Theology of the Bible.' For myself and my husband I give you sincere thanks, that through your instrumentality we have received the only theological teaching worth having. You cannot tell how futile our orthodoxy appears after the reception of one which shows the Scriptures so plain; that brings what once seemed to us conflicting passages to harmonize so perfectly; that, in short, has proved to us that the Bible is a reasonable book, one that commends itself to our judgment as reasonable beings, which never can be said, truthfully, of orthodox creeds. I cannot conceive how any one who has been in bondage to a belief so revolting in its nature to all our holiest aspirations, should withhold their rejoicing, when convinced that a theory so tormenting has been torn from its foundation. In conversing with a neighbor, a few days since, she said, in all her life she had never heard the Scriptures taught so plainly; that it was surpassing strange to her how certain texts could be brought to harmonize so perfectly in which nothing but discord had appeared before."

Another says: "It is a mine of wealth to the searcher after truth."

Another calls it "a mine of bible phraseology traced to its foundations."

Another says: I have been much interested in your book and find that it fills up a gap long needed to be filled."

Another says of the book: "I have spent all the time I could command in its perusal, and I have to say, that it is the most conclusive and elaborate work of the kind I have yet seen; calculated to forever set at rest the true meaning of such words, employed in the Old and New Testaments, as have been so most wretchedly perverted by theologians, and made to convey ideas the most grotesque and absurd, and to nullify the teachings of holy writ on all the doctrines therein set forth; and, by such monstrous perversions, have maligned and represented the Deity as a most implacable foe to humanity; delighting in the endless torture of the [orthodox] immortal souls he has been pleased to create for his own glory; with an endless train of substitutes; in consequence of which, the Christianity of the present day is degraded below the level of heathen mythology."

Another says of the book: "It establishes, beyond all reasonable controversy, that none tbut herighteous dead will ever be revived from the dead: that life from the dead to the

wicked was not known to the patriarchs, prophets, nor to the inspired men of the New Testament; that the righteous only will come from the gates of death; that to all others death is a finality."

I give an apostrophe of that great man and eminent Christian, M. Neckar: "Eternal punishment! [meaning orthodoxy's theory of punishment in conscious existence]. Power almighty! Do they who entertain such an idea know thee? Poor miserable man, exposed to the seductions of error and the storms of the passions! Poor miserable creature, who has so many conflicts to sustain and is armed with such feeble weapons!"

Professor Hudson, formerly a preacher of orthodoxy, renounced it and published a book against it, in which he says he has heard Presbyterian clergymen say they dared not think on eternal punishment, lest they should disbelieve it. No wonder they dared not. What! the sanction, wages, penalty of a law for a worm for a moment of time, an eternity of misery! God forgive the thought and change the heart that conceives it. God says we are worms, grasshoppers, and that death is the sanction, wages, penalty of his law for us against sin.

Let the true motive presented in God's word be set before men; let their minds be set free from the debasing influence of fear of orthodoxy's hell, and their thoughts and aspirations ennobled and elevated by the promise and hope of resurrection to immortality, to a life wherein "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain," and primitive christianity will be brought back, and its spread and conquests be again as rapid and extensive as they were at first. With such as have not been totally disqualified, by false teachings or otherwise, from being persuaded by such a motive, crime, and fraud, and hypocrisy, and intentional sin will cease. If there be any so disqualified, they will not be accounted worthy to obtain that world and the resurrection from the dead," Luke 20: 35; or, in the language of Luke 21: 36, will not "be accounted worthy to stand before the son of man."

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